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AN  
INTRODUCTION TO THE GRAMMAR  
OF THE  
SANSKRIT LANGUAGE,

FOR THE USE OF  
EARLY STUDENTS.

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✓  
BY  
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SECOND EDITION.

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## P R E F A C E.

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THE design of the present Grammar of the Sanskrit Language has been suggested by the experience which I have now had in teaching the language, and by the want which I have repeatedly felt of some such elementary work as that which I have here attempted to compile.

Of the Sanskrit Grammars published in Calcutta, the works of Mr. Colebrooke, Dr. Carey, and Mr. Forster are too voluminous and difficult for beginners. The Grammar of Mr. Yates is better adapted to such a class of students, but it is not readily procurable in this country. The Grammar of Professor Bopp, being composed in German and in Latin, is not universally acceptable to English students: and the only Grammar within their reach, therefore, has been that of Sir C. Wilkins. This work, however admirable in many respects, is exceptionable in some parts of its arrangement, and is inconvenient in use from its extent; it is also growing scarce. A new Grammar, therefore, on a somewhat different plan, had become necessary; and as I found no one disposed to engage in its preparation, I have thought it incumbent upon me to undertake the task.

The structure of a highly elaborated form of speech, such as is Sanskrit, abounding with grammatical inflexions, cannot be explained with that brevity of which more simply constituted languages permit: much cannot be described in a very few phrases. The present work has exceeded the limits which I originally contemplated; but

I found it impossible to be more concise, without being obscure, or without omitting something that was essential. As the extent of the book, however, is in great part attributable to the multiplication of examples, rather than of rules, it will be useful for occasional reference, without being cumbrous to the memory of the student. I have endeavoured to make reference easy, by the headings of the pages and other supplementary means.

The first topic of all Sanskrit Grammars is necessarily the euphonic combination of concurrent letters, the analysis of which must be performed before the words can be separated and read. In the chapter upon the combination of letters, or Sandhi, as it is termed, I have rather added to, than diminished, the number of the rules which are to be found in the Grammar of Sir C. Wilkins: but, on the other hand, I have not imitated Professor Bopp in the copiousness with which he has explained the changes, as, however serviceable the rules which he has assembled with singular industry and correctness, they are not in all cases confined to modifications of a euphonic character: they comprise many that occur as the consequence of verbal or nominal inflexion: and although a knowledge of them will no doubt facilitate the student's subsequent acquirement of the principles of declension and conjugation, I have not found him content to be detained so long upon what appears to him to be but the threshold of the edifice, into the interior of which he is eager to enter.

The general outline of the chapter on Declension is in all essential respects the same as that followed in the Grammars of Wilkins and Bopp; but I have thought it advisable to put more prominently forward than they have done the scheme of technical terminations, devised by native grammarians for the construction of the cases of a noun; as, notwithstanding the substitutions which



they partially undergo, they are applicable in all nouns to a considerable portion of the cases, and in some nouns to all. They are easily acquired, and so are their substitutes; and familiarity with them once attained, the subject of Declension, however complicated it may appear, becomes exceedingly simple, and is mastered with facility.

It is in the chapter on Conjugation that I have departed most widely from the course pursued by my European predecessors. Professor Bopp has followed in the main the example set by Sir C. Wilkins, of exemplifying, under the head of each class or conjugation, only those tenses of the verb to which the conjugational characteristics are confined; and of illustrating the remaining tenses of verbs in general in one collective division, under the head of each several tense. I have found this arrangement peculiarly embarrassing to beginners. An entire verb is nowhere presented to them; and although the whole of the inflexions of most of those of which the conjugational tenses are exhibited are to be found in the Grammar, yet they can only be collected by a diligent and protracted search. It rarely happens that the young student is not disheartened by the labour thus imposed upon him, and a competent knowledge of the conjugation of Sanskrit verbs is in consequence comparatively seldom acquired. In the hope of removing some of the difficulties inherent in the subject, I have brought the several tenses of the verb together, and explained their formation in consecutive order. I have then detailed an entire verb in its different voices and derivative forms: and finally, under the head of each conjugation, I have given complete paradigms of a number of the most useful verbs, arranged in alphabetical succession, in the several conjugations to which they respectively belong. An example of this

classification of the verbs was set by Mr. Colebrooke. In the first volume of his Grammar, the only one published, he has assembled all the verbs of the first conjugation, with paradigms more or less complete. The limits of the present work rendered it impossible to represent all the verbs of each conjugation, but I have endeavoured to make such a selection as comprehends those which are of most frequent occurrence, or anomalous construction. The forms are chiefly taken from the native Grammar, the *Siddhānta Kaumudī*, and from a MS. collection of verbs I had compiled in India. The first part only of Mr. Westergaard's very valuable work, '*Radices Linguae Sanscritæ*,' had reached me before my collection was completed, or it would have saved me some labour. The usefulness of the series will have been materially enhanced by the alphabetical Index to all the verbs specified, which will be found at the end of the volume, and for the preparation of which I am indebted to the promptly tendered assistance of Professor Johnson, whom I have also to thank for the careful revision of the proof sheets, with exception of those of the last hundred pages, and for the correction of many errors, ascribable to typographic inaccuracy, or to my own inadvertencies.

The chapter on Derivation does not attempt to follow the detail with which the subject is illustrated in the Grammar of Sir C. Wilkins. The same copiousness was no longer necessary, as my Dictionary, however incomplete, offers many of the same examples, and sufficiently exhibits the principles of etymological development. By the alphabetical arrangement, however, of the technical affixes employed in eliminating derivative from primitive words, a plan adopted from the example of Professor Bopp, reference to any particular form of derivatives will have been facilitated, and the process

of their developement, perhaps, have been rendered more intelligible.

The formation of compound words is described much in the same manner, but with some slight difference of arrangement, as by Sir C. Wilkins. In the succeeding chapter on Syntax, also, I have followed much the same course, being guided, as he was, by the authority of native grammarians, although appealing to different works, and endeavouring to illustrate the rules by more diversified examples. The subject, however, is yet but imperfectly investigated. The native authorities restrict their remarks to the application of the cases of the nouns, and the tenses of the verbs; and to have supplied their deficiencies would have demanded a longer period, and ampler space, than were compatible with the plan and purposes of the present publication. My guides have been principally the *Siddhānta Kaumudī* and the poem of *Bhaṭṭi*, but I have drawn examples also from other printed Sanskrit books.

The Prosody of Sanskrit has been much more successfully illustrated than its Syntax; and in the Dissertation of Mr. Colebrooke, in the tenth volume of the *Asiatic Researches*, and in the remarks and annotations of various continental scholars and critics upon the metres prevailing in the Sanskrit works which they have edited, abundant materials exist for a comprehensive treatise upon the laws of Sanskrit metre. In the chapter upon the subject which I have added to the Grammar, nothing more has been intended than a brief explanation of the fundamental principles by which poetical metre is regulated, and an exemplification of a few of its most frequently recurring and popular varieties.

As the especial object of the present work is the introduction of the juvenile student to an elementary knowledge of the Sanskrit language, I have but rarely

adverted to the affinities which connect it with other languages; and in the few allusions which I have admitted, I have purposed rather to intimate that such affinities exist, than to explain their nature, or inquire into their origin or extent. The more advanced student, who may take an interest in the investigation, will find in the writings of different continental scholars and grammarians, and especially in the Comparative Grammar of Professor Bopp, numerous and undeniable proofs of the close connexion which subsists between the sacred language of the Hindus and the languages of ancient Greece and Rome, as well as those of the Celtic, Teutonic, and Slavonic nations.

It were superfluous in the present day to offer any observations upon the value and interest of Sanskrit literature. The study constitutes an era in the branch of intellectual inquiry just referred to, and has given an entirely new character to philology. The principles of etymological affinity have been placed upon secure grounds, and the history of languages, and through them the history of man, has received novel and important elucidation. Nor is this the only service which it has rendered to general literature. The history of philosophy and science is also largely indebted to it; and in the civil and religious codes which it has laid open to our knowledge, and in the mythological and legendary traditions, and the dramatic and heroic poems, which it offers to our curiosity, it presents a series of new, interesting, and instructive pictures of society, in which the features of a highly artificial, but original civilization are singularly blended with the characteristics of primitive manners and archaic institutions. The history of mankind can be but imperfectly appreciated without some acquaintance with the literature of the Hindus.

It is, however, to the educated youth whose manhood



is to be spent in India, and who is there destined to discharge high duties, and sustain heavy responsibilities—who is to execute the offices of civilized government over millions of subject Hindus, and to make that government a blessing, not a curse, to India—a glory, not a shame, to Britain;—it is to him that the study of Sanskrit commends itself, by considerations of peculiar utility and importance.


A careful examination of the different dialects which are spoken in various parts of India is yet to be effected; but enough is known to admit of their being distinguished as belonging to two great families, that of India proper, and that of the Dakhin. Of the former, the members are, as far as we are familiar with them, recognised as Sanskrit. They have undergone great changes; have simplified their grammatical structure; have suffered in a greater or lesser degree admixture and adulteration from foreign words. They probably also comprehend a small portion of a primitive, unpolished, and scanty speech, the relics of a period prior to civilization: but in the names of things of the most ordinary observation, in terms for the functions of life, as well as the relations of society, as much as in those words which are the offspring of civilization, and which spring from science, philosophy, law, and religion, they are almost wholly dependent upon Sanskrit; a knowledge of which consequently places the members of this family, Bengali, Hindî, Panjabi, Guzerati, Marhatha, and others, almost without effort within the power of any one to whom it may become a duty to acquire either or all of them.

In the south of India the case is somewhat different. Cultivated languages of local origin are there met with, largely supplied with words which are not of Sanskrit origin. There, however, as in the north, the introduction of Sanskrit was the precursor of civilization, and deeply

impressed it with its own peculiarities. The spoken languages were cultivated in imitation and rivalry, and but partially aspired to an independent literature. The principal compositions in Tamil, Telugu, Canara, and Malayalam, are translations or paraphrases from Sanskrit works, and largely borrow the phraseology of their originals: and hence so large a proportion of the language of education and of society is Sanskrit, that a knowledge of it is absolutely essential to a correct understanding of the spoken dialects of the peninsula.

There is, however, a higher point of view from which the advantages to the servants of the East India Company in India of a knowledge of Sanskrit are to be contemplated, than the aid which it is calculated to afford them in their executive functions. It will not only enable them to understand the uttered words of those with whom they hold official intercourse; it will not only teach them to interpret the language of representation or complaint, or to express the decrees of justice, or the commands of power;—it will enable them to understand the people, and to be understood by them. The popular prejudices of the Hindus, their daily observances, their occupations, their amusements, their domestic and social relations, their local legends, their national traditions, their mythological fables, their metaphysical abstractions, their religious worship, all spring from, and are perpetuated by, the Sanskrit language. To know a people, these things must be known. Without such knowledge, revenue may be raised, justice may be administered, the outward shows and forms of orderly government may be maintained; but no influence with the people will be enjoyed, no claim to their confidence or attachment will be established, no affection will be either felt or inspired, and neither the disposition nor the ability to work any great or permanent improve-

ment in the feelings, opinions, or practices of the country will be attained. It fortunately happens, it is true, that much of this indispensable information may now be acquired through the English language, in consequence of the valuable translations and dissertations of various of the Company's most distinguished servants; but knowledge from the fountain head is more precise and effective than when gleaned from subordinate, and not always pure or profound, rivulets: and in proportion as it is effective and precise, will be the respect and trust of the native population, the influence and power of their English masters.



#### ADVERTISEMENT TO THE SECOND EDITION.

IN preparing the present Edition, the only material alterations which I have thought it advisable to make, are the condensation of the general rules regarding the inflexions of the verbs, or the principles of conjugation, and their insertion among the preliminary rules of all the conjugations, instead of the place which they formerly occupied among the introductory rules of the second conjugation. They will now, it is hoped, be more commodiously referred to. I have also made some additions of minor importance to the paradigms of the verbs. In this, as well as in the correction of the errors of the text, I have again to acknowledge the kind assistance of Professor Johnson.

The growing attention which has been lately paid, on the continent especially, to the literature of the Vedas, has induced me to think that a specification of some of the principal peculiarities of construction which are met with in those works might be of service. The illustrations are those which are given by the original Gram-

marians. The examples are cited by them without any references, and their signification could scarcely be rendered with any confidence without verifying them in the passages where they occur, and without adverting to the interpretation of a commentary; a task of no ordinary trouble in the absence of every thing like an index. I have been enabled, however, by my own researches, and by the valuable help of Dr. Max Müller, to verify a considerable number of the passages, and to supply the recognised sense. The rest are open to correction. In a few more years we may expect to read the texts of the Vedas with as much certainty as those of any other Sanskrit compositions.

MAY 5, 1847.



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# SANSKRIT ALPHABET.

Initial.	Medial.	Equivalent and power.		Equivalent and power.
अ	-	a, <i>as in</i> America.	ज	ñ, <i>as in</i> singe.
आ	।	á — casa (Italian).	ट	t — true.
इ	ि	i — chi —	ठ	th
ई	ी	í — cosí —	ड	đ — dim.
उ	ु	u — furore —	ढ	dh
ऊ	ू	ú — fui —	ण	ñ — none.
ऋ	ॠ	ri — ricco —	त	t — tongue.
ॠ	ॡ	rí — ríso —	थ	th
लृ	ॢ	lri	द	d — den.
लॄ	ॣ	lrí	ध	dh
ए	।	e — che —	न	n — not.
ऐ	॥	ai — mai —	प	p — point.
ओ	०	o — cosa —	फ	ph
औ	ौ	au — paura —	ब	b — bind.
अं	॥	an — (ang)	भ	bh — abhor.
अः	:	ah	म	m — man.
क		k, <i>as in</i> king.	य	y — young.
ख		kh — khan.	र	r — rain.
ग		g — gun.	ल	l — lion.
घ		gh — afghan.	व	v — voice.
ङ		ń — sing.	श	ś — session.
च		ch — church.	ष	sh — shun.
छ		chh	स	s — son.
ज		j — jet.	ह	h — house.
झ		jh	ळ	lr

Varieties : अ a, ऋ ri, ल l, ए e, ऋ jh, ण ñ, रु ru, ह or रू rú.

Numerals : १ २ ३ ४ ५ ६ ७ ८ ९ १०  
 1 2 3 4 5 6 7 8 9 10

# SANSKRIT GRAMMAR.

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## CHAPTER I.

### LETTERS.

THE Sanskrit language is written in different parts of India in the characters which are in use for the spoken dialects ; but the alphabet which is regarded as most appropriate to it, and from which the local alphabets are derived, is that which is termed Nágari or Devanágari, the alphabet of ‘the city,’ or of ‘the city of the gods,’ being a derivative from Nagara, ‘a city,’ compounded in the second form with Deva, ‘deus,’ ‘a god.’ It appears to have undergone various modifications from a period of remote antiquity down to the seventh or eighth century, when the letters assumed the form in which they now occur.

As usually enumerated, the Nágari alphabet comprises forty-seven letters, the long vowels being considered distinct from the short ; the vowels are thus fourteen : the consonants, among which the aspirated are distinguished from the corresponding unaspirated letters, are thirty-three. The consonants are classified according to the organ chiefly concerned in their articulation ; and in order to effect their utterance, the short vowel ‘a’ is attached to their respective sounds.

## Vowels.

अ a, आ á, इ i, ई í, उ u, ऊ ú, ऋ rī, ॠ rī, ऌ lī, ॡ lī,  
ए e, ऐ ai, ओ o, औ au.

## Consonants.

Gutturals, क ka, ख kha, ग ga, घ gha, ङ ná.  
Palatals, च cha, छ chha, ज ja, झ jha, ञ ña.  
Cerebrals, ट tá, ठ tha, ड da, ढ dha, ण ña.  
Dentals, त ta, थ tha, द da, ध dha, न na.  
Labials, प pa, फ pha, ब ba, भ bha, म ma.  
Semivowels, य ya, र ra, ल la, व va.  
Sibilants and aspirate, श śa, ष sha, स sa, ह ha.

To these are to be added two signs, which are occasionally attached to vowels, termed Anuswára and Visarga. The first is a dot over and after a letter; the second consists of two dots after it. The first denotes a slight nasal; the second, a soft aspirate; as, अँ an̄ (ang), अः ah̄. Another additional character is ऋ̣, with a sound partaking of 'l' and 'r,' but it is peculiar to the Vedas. Some lists add क्ष ksha and ज्ञ jña, but these are compounds; the first of क ka and ष sha, and the second of ज ja and ञ ña. The first is sometimes expressed in English by 'x.'

In designating a letter, the word कार kára is added to it; as, अकार a-kára, the letter 'a'; ककार ka-kára, the letter 'k,' &c.

When a vowel is the initial of a word, it retains the form above given. When it follows a consonant, or occurs as a medial or final, it assumes a different form, which is written before or after, above or below, the consonant with which it is associated; with exception of अ 'a,' which, as a medial or final, is always left unwritten, being understood to be combined with the consonant, and articulated with it, as in the above alphabet, unless the consonant be final, which is denoted by a

mark at its foot, a Viráma or 'rest,' as क् k; or unless it be conjoined with another consonant, as below. The forms of the vowels as medials and finals are,

ī á, ī i, ī í, उ u, ऊ ú, ए ri, ई rí, ऐ lri, औ lrí,  
 ॐ e, ॐ ai, ॐ o, ॐ au :

or in combination, अक् ak, अक् aka, आक् áká, इक् iki, ईक् íkí,  
 उक् uku, ऊक् úkú, एक् rikrí, ईक् ríkrí, ऐक् lrikrí, औक् lríklrí,  
 एक् eke, ऐक् aikai, ओक् oko, औक् aukau, अक् akañ, अक् akah.

When two or more consonants come together, without any intermediate vowel, they are combined into one compound consonant—in which in general the component members may be recognised without much difficulty—one consonant being subjoined to the other, as in अक्क् akka, अक्क् achcha, where the transverse line of the lower is omitted; or one consonant following the other, as अग्ग agga, अज्ज ajja, where the perpendicular line of the first of the two is rejected. In some cases the elements of the combination are not so obvious. The letters most frequently recurring in conjunction with preceding consonants are य ya and र ra. The first is easily discernible in

क्य kya, च्य chya, त्य tyā, द्य dya, प्य pyā, म्य myā, &c. :

the second is usually designated by a short transverse stroke at the foot of the letter or letters; as,

क्र or क् kra, ग्र gra, त्र or च tra, द्र dra, प्र pra, क्य krya.

When र precedes a consonant, it is placed at the top of it in the shape of a crescent; as, र्के rka in अर्के arka, 'the sun;' or र्म्म rmma in धर्म्म dharmma, 'duty.'

The difficulties from this source soon disappear with practice. Some of the most useful combinations are subjoined. It may be also here observed, that some of the single letters may be written in a different manner, of which examples are given at the foot of the Table at the head of this chapter.







sound from the syllables so compounded. They take their place among vowels as subject to euphonic changes, of which as syllables they would not be susceptible. The consonants are in general pronounced as in English, and we have, it may be suspected, several of the sounds for which the Sanskrit alphabet has provided distinct signs, but of which signs are wanting with us. This seems to be the case with the nasals and the cerebrals. We write but one 'n,' but we vary its articulation, according to the consonants it precedes, as a guttural, palatal, cerebral, and dental, in such words as 'conquer,' 'sing,' 'none,' and 'content.' So we write but one 't' and one 'd,' but their sounds differ in such words as 'trumpet' and 'tongue,' 'drain' and 'den:' in the first of which they are cerebrals, in the second dentals. The term 'cerebral' has been adopted to express the Sanskrit Múrdhanya, from Múrdhan मूर्धन् 'the head,' as these letters are articulated by touching the palate with the tongue farther back in the mouth than is practised in other articulations. The व v when compounded with another consonant is pronounced and written 'w,' as in द्वि dwi, 'two.' Of the three sibilants, the first 's' श is less decidedly 'sh' than the second, as in our 'ss' in 'session;' it is a palatal letter: ष sha is a cerebral, as in 'shore:' and स is a dental sibilant, as in 'sun.' Anuswára is a slight nasal, rather stronger than the 'n' of the French 'bon.' The term Anuswára signifies 'post-vocal,' and accordingly the sign always follows a vowel, and closes a syllable, whether in the middle or at the end of a word. In this situation it may be substituted for any of the other nasals, and then retains the sound of the original, being influenced by the letter that follows; as, अहंकार for अहङ्कार ahankára, 'pride;' अङ्ग for अङ्ग anga, 'body;' अहं for अहम् aham, 'I.' It is especially appropriate as the substitute of 'm' before the semivowels, retaining its own nasal sound, except before च, which by its analogy to the labial ब, causes the retention of the labial nasal sound 'm:' thus सम् 'sam' compounded with यम 'yama' &c. makes संयम saṇyama, 'restraint;' संराव saṇráva,

‘clamour;’ संलाप saṅlāpa, ‘conversation:’ but संवत्सर samvatsara, ‘a year.’ Anuswāra is the nasal sign exclusively employed before the sibilants and the aspirate; as, अंश aṅśa, ‘a part;’ हिंसा hiṅśa, ‘injury;’ संहिता saṅhitā, ‘combination:’ discharging to this class the office of the other nasals to their respective classes of consonants. The soft aspirate denoted by Visarga is seldom audibly articulated: in practice there is no perceptible difference between रामः Rāmah and राम Rāma.

#### CLASSIFICATION.

Besides the classification of the letters of the alphabet specified above, there is another which it may be sometimes useful to refer to. In this system the letters are thus arranged:

अ इ उ ण् | ऋ लृ क् | ए ओ ङ् | ऐ औ च् | ह य व र ळ् | ल ण् |  
 ज म ड ण न म् | ऋ भ ञ् | घ ढ ध ण् | ज व ग ड द ण् | ख फ छ  
 ठ थ च ट त व् | क प य् | श ष स र् | ह ल्.

The object of this arrangement is to provide a convenient mode of designating any particular set of letters to the exclusion of all others, which is done by combining any prior letter with the consonant at the end of a series, so as to form a Pratyāhāra or syllable, denoting all the letters that intervene: thus, अल means the whole alphabet; अच् the vowels only; हल् the consonants only; अण् means अ इ उ, inclusive of their corresponding long vowels; अक् denotes the simple vowels; एच् the diphthongs; यण् the semivowels; and कल् all the consonants, exclusive of the nasals and semivowels. Other combinations may be formed on the same principle, with a like purport.

There are some distinctions also affecting the vowels and consonants generally, which it is advisable to particularise.

1. Vowels have three times or quantities: they are, लघु Laghu, ‘light’ or ‘short;’ गुरु Guru, ‘heavy’ or ‘long;’ and प्रुत Pluta, ‘prolated.’ They have also three accents, and are, उदात्त Udātta, ‘grave;’ अनुदात्त Anudātta, ‘acute;’ and स्वरित Swarita, ‘compounded’ or ‘circumflex.’ The long and short

vowels are separately represented, as अ a, आ á: the prolated is the long á with three lines underneath it, or a figure of three behind it, as आ or आ३. The accents are thus severally marked; ऀ, ँ, ॑. They are rarely used, except in MSS. of the Vedas.

In combination and in inflexion the vowels are subject to two changes, or rather substitutions, in which other vowel or diphthongal forms take their places. These are called गुण Guṇa and वृद्धि Vṛiddhi, rendered by Dr. Wilkins 'conversion' and 'augmentation.'

The vowels (the long being com-  
prised in the short) are . . } अ इ उ ऋ लृ.

The Guṇa substitutes severally . . — ए ओ अर् अलृ.

The Vṛiddhi substitutes . . आ ऐ औ आर् आलृ.

Thus the verb भू bhú, 'to be,' in its inflexions is subject to Guṇa; that is, it becomes भो bho, 'o' being substituted for 'u.' In some of its secondary derivatives the 'u' is subject to Vṛiddhi: thus भूत bhúta, 'a being,' 'an element,' furnishes the adjective भौतिक bhautika, 'elementary.' This will be more intelligible as we proceed. It is only at present essential to recollect the purport of the terms Guṇa and Vṛiddhi. It may be added that, according to the native Grammars, the Guṇa substitutes are only अ ए ओ, and the Vṛiddhi आ ऐ औ; the अ and आ, in connexion with the semivowels र and ल, being the Guṇa and Vṛiddhi representatives of ऋ लृ.

2. Consonants. It is at present more important to notice a distinction of the consonants into two classes. Some of them are hard, some soft. Wilkins calls the former surds; the latter, sonants; in which he is followed by Professor Bopp. The hard or surd consonants are the two first letters of the five first classes of the alphabet and the sibilants; the soft or sonant consonants are the three last letters of each class, the semivowels, and the aspirate.

Hard or surd letters, क ख च छ ट ठ त थ प फ श ष स.

Soft or sonant, ग घ ङ ज झ ञ ड ढ ण द ध न ब भ म य र ल व ह.

## CHAPTER II.

## SANDHI—COMBINATION OF LETTERS.

CONTRIVANCES for avoiding the concurrence of harsh or incongruous sounds, or the unpleasing hiatus which arises from keeping sounds apart that are disposed to coalesce, are not wanting in all languages. They are in general, however, rather poetical or prosodial than grammatical; such as the elision of a final 'e' before an initial 'e' in such a concurrence as "the ethereal height of heaven," which it was formerly the fashion to write, as the measure demanded, "th' ethereal;" to say nothing of the synalepha and ecthipsis of Latin verse, "Monstr' horrend' inform' ingens," &c. Other instances of a regard for euphony, however, do occur, independent of prosody, and especially in Greek, in which many of the euphonic changes are analogous to those provided for in Sanskrit. In no language has the subject, however, been so systematically investigated as in Sanskrit: and the changes to which letters are subject for the sake of euphony are numerous, and carefully defined; forming that part of Sanskrit grammar which is termed सन्धि Sandhi, 'a holding together,' 'a junction;' or संहिता Saṁhitá, 'an association,' 'a conjunction; either being derived from a verb compounded of the preposition सम् sam, 'eum,' and धा dhá, 'to have,' 'to hold.'

## SECTION I.

*Conjunction of vowels.*

1. When a vowel terminating a word is followed by a similar vowel beginning another word, whether they both be short or both long, or one be short and one long, they combine into one long homogeneous vowel: thus

a with a makes á; as, दैत्य Daitya + अरि ari = दैत्यारि Daityári, 'a foe of the demons,' a name of Vishṇu.

á with a makes á; as, सा sá + अगच्छत् agachhat = सागच्छत् sá-gachhat, 'she went.'

i with i makes í; as, इति iti + इव iva = इतीव itíva, 'so indeed.'

í with í makes í; as, श्री Śrí + ईश íśa = श्रीश Śríśa, 'the lord of Śrí.'

u with u makes ú; as, भानु bhánu + उदय udaya = भानूदय bhánúdaya, 'sun-rise.'

ṛi with ṛi makes ṛí; as, नृ nṛi + ऋषि ṛishi = नृषि nṛíshi, 'a man- (a mortal) sage.'

The concurrence of a final and initial ल never perhaps takes place. ल may however follow च्, and as they are considered as homogeneous, a long च् ṛi may be the result; as, होतृ hotṛi + लकार ṛikára makes होतृकार 'the letter ṛi (a sort of incantation) of the Hotṛi,' or officiating priest. The concurrence of च्, however, either with another च् or with ल, is not liable to any very strict rule, and the substitute may be either a short or long च्; as, होतृ with either च्कार or लकार may be either होतृकार or होतृकार.

2. If a word which ends in either अ a or आ á be followed by a word beginning with a different vowel, then a Guña element is substituted for both; that is, if अ or आ precedes इ or ई, the substitute is ए; if उ or ऊ, it is ओ; if च् or च्, it is अर्; if ल or लृ, अल्; as,

उप upa + इन्द्र Indra = उपेन्द्र Upendra, a name of Kṛishṇa.

जन Jana + ईश्वर Íśwara = जनेश्वर Janeśwara, 'a lord of men,'  
'a king.'

यथा yathá + ईप्सितं ípsitam = यथेप्सितं yathepsitam, 'as desired.'

गङ्गा Gaṅgá + उदकम् udakam = गङ्गोदकम् Gaṅgodakam, 'Ganges water.'

मह maha + ऋषि ṛishi = महर्षि maharshi, 'a great sage.'

तव tava + लकार ṛikára = तवल्लकार tavalkára, 'thy letter ल.'

3. If a word ends, as in the last case, with अ or आ, and is followed by one beginning with a diphthong, a Vṛiddhi



letter is substituted for both; that is, if अ be followed by ए or ऐ, the substitute is ऐ; if by ओ or औ, it is औ; as,

कृष्ण Kṛishṇa + एकत्वं ekatwam = कृष्णैकत्वं Kṛishṇaikatwam,  
'oneness with Kṛishṇa.'

विद्या vidyá + एव eva = विद्यैव vidyāiva, 'knowledge, verily.'

देव deva + ऐश्वर्यं aiśwaryam = देवैश्वर्यं devaiśwaryam, 'the  
divinity of a god.'

अल्प alpa + ओजस् ojas = अल्पौजस् alpaujas, 'of little radiance.'

बाला bálá + औत्सुक्यं autsukyam = बालौत्सुक्यं bálautsukyam,  
'the maiden's sorrow.'

There are some exceptions to these two last rules, which it may be convenient here to insert. With regard to these and to other anomalies and exceptions, however, it may be advisable once for all to recommend to the student, in an early stage of his studies, to content himself with a passing notice of them, and not to allow them to divert his attention from the general rules. Familiar with the rules, he will find no difficulty in the occasional deviations from them which occur.

a. अक्ष aksha before ऊहिणी úhiṇí makes अक्षौहिणी akshauhiṇí, 'a large army,' instead of अक्षोहिणी, as it should do by rule 2.

b. When ईर ír, a radical signifying 'go,' or any of its derivatives, follows the 'a' of स्व swa, the substitute is not 'e,' but 'ai;' as, स्वैर 'self-going,' 'independence;' स्वैरिणी 'an independent female servant,' i. e. not a slave.

c. Verbal derivatives from the roots इण् iṇ, 'go,' and एध् edh, 'increase,' regularly take the Vṛiddhi substitute after the vowel अ of a preposition; as, उप + एति = उपैति 'he approaches;' उप + एधते = उपैधते 'it increases:' but, in general, verbs beginning with ए or ओ retain their own vowel, and cause the elision of the final अ of a preposition; as, प्र before एजते makes प्रेजते 'he trembles;' प्र before ओषति makes प्रोषति 'he sprinkles.' The ऊ which is substituted for the वा of वाह váh, 'who bears,' takes Vṛiddhi after the short 'a,' as विश्ववाह 'all-sustaining,' beomes first विश्वूह, and then in the acc. plur. विश्वौहः.

d. The causal of इष् ish, 'to go,' 'to send,' requires the rejection of the झ of the inseparable preposition प्र, as प्र + एषयति makes प्रेषयति, not प्रैषयति. In nouns derived from it the compound may be regular, as प्रेष्य or प्रैष्य preshya or praishya, 'a messenger.' ऊह्, 'to reason,' after झ takes Vṛiddhi, as प्रौढ prauḍha, 'proud,' 'arrogant.' ईष्, 'glean,' with प्र is regular, admitting the Guṇa substitute only, as प्रेष presha, 'a gleaner.'

e. Roots beginning with च् after a preposition ending in 'a,' substitute the Vṛiddhi form चार् ár, as उप + चृच्छति makes उपाच्छति upárchchhati, 'approaches;' by rule 2. it should have been उपच्छति uparchchhati. The Vṛiddhi चार् is also substituted for an initial च् when the word it commences is compounded with a preceding word ending in 'a,' and having the sense of the instrumental case: thus सुख sukha and चृत ṛita may be joined together, as सुखार्त्ते sukhárta, 'affected by joy;' शीत śíta and चृत ṛita, as शीतार्त्ते śítárta, 'affected by cold.' If the first member have not the sense of the instrumental case, the words combine agreeably to rule 2; as, परम parama and चृत ṛita make परमार्त्ते paramartha, 'last-gone:' the same if the first word retains the sign of the instrumental case, the words coalescing in virtue of their juxta-position, but not forming a compound: thus सुखेन + चृत make सुखेनार्त्ते sukhentartha.

f. The word चृण ṛiṇa doubled or preceded by प्र, वत्सतर, कम्बल, वसन, or दश, substitutes the Vṛiddhi syllable चार्, not the Guṇa अर्; as, चृणार्त्ते ṛiṇárṇa, 'debt of a debt;' प्रार्त्ते prárṇa, 'principal debt;' वत्सतार्त्ते vatsatarárṇa, 'debt of a mule;' वसनार्त्ते vasanárṇa, 'debt of a cloth;' दशार्त्ते Daśárṇa, name of a country; दशार्त्ते Daśárṇa, name of a river, the Dosaron of Ptolemy.

g. Verbs formed from nouns beginning with च् take either the Guṇa or Vṛiddhi substitute after the झ of a preposition: चृषभीयति ṛishabhíyati, 'he resembles or acts like a ṛishabha,' i. e. a bull, with प्र pra makes either प्रर्षभीयति or प्रार्षभीयति. So with an initial लृ, as प्रल्कारीयति or प्राल्कारीयति. When the

initial is the long vowel **चू**, either no coalescence takes place, or the change is to the Guña syllable; as, **उप** and **चूकारीयति** make either **उपचूकारीयति** or **उपकूरीयति**.

h. When **चू** as the initial of a noun follows an inflected noun ending in a short vowel, it may remain unaltered, or follow rule 2: thus **मह** and **चूषि** may make either **महर्षि** or **महचूषि**.

i. Verbs formed from nouns beginning with **ए** or **ओ** following a preposition ending in **अ**, either cause its elision, or substitute the Vṛiddhi letter; as, **उप** and **एडकीयति** *edakíyati* make either **उपेडकीयति** or **उपैडकीयति** 'he is sheepish.'

k. When the particle **एव**, 'verily,' 'indeed,' is used to intimate 'uncertainty,' it causes the elision of a preceding **अ**; as, **क्व** *kwa* and **एव** *eva* make **क्वेव** *kveva* in such a sentence as **क्वेवभोक्ष्यसे** 'Where indeed will you dine?' When 'certainty' is affirmed, the combination follows rule 3; as, **सखे त्वया सहैव भोक्ष्ये** 'I shall certainly dine with you, my friend.'

l. The words **ओतु** *otu*, 'a cat,' and **ओष्ठ** *oshṭha*, 'the lip,' when compounded with a preceding word ending in **अ**, either follow rule 3, or cause the elision of the preceding vowel; as, **स्थूल** *sthūla* + **ओतु** = **स्थूलौतु** or **स्थूलोतु** 'a fat cat;' **विम्ब** *vimba* + **ओष्ठ** is either **विम्बौष्ठ** or **विम्बोष्ठ** 'cherry-lipped.' If the words coalesce without forming a new compound, the rule is adhered to: **तव** + **ओष्ठ** make **तवौष्ठ** 'the lip of thee.'

4. When a word ends with any simple vowel, except **अ** or **आ**, and is followed by a word that begins with a dissimilar vowel, or with a diphthong, the latter is unaltered, but the former is changed to its analogous semivowel: thus **इ** and **ई** are changed to **य्** *y*, **उ** and **ऊ** to **व्** *v*, **चू** **चू** to **र्** *r*, and **लृ** **लृ** to **ल्** *l*; as,

**इति** + **आकर्ण्य** = **इत्याकर्ण्य** *ityákarṇya*, 'thus having heard.'

**चूनु** + **आयत** = **चूज्जायत** *ñijwáyata*, 'simple-minded.'

**भ्रातृ** + **अंश** = **भ्रात्रंश** *bhrátraṁśa*, 'a brother's portion.'

**लृ** + **अनुबन्ध** = **लनुबन्ध** *lanubandha*, 'the adjunct (anubandha) *lpi*.'



a. There are various rules for the correct orthography of words coalescing in this form, but they are amongst the inconveniences of Sanskrit grammar, and are little observed in practice: it is enough here to remark, that under them the first word may be also spelled इत्याकर्ण्य, इत्याकर्ण्य, or इत्याकर्ण्य, doubling the first conjunct consonant, the second, or both. In general, however, the simplest form is used, unless the first of the conjunct consonants be र, when the second should be doubled; as, गौरी 'Gaurí' (the goddess) + अत्र 'here,' is most correctly written गौर्यत्र Gauryyatra. So also in uncompounded words the letter र doubles the consonant conjoined with it, as कर्त्ता karttá, कर्म karmma, धर्म dharmma, although it is not uncommon to omit the duplication in writing.

b. In some instances, when the words are not compounded, and not inflected, a final simple vowel followed by a dissimilar vowel may either conform to the rule, may remain unaltered, or, if long, may be changed to its short vowel: thus चक्री chakrí + अत्र atra, 'The discus-armed (Vishñu), here!' may make either चक्रयत्र or चक्रि अत्र or चक्री अत्र. If a new compound be formed, the rule must be followed, and the semivowel substituted; as, हरि Hari + अर्थ artha makes हर्यर्थं Haryarthá, 'for the sake of Hari:' and so it must if an inflective termination be added to the word to form a case, as गौर्याः Gauryyáh, 'of the goddess Gaurí.'

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5. When a diphthong ending a word is followed by any vowel or diphthong—even though the latter be the same—beginning a word, the following syllables are severally substituted for the antecedent diphthong:

- For ए—अय् ay, as चे + अन makes चयन chayana, 'gathering.'
- ऐ—आय् áy, as नै + अक makes नायक náyaka, 'a leader.'
- ओ—अव् av, as विष्णो + ए = विष्णावे Vishñave, 'to Vishñu.'
- औ—आव् áv, as पुत्रौ + इमौ = पुत्राविमौ putrávimau, 'these two children.'

*a.* These syllables may be substituted for diphthongs before the semivowel य when it is the initial of the affix यत्, forming participial nouns in certain senses.

जे from जि + यत् = जय्य jayya, 'what may be conquered.'

भो from भू + यत् = भव्य bhavya, 'what may be' or 'is to be.'

नौ + यत् = नाव्य nāvya, 'relating to a ship,' 'naval.'

*b.* गो before यत् substitutes अ्व् for the final, गव्य gavya, 'relating to a cow;' also before the affix यूति, as गव्यूति 'a measure;' but this is peculiar to the Vedas. In ordinary use, the words are गो यूति 'a measure of two kos.'

6. Concurrent heterogeneous letters in some cases do not follow any of the preceding rules, or they follow them optionally; or one of the two vowels becomes quiescent, or is ejected. These are termed प्रगृह्या pragrihyá, literally 'what must be taken out,' 'excipienda.'

*a.* The finals ई ऊ and ए, when they are the terminations of nouns in the dual number, are unchanged before other vowels or diphthongs: हरी एतौ 'these two Haris;' भानू इमे 'these two suns;' अङ्गने अम् 'these two women.' The duals मणी, रोदसी, दम्पती, and जम्पती form compounds with इव, as मणीव, रोदसीव, &c.

*b.* अमी, the nom. plur. masc. of the pronoun अदम् 'that,' does not coalesce with a following vowel: अमी ईशा: 'those lords.'

*c.* The उ of किमु may be unchanged, or may substitute the semivowel 'v' before a vowel, as किमु उक्तं or किंवुक्तं 'What is said?'

*d.* ई or ऊ substituted, as they sometimes irregularly are, for the proper ending of the locative case, are unchanged, as सोमो गौरी अधिष्ठितः 'Soma relying on Gauri:' गौरी for गौर्याम्.

*e.* Prolated vowels, pluta, are incapable of combination: एहि कृष्ण अत्र 'Come, Krishṇa (as if in calling), here.'

*f.* ए and ओ being the terminations of an inflected word,

cause a following अ to be ejected; its elision is however usually denoted by a peculiar character; as, अग्नेऽत्त 'O fire! here;' विष्णोऽत्त 'O Vishṇu! here.'

g. The ओ of गो is subject to various modifications before अ; both may be unchanged, अ may be elided, or ओ may be changed to अव ava: thus गो and अग्रं make गो अग्रं, गोऽग्रं, or गवाग्रं. ओ is changed to अव ava before अक्ष and इन्द्र, making by rules 1. and 2. गवाक्ष 'a lattice,' and गवेन्द्र a name of Krishṇa; also before ईश, making गवेशः; or it may be changed before this word to अव् av, by rule 5, regularly making गवीश 'lord of kine.'

h. When the short vowel अ is followed by the sacred monosyllable ओम् Om, it is rejected; as, शिवाय + ओम् makes शिवायोम् (नमः) 'Om! namas, or adoration, to Śiva.' It is also rejected before a verbal inflection compounded with the preposition आ; as, शिव + एहि (from आ + इहि) makes शिवेहि 'O Śiva, come!'

i. Particles, when single vowels, are not changed before other vowels; as, इ इन्द्र—उ उमेश 'O Indra! O lord of Umá!' आ is an exception, if it implies 'diminution:' आ + उष्णं makes ओष्णं oshṇam, 'a little warm.' As an interjection it is unchanged: आ एवं 'Ah, indeed!' The final ओ of a particle is unchanged: अहो ईशा: 'Ho, deities!'

k. The final ओ of a vocative case takes various forms before the particle इति; as, विष्णो इति, विष्णा इति, or विष्णविति.

l. In a particular class of compound words the initial of the second word is preserved, and the last vowel of the preceding word is rejected; in one case, along with the consonant by which it is followed: thus

शक्र + अन्धु = शक्रन्धु śakandhu, 'a sort of potherb.'

कर्क + अन्धु = कर्कन्धु karkandhu, 'the jujube.'

लाङ्गल + ईशा = लाङ्गलीशा lāṅgalísá, 'the handle of a plough.'

मार्त्त + अशद = मार्त्तशद márttaśda, 'the sun.'

मनस् + ईषा = मनीषा maníshá, 'intellect.'

## SECTION II.

*Conjunction of consonants.*

We must now recollect the distinction which has been pointed out (p. 7) with regard to the two classes of consonants, as hard or surd, and soft or sonant; as, in addition to such rules as affect peculiar letters, there are one or two general rules which it will be of great use to bear in mind.

7. When two consonants come together, and are affected by no special rule, there will be no change, if they are both hard or both soft; but if they are of different enunciation, and one is hard, and the other is soft, then the first of the two must be changed to a letter of the same quality as the second, which will be the hard or soft letter of the class to which it belongs; as, क to ग, or ग to क; च to ज, or ज to च; ट to ड, or ड to ट; त to द, or द to त; प to ब, or ब to प. The further exemplification of this rule may thus be stated:—

a. If the consonants be both hard, there is no change: thus, before the termination सु su, the nouns 'sarvaśak, harit, ap,' retain their finals, as सर्वशक्सु, हरित्सु, अप्सु. वाक् before पति is वाक्पति Vākpati, 'lord of speech.'

b. If both are soft, there is no change: अद् before भिस् is अद्भिस् adbhīs, 'by waters.'

c. A hard before a soft consonant must be changed to the soft consonant of its own class: thus भगवत् गीता, 'the song of the lord,' becomes भगवद्गीता bhagavad-gīta, 't' being changed to 'd:' अप् ap, before ज changes its final to ब, and becomes अबज, abja, 'water-born,' 'a lotus.'

d. A soft consonant before a hard consonant must be changed to the hard consonant of its own class: अद् ad, 'to eat,' before त्ति, changes द to त, अत्ति 'eats;' so it does before सु, as क्रव्याद् kravyád, 'a cannibal,' is in the 7th case plural क्रव्यात्सु kravyátsu, 'in or on cannibals.'

8. If the antecedent consonant be an aspirated letter, it is not only modified by the preceding rule, but whatever form it

takes it is the unaspirated letter ; an aspirate cannot precede any unaspirated letter except a nasal or a semivowel, nor can two aspirated consonants come together. Thus in the combination दधि + अत्र dadhi-atra, where by rule 4. it makes दध्यत्र dadhyatra, and by the following remark *a.* the ध dh may be doubled, the duplication requires that the first member shall be unaspirated, and the word must be written, not दध्यत्र dadhdhyatra, but दद्यत्र daddhyatra : so क्रुध् and ध become क्रुद्ध ; लभ् and ध, लभ्य ; ककुभ् and भिस्, ककुब्भिस् ; and चित्रलिख् and भ्याम्, चित्रलिग्भ्याम् ; the ख, which is a hard letter, being first changed to the soft aspirate घ, and घ being changed to ग before the aspirate भ.

9. A hard consonant, when final, is changed to a soft consonant ; and a final aspirated consonant to an unaspirated : thus वाक् becomes वाग् ; and चित्रलिख्, चित्रलिग्.

When however it occurs before a pause, that is, when it is not followed immediately by any letter, the change to a soft consonant is optional : thus the nom. sing. of वाक् is either वाक् or वाग् ; of चित्रलिख्, चित्रलिक् or -लिग्.

10. Final hard consonants, followed by words beginning with vowels, are changed to soft (the vowels being soft or sonant letters) ; as, वाक् + ईश becomes वागीश Vágiśa, 'god of speech,' a name of Vṛihaspati ; not 'the god of wine,' as Sir Wm. Jones conjectured, from the accidental resemblance of Vágiśa and Bacchus.

When hard and aspirated consonants are followed by the terminations of the cases of nouns or persons of verbs which open with vowels, they are no longer regarded as final, for then they do not terminate a syllable, but begin another, and they are therefore not subject to change : सर्वेशक् makes सर्वेशकौ, सर्वेशका ; चित्रलिख्, चित्रलिखौ. पच्, 'to cook,' before अति makes पचति.

11. A final palatal is changeable to a guttural, which will be hard or soft according to the consonant that follows ; as, वाच् vách, 'speech,' becomes वाक् or वाग्, वाग्भिस् ; असृज् asrij, 'blood,' असृग्भिस्. प्राञ् प्रáñe, left from प्राञ्, 'east,' becomes प्राङ्. After certain verbs, च छ ज and ऋ may be changed, when final,





b. The rule is absolute in one case, when the following word is a technical affix ; such as मय, implying, when conjoined with nouns, ‘consisting of;’ and मात्र, implying ‘so much,’ ‘merely;’ as, वाक् with मय makes only वाङ्मय vāṅmaya, ‘made of speech,’ ‘eloquent;’ and तत् with मात्र is तन्मात्र tanmātra, ‘merely that,’ ‘a primary element.’

16. न is changed to ण in the genitive case of षट् ‘six;’ also in the words नवति and नगरी after षट् ; as, षणां shaṇṇām, षणवति shaṇṇavati, षणगरी shaṇṇagari ; the ट of षट् being changed to ण by rule 15.

17. Before a sibilant, ड and ण may insert respectively the letters क and ट ; as, प्राङ् before षष्ठ makes प्राङ् क षष्ठ or प्राङ् क्षष्ठ ‘sixth anterior,’ and सुगण् + षष्ठ = सुगण् ट षष्ठ ‘sixth numerator;’ and ट or ड or न, before the dental sibilant, may insert the dental त ; as, मधुलिङ् सहते or मधुलिङ् त्सहते ‘the bee endures;’ and सन् सः or सन त् सः ‘he being.’

18. The nasals ड, ण, न, terminating a word, when preceded by a short vowel, and followed by any vowel as the initial of a subsequent word, must be doubled ; as,

प्रत्यङ् + आस्ते = प्रत्यङ्ङास्ते ‘he sits facing the west.’

सुगण् + ईश = सुगणीश ‘the lord of an excellent class.’

राजन् + इति = राजन्निति ‘O king! thus.’

19. न following च्, र, or प, either immediately or separated by an intervening guttural or labial consonant, a vowel, य, व, ह, Visarga, or Anuswára deduced from न or म, is changed to ण ; as, च्चुन becomes च्चुण ‘debt;’ गृह् + नाति = गृह्णाति ; परि + नत = परिणत ‘bowed;’ नार + अयन = नारायण Nārāyaṇa, a name of Viṣṇu ; राम + अयन = रामायण Rāmāyaṇa, a poem so named. If final it is unchanged, as गुरुन्.

20. A final न terminating an inflected word may be changed to Anuswára before a consonant ; as, वलिं चक्रे ‘he made a sacrifice;’ तं पप्रच्छ ‘he asked him;’ especially before semivowels, sibilants, and ह ; as, for हरिम् read हरिं वन्दे ‘I salute Hari;’ for तम् read तं हसति ‘he laughs at him.’ Before राज् the final of सम् is unalterable ; as, सम्राज् ‘a universal



monarch.' It is unchanged before a vowel ; as, अहमागतः ' I (am) come.'

21. म is optionally changed to Anuswára before ह in conjunction with म, as किम् or किं झलयति ; but Anuswára derived from म may become य, ल, or व, before ह combined with these semivowels severally ; as, किं or किय् झ, किं or किल् ह्यादयति, किं or किव् झलयति. It may become न before ह combined with न, as किं or किन् हुते.

22. Anuswára followed by any consonant, except the semivowels, sibilants, and ह, is changed, if in the middle of a word, to the nasal of that class to which the consonant following it belongs : अं + कित = अङ्कित ' marked ;' अं + चित = अञ्चित ' worshipped.'

a. If it be the final of an inflected word, the change is optional ; as, अहम् + कार = अहंकार or अहङ्कार ' egoism ;' त्वं or त्वङ्करोषि ' thou doest ;' त्वं or त्वन् ददासि ' thou givest.'

b. If the following consonant be a semivowel, the Anuswára may be optionally changed to the nasal form of the semivowel, which is denoted by a peculiar mark above it ; as, संयम or सँयम ' restraint ;' यंलोकं or यँलोकं ' to what world ;' संवत्सर or सँवत्सर ' a year.'

23. Anuswára may be substituted for a medial न or म, when followed by a sibilant ; as, धनूंषि ' bows ;' यशंसि ' reputations ;' कंस a proper name.

24. A final य or व preceded by अ or आ may be dropped before any letter except a hard consonant or a sibilant ; as, ते becoming तय् by rule 5, before आगताः makes त आगताः ' they are come ;' तस्मै changed to तस्माय् before इन्द्राय becomes तस्मा इन्द्राय ; and तौ changed to ताव् before इमौ becomes ता इमौ ' those two.'

25. When श follows any consonant, except a semivowel, a nasal, or a sibilant, it is changed to छ ; as, तद् + शिव S'iva = तच्छिव tach chhiva, ' that, S'iva ;' तद् + श्रुत्वा = तच्छ्रुत्वा ' having heard that.'

a. For by rule 12. द has been changed, before the palatal छ,

to the analogous palatal ज; but the soft consonant ज, again, has been changed to the hard consonant च before the hard consonant छ.

b. Although, according to the present rule, श may not be changed to छ after a nasal, yet seeming exceptions occur in regard to a final न; as, विकिञ्छरैः 'overwhelming with arrows;' सञ्छम्भुः for सन् शम्भुः 'the existent Sámmbhu or Siva.' In these cases a त् has been interposed, making विकिञ् त् शरैः, सन् त् शम्भुः, and श is changed to छ after त्; but by rule 12. त् is changed to च before the palatal, and न to न्न before च, making विकिञ्चरैः, सञ्चम्भुः. The middle of the three consonants is rejected by a rule to be subsequently quoted (r. 34. a); leaving therefore विकिञ्चरैः &c. The insertion of त् between a nasal and a sibilant is very common in the Vedas, as अस्मान् + सु is read अस्मान्सु.

26. The augment त् may be inserted after a word ending in a short vowel, before one beginning with छ, as शिवं त् छाया; but as त् must be changed to च in such a position, the form is शिवच्छाया 'the shadow of Siva.'

a. The same augment त् is optionally inserted after a long vowel, whether medial or final; as, लक्ष्मीच्छाया or लक्ष्मीच्छाया 'the shadow of Lakshmí;' मूढ or मूच्छ 'a barbarian.'

b. It is also inserted optionally after the particles आङ् and माङ् (leaving आ and मा) prefixed to verbal inflexions or derivatives beginning with छ (त is in like manner changed to च); as, आच्छादयति or आच्छादयति 'he covers;' माच्छिदत् or माच्छिदत् 'let him not divide.'

27. प is changed to क before स, as दृप् for दृश्, 'see,' makes with स्यति, दृक्ष्यति 'will see;' (for स after a guttural (rule 29.) becomes प, and क and प form the compound क्ष.) A final प is usually changed to ट, becoming ड before a soft consonant; as, त्विप्, 'light,' becomes त्विट् or त्विङ्, त्विङ्गिस्. It is sometimes changed to क; as, दधृप् becomes दधृक् 'proud.'

28. Before a palatal consonant, including श, the dental स is changed to श; and before a cerebral, including प, it is

changed to ष; as, रामस् + चिनोति = रामश्चिनोति 'Rāma gathers;'  
रामस् + शेते = रामश्शेते 'Rāma sleeps;'  
रामस् + टीकते = रामष्टीकते 'Rāma goes;'  
रामस् + षष्ठ = रामष्षष्ठ 'Rāma, sixth.'

29. स, not being final, is changed to ष after any vowel except अ or आ, and after a guttural consonant, a semivowel, and ह, though the augment न, Visarga, or a sibilant intervene; thus धनुस् becomes in the plural धनूँषि 'bows;'  
and शिवे and सु make शिवेषु 'in' or 'on Śivas.' It is not so changed after इ, उ, or ऋ, if radical; as, सुपिस् 'who goes well;'  
सुपिसौ, &c.

30. When स in the verbs स्था 'to stay,' and स्तम्भ 'to stop,' and their derivatives, is preceded by the preposition उद्, it is rejected; and as the final द becomes the hard consonant त before a hard consonant, then उद् + स्थान = उत्थान 'uprising,'  
and उद् + स्तम्भन = उत्तम्भन 'upholding.'

31. When ह follows any consonant, except a nasal, semivowel, or sibilant, the aspirate of the preceding letter may be substituted for it, that letter, if a hard consonant, being first changed to its corresponding soft letter; as, वाक् + हरति becomes first वाग् + हरति, and then वाग्हरति 'speech seizes:.'  
so तद् हविस् makes तद्वविस्.

32. ह when final, or before any consonant except a nasal or a semivowel, is changed to घ, as उष्णिह् ushñih, a sort of metre, becomes उष्णिघ्; or to ढ, as मधुलिह् 'a bee,' मधुलिढ्.  
The aspirates are changed to the unaspirated letters (rule 9), and the words are therefore उष्णिक् or उष्णिग्, मधुलिट् or मधुलिङ्.  
The final ढ evolved from ह is also changeable to घ before स, before which घ becomes क, and with it (rules 27. 29) ञ; hence वह् 'to bear,' with स्यति makes वक्ष्यति; दह् 'to burn,' धक्ष्यति.

33. Any consonant may be optionally doubled after र or ह preceded by a vowel; as, अर्के or अर्क्के 'the sun;'  
वह्नि or वह्नि 'fire.'

34. Any consonant, except ह, followed by a consonant, may be doubled; as, पुत् + र may be पुत्त 'a son;'  
मित्र् + र may be मित्र 'a friend.'

a. But when three or more consonants are joined together, by virtue of a grammatical rule, one or more of the intermediate

ones, if similar, may be rejected; therefore पुत्त and मित्त are more usually written पुत्र and मित्र.

b. A semivowel following any consonant, except a semi-vowel, a sibilant, न, or ह, may be doubled; as, आदित्य or आदित्य्य 'the sun.'

c. But when two semivowels are preceded by a different consonant, one of them may be rejected; so आदित्य्य becomes आदित्य, as before.

35. When a conjunct consonant is final, whether terminating a syllable or a word, the second member is rejected, as खन्न, 'a lame man,' becomes खन्; and हिन्स्, 'what injures,' हिन्. So after nouns ending in consonants, the sign of the nominative case, स, is rejected, as पतन्, 'going,' not पतन्स्.

If the first letter be र, the final is retained, as उज्ज् 'strong; but not if the second member be a sibilant, as चिकीर्ष्, 'who wishes to do,' becomes चिकीर्.

36. When a word ending with र is followed by one beginning with र, one is rejected, and the preceding vowel, if short, is made long; as, पुनर् + रमते = पुनारमते 'he again sports; निर् + रक्त = नीरक्त 'unimpassioned.'

There are other rules affecting the mode of combining consonants, and the changes to which the combinations are subject; but their validity is matter of dispute: accordingly, as different rules are followed, the derivatives of the compound of सम् 'cum,' and कृ 'to make,' may be written in a variety of manners: संस्कृता, for instance, may be written in a hundred and eight ways. These are, however, matters merely of orthoepical conceit, and in practice the simplest spelling, consistent with the essential elements of a word, is to be preferred.

### SECTION III.

#### *Changes of Visarga.*

As preliminary to the rules for those changes to which the soft aspirate termed Visarga is subject, it may be useful to premise, that they contemplate the reciprocal equivalency of

(:) Visarga, स, and र; these signs being, according to circumstances, mutually interchangeable. There are, as is well known, indications of similar reciprocity in the classical languages. The Greek *ἑξ*, *ἑπτα*, *ἄλς*, become in Latin 'sex, septem, sal.' In the older Latin writers a final 's' was commonly elided, at least for prosodial purposes; and Pott suggests that its place may have been supplied by something like Visarga. Lucilius, according to Quintilian, wrote "Serenu' fuit et dignu' loco;" and Cicero observes, "Plures antiquorum sic locutos." The substitution of 'r' for 's' was also common in Latin, and 'arbor, labor, clamor,' were originally written 'arbos, labos, clamos.' The 's' was also sometimes preserved in the nominative, but changed in other inflexions, as 'flos, floris,' and the like.

The meaning of Visarga विसर्गे is literally 'abandoning,' 'ejecting;' and that of its synonyme विसर्जनीय Visarjjaníya is 'that which may' or 'is to be ejected or abandoned.' It has been a question, therefore, whether the symbol to which it is applied (:) be a simple mark of elision, a kind of apostrophe, or whether it designates a sound. It would be out of place to discuss the question at present. It is usually considered to denote a very soft and almost imperceptible breathing, and it is sufficient for our purpose so to regard it.

37. A final स is changed to Visarga: रामस् Rámas becomes रामः Rámah; and रामैस् Rámais, रामैः Rámaiḥ.

38. Before a hard consonant Visarga again becomes स; विष्णुः + त्राता = विष्णुस्त्राता 'Vishṇu the preserver.'

a. It is not so changed before a hard letter followed by a sibilant, as कः त्सर् 'Which (is) the sword-hilt?'

b. Before a sibilant the change is optional, as रामः शेते or रामश्शेते. (The dental sibilant is changed to the sibilant of the class of the consonant by which it is followed: see rule 28.)

c. Before the hard consonants of the guttural and labial classes Visarga may be unchanged: यः करोति 'who does;' कः पचति 'Who cooks?'



d. Before these letters a different sign × called Arddha-visarga, 'a half Visarga,' is sometimes used, as क× करोति, क× पचति. The sign before a guttural is described as जिह्वामूलीय, 'proceeding from the root of the tongue;' and before a labial, उपध्मानीय 'to be gently blown or aspirated.' Modifications of aspiration are no doubt intended, which might have been of consequence when the language was spoken, but are now of no importance.

e. The permanence of Visarga before क is liable to exception, and it is changed to स before, 1. the pronoun क, as कस्कः 'quisquis;' 2. the affix क, as यशस्क 'famous;' and the particles कस्य and काम्य, as यशस्कस्य 'of little fame;' यशस्काम्य 'desirous of fame.' It is also changed before पाश, as यशस्याश 'of slight renown.'

f. But it is not changed before कस्य, if that follows an indeclinable word; as, प्रातः कस्य 'nigh to morning;' nor before काम्य, if it be derived from a radical final; thus गिर् makes गीः 'speech,' whence गीः काम्य 'desirous of speech.'

g. It is changed before verbs and verbal derivatives commencing with क when compounded with नमः, पुरः, आविः, and दुः; as, नमस्कार 'salutation;' पुरस्करोति 'he places before;' आविष्कृत 'manifested;' दुष्कृति 'evil-doing.'

h. The numerals द्विः, त्रिः, and चतुः, change Visarga to स before क, as द्विष्करोति, त्रिष्करोति, चतुष्करोति, 'he makes two, three, four.' But if repetition is implied, the change is optional, as द्विःकरोति or द्विष्करोति 'he does (any thing) twice.'

i. तिरः optionally changes its final, as तिरःकार or तिरस्कार 'abuse.'

j. निर् becoming निः also optionally changes Visarga to स before क, as निःकासित or निष्कासित 'expelled.'

k. Visarga is changed to स after सर्पिः compounded with the particles कस्य and पाश, as सर्पिष्कस्य, सर्पिष्पाश, 'a little butter.'

l. It is changed after अधः and शिरः compounded with पदः; as, अधस्यद् 'foot below;' शिरस्यद् 'foot on the top.' If the words are uncompounded, the change does not take place, as अधः पद, शिरः पद.



39. A final radical र् is changed to Visarga ; as, गिर्, 'speech,' becomes गीः ; प्रातर्, 'dawn,' प्रातः.

40. The letter र् (in technical grammar called रु ru, to distinguish it from the mere alphabetical sign) is substituted for Visarga after any vowel except अ or आ, and before a vowel or a soft consonant ; as, गुणैः उपेत becomes गुणैरुपेत 'endowed with qualities ;' अग्निः दहति = अग्निर्दहति 'fire burns ;' नौयैति 'the boat goes ;' शम्भुर्हरति 'Sambhu takes.'

41. If the Visarga be preceded by अ, and the initial of the word following be अ, or a soft consonant, उ is substituted in place of र्, and उ with the penultimate अ forms the final diphthong औ ; as, कः अत्र makes कोऽत्र 'Who here ?' कः गतः makes को गतः 'Who (is) gone ?'

a. An initial अ following औ so formed is rejected, but its place is marked by the sign ऽ. See rule 6. f.

b. मनस् changed by rule 37. to मनः becomes by this rule मनो in such compounds as मनोज्ञ, मनोभव, 'mind-born ;' मनोरम 'mind-delighting.'

42. After the short vowel अ, and before any vowel except अ, Visarga may be changed to य्, which by rule 24. may be rejected ; as, देवः and आस्ते become देवयास्ते or देव आस्ते 'a god sits ;' देवः and इन्द्र become देवयिन्द्रः or देव इन्द्रः 'the god Indra ;' नलः उवाच, 'Nalah spoke,' makes नलयुवाच or more commonly नल उवाच.

43. After the long vowel आ, and before any vowel or soft consonant, य् is substituted for Visarga ; it is optionally rejected before the vowels, absolutely before the consonants ; as, देवाः अत्र make देवायत्र or देवा अत्र 'the gods (are) here ;' देवाः and नम्याः make देवा नम्याः 'the gods are to be revered ;' देव्याः अभिहितं, 'said of Devī,' makes देव्यायभिहितं or देव्या अभिहितं ; श्रिया माला, 'the garland of Śrī,' makes श्रिया माला.

a. After the interjections भोस्, भगोस्, अघोस्, the Visarga, to which the final is changed, is said to be again changed to य्, which is ejected before a vowel or soft consonant ; as, भो इन्द्र 'O Indra !' भगो देव 'O god !'

44. Visarga substituted for a radical final र may become र again before a vowel or a soft consonant; as, प्रातः for प्रातर् + अत्त becomes प्रातरत्त 'the dawn (is) here.'

a. Such a Visarga may also optionally become र again before a hard consonant; as, गीः for गिर् before पति may make गीर्ष्यति 'lord of speech,' or, by rule 38, गीर्ष्यति, Visarga being changed to स.

b. Visarga substituted for the final of अहर् for अहन् 'a day,' becomes र again before any consonant except र and भ; as, अहर्ष्यति 'lord of day;' अहर्गण 'a number of days.' Before र and भ, उ is substituted for it; as, अहोरात्र 'day and night;' अहोभिः 'by days.'

45. Visarga is substituted for a final न, except in the word प्रशान्, before a hard consonant of the palatal, cerebral, and dental classes, if followed by a vowel, a semivowel, or a nasal. Anuswára is prefixed to the sibilant to which by rule 38. Visarga is changed; as, शार्ङ्गिन् + छिन्धि becomes शार्ङ्गिंश्छिन्धि 'O bow-armed, cut!' राजन् + तर = राजंस्तर 'O king, cross!' but प्रशान् चिनोतु 'let the quiet man collect.'

a. Before प the substitution is optional, and the Visarga does not become a sibilant, as by rule 38 c, but may or may not substitute the Arddha-visarga: नृन् पाहि, 'cherish men,' is therefore written नृन्पाहि, नृः पाहि, or नृन् × पाहि, also with a mark denoting the Visarga to be nasal, as नृँः पाहि or नृँ × पाहि.

b. सम् in combination with कृ and its derivatives, the word कान् repeated, and पुस् derived from पुंस् prefixed to a word beginning with a hard consonant, insert the augment स्; in which case Visarga is said to be substituted for their proper finals, preceded by Anuswára, and changed before स् to स्. सम् before कार therefore becomes संस् स्कार; कान् before कान्, कांस् स्कान्; and पुस् before कोकिल, पुंस् स्कोकिल. By clause a. of rule 34, however, one of the sibilants is rejected, leaving संस्कार 'initiation;' कांस्कान् 'whom! whom!' and पुंस्कोकिल 'a male koil (Indian cuckoo).'

46. The Visarga which is the sign of the masculine nomi-

native of the pronouns तद् and एतद्, or सः 'he,' एषः 'that person,' is commonly dropped before a consonant; as, स चरति 'he goes;' स ददाति 'he gives;' एष विष्णुः 'that Vishṇu;' but not if the negative अ is prefixed, as असः शिवः 'not that Śiva.'

α. In verse, for the convenience of the metre, स not only rejects the Visarga, but allows the final अ to be conjoined with a following vowel, by the rules of vowel-Sandhi; as, सेन्द्रो राजा जयति, 'that Indra the king conquers,' for स इन्द्रः; so सैष दाशरथी रामः, 'that very Rāma, the son of Daśaratha,' for स एषः.

## CHAPTER III.

### DECLENSION.

#### SECTION I.

##### *General Rules.*

47. Most nouns in the Sanskrit language are declinable in one or more of three genders. They admit, with very few exceptions, of three numbers, singular, dual, and plural; and of seven cases in each number; 1. the nominative, 2. accusative, 3. instrumental, 4. dative, 5. ablative, 6. genitive, 7. locative: of these it may be remarked, that the third or instrumental has the sense of 'by' or 'with;' the ablative, 'from;' and the locative, 'in' or 'on:' the rest have the usual powers.

48. Inflexion, whether of declension or conjugation, is contrived by the Sanskrit grammarians on the same principle. It consists of two parts; 1. the Anga, 'body,' or inflective base, that is, the word itself; and, 2. of certain particles, which, being attached to the base, complete the inflected word. The inflectional terminations of conjugation will be hereafter specified. We are concerned at present with those of declension only.

49. The inflectional terminations of nouns are twenty-one;

some of them are repetitions: they are attached to the inflective base in each of the seven cases of the three numbers, and are as follows:

nom.	सि	औ	जस्
acc.	अम्	औ	शस्
instr.	टा	भ्यां	भिस्
dat.	डे	भ्यां	भ्यस्
abl.	डसि	भ्यां	भ्यस्
gen.	डस्	ओस्	आम्
loc.	डि	ओस्	सुप्

The vocative has no separate termination, being considered as a modification only of the nominative.

50. Now of these inflectional terminations it is to be remarked, that some of the letters serve only to form syllables, and facilitate enunciation: they are rejected, therefore, when those letters which are essential are applied to the base. These auxiliary letters are the इ of सि; the ज् of जस्; the श् of शस्; the ट of टा; the ड of the terminations डे, डसि (in which also इ is subordinate), डस्, and डि; and the प् of सुप्. It is also to be recollected, that by rule 37. a final स् is changed to Visarga. The actual terminations therefore will be,

nom. :	औ	अः
acc. अं	औ	अः
instr. आ	भ्यां	भिः
dat. ए	भ्यां	भ्यः
abl. अः	भ्यां	भ्यः
gen. अः	ओः	आम्
loc. इ	ओः	सु

51. In applying these terminations to the final letter of the inflective base, recollection must be preserved of the modifications which that final letter must undergo, whether it be a vowel or a consonant, before the initial letters of the terminations; as in the following example:

नौ 'navis,' 'a ship.'

nom.	नौः	नावौ	नावः
acc.	नावं	नावौ	नावः
instr.	नावा	नौभ्यां	नौभिः
dat.	नावे	नौभ्यां	नौभ्यः
abl.	नावः	नौभ्यां	नौभ्यः
gen.	नावः	नावोः	नावां
loc.	नावि	नावोः	नौषु

It will be observed, that before the consonants the word नौ is unchanged ; before the vowels, औ becomes आव् by rule 5. The स of सु is changed after औ to ष by rule 29.

It is worth while to pause for a moment upon this scheme of inflectional terminations, and to understand it fully, as it furnishes a useful clue to all the varieties of nominal inflexion which follow. If it were rigidly applied, nothing would be so simple as Sanskrit declension ; and even as it is, we are authorised to affirm that there is but one general declension in Sanskrit grammar. There are however various modifications, both of the bases and of the terminations, in the individual nouns, which render it convenient to divide them into classes : and no arrangement admits of more ready reference than that which classes them according to their final letters ; first, as they are vowels or consonants ; and secondly, according to the letter or class of letters in each of those divisions.

## SECTION II.

*Nouns ending in vowels.*

CLASS I. Nouns ending in अ and आ.

52. Nouns ending in अ form by far the most numerous class of nouns, and commonly admit of three genders, forming the feminine by adding आ ; as, masc. शिव S'iva, the god ; fem. शिवा the goddess S'ivá.

53. In forming the inflexions of all nouns, such changes as may occur are of two descriptions ; 1. those affecting the base, 2. those affecting the termination.

54. Nouns ending in अ substitute in the base, आ for the final before य substituted for ए in the dat. sing. ; before the dual termination भ्यां ; and before the augment न्, in the genitive case plural, and in the nominative and accusative plural neuter. They substitute ए for their final अ before ओस् in the dual, and भ्यस् and सु in the plural. They insert न् before the signs of the genitive case plural, and the nominative and accusative plural neuter. The feminine noun changes आ to ए before the आ of the instrumental case singular, the ओस् of the dual, and in the vocative case sing. ; and inserts या before the four last cases of the singular, and न् before आम् in the gen. plural.

55. After nouns in अ other terminations are substituted for those of the scheme, in some of the cases : thus,

	Singular.		Plural.
acc.	म् for अम्	acc.	न् for स्
instr.	इन् — टा	instr.	ऐस् — भिस्
dat.	य — डे		
abl.	आत् — डसि		
gen.	स्य — डस्		

a. After the feminine noun सि is rejected, and इ is substituted for औ in the nom. and acc. dual, and आम् for डि in the locative case sing.

b. The neuter substitutes in the three numbers of the nom. and accus. severally म् ई इ, the latter with न् prefixed, as नि, in place of the terminations of the masculine : in all the other cases it adopts the terminations of the masculine.

56. We are now prepared to understand the construction of the following forms of शिच, bearing in mind the alterations dependent upon the laws of combination, in joining the inflectional terminations to the inflective base.



## Masc. शिव Śiva the deity.

nom.	शिवः	शिवौ	शिवः	Śiva, &c.
acc.	शिवं	शिवौ	शिवान्	Śiva, &c.
instr.	शिवेन	शिवभ्यां	शिवैः	By or with Śiva, &c.
dat.	शिवाय	शिवभ्यां	शिवेभ्यः	To Śiva, &c.
abl.	शिवात्	शिवभ्यां	शिवेभ्यः	From Śiva, &c.
gen.	शिवस्य	शिवयोः	शिवानां	Of Śiva, &c.
loc.	शिवे	शिवयोः	शिवेषु	In or on Śiva, &c.
voc.	शिव	शिवौ	शिवः	O Śiva ! &c.

## Fem. शिवा the goddess Śivā.

nom.	शिवा	शिवे	शिवाः
acc.	शिवां	शिवे	शिवाः
instr.	शिवया	शिवभ्यां	शिवाभिः
dat.	शिवायै	शिवभ्यां	शिवाभ्यः
abl.	शिवायाः	शिवभ्यां	शिवाभ्यः
gen.	शिवायाः	शिवयोः	शिवानां
loc.	शिवायां	शिवयोः	शिवामु
voc.	शिवे	शिवे	शिवाः

## Neuter शिव 'auspicious.'

nom. and accus.	शिवं	शिवे	शिवानि
voc.	शिव	शिवे	शिवानि

The rest as the masculine.

a. Other nouns declinable on the above models are the following : they are given with the inflection of the nominative case.

Masculine.	Feminine.	Neuter.
अश्वः a horse	अङ्गना a woman	अण्डं an egg
आकाशः the sky	आशा hope	आसनं a seat
उष्ट्रः a camel	इच्छा wish	इन्द्रियं an organ of sense
काकः a crow	कन्या a girl	कुलं a family
गुणः a quality	ग्रीवा the neck	गृहं a house
चन्द्रः the moon	चन्द्रिका moonlight	छत्रं an umbrella

ज्वरः fever	जरा decay	जलं water
तर्कः reasoning	तारा a star	तीरं a shore
देवः a god	दोला a swing	दुःखं pain
धर्मः virtue	धारा an edge	धनं wealth
नखः a nail	नासा the nose	नृत्यं dancing
पर्वतः a mountain	पूजा worship	पत्रं a leaf
मत्स्यः a fish	भार्या a wife	मूलं a root
यज्ञः sacrifice	माला a garland	यौवनं youth
रसः flavour	रक्षा preserving	रक्तं blood
लोहः iron	लज्जा modesty	लवणं salt
वक्रः a crane	वीणा a lute	वनं a wood
शृगालः a jackall	शोभा beauty	शास्त्रं a scripture
समुद्रः the ocean	सभा an assembly	सूत्रं a rule
हस्तः the hand	हिंसा injury	हिमं frost.

b. Many adjectives and participles declinable in the three genders belong to this class.

c. The feminine nouns अम्मा, अम्मा, अम्मा, signifying chiefly in poetic language 'mother,' make their vocatives अम्मा, अम्मा, अम्मा. If the penultimate be not a conjunct consonant, other synonymes follow the usual form, as हे अम्मिके, अम्माले, अम्माडे, 'O mother!'

57. Besides those nouns which are formed from masculine nouns in अ, by adding, as it is said, the feminine ending टाप्, that is, आ, there are nouns derived immediately from verbs ending in आ, as पा, मा, ध्या, and the like, in which the final आ is an essential, not an accidental letter. Such nouns admit of a variety of gender. The declension of the masculine and feminine noun is the same. In the neuter the final is made short, and the word is declined like शिवं.

58. Nouns in आ, then, in which the final is a radical letter, combine with the terminations of the nominative case, and with those of the singular and dual accusative, agreeably to the laws of Sandhi. In the accusative plural and the following cases the final आ is cut off before the vowel terminations,

and they are affixed at once to the word, as if it ended in a consonant: before the consonantal terminations there is no change; as,

Masc. and fem. विश्वपा 'all-preserving.'

nom.	विश्वपाः	विश्वपौ	विश्वपाः
acc.	विश्वपां	—	विश्वपः
instr.	विश्वपा	विश्वपाभ्यां	विश्वपाभिः
dat.	विश्वपे	—	विश्वपाभ्यः
abl.	विश्वपः	—	—
gen.	—	विश्वपोः	विश्वपां
loc.	विश्वपि	—	विश्वपासु
voc.	विश्वपा &c.		

So सोमपा 'who drinks the Soma juice;' शङ्खध्मा 'a shell-blower.'

59. The word हाहा, the name of an inferior divinity, a Gandharba, is considered as a primitive, and is inflected therefore throughout without any elision of the final, which combines with the vowel terminations agreeably to the rules of Sandhi, and is consequently in every way regularly declined.

nom.	हाहाः	हाहौ	हाहाः
acc.	हाहां	—	हाहाः or हाहान्
instr.	हाहा	हाहाभ्यां	हाहाभिः
dat.	हाहै	—	हाहाभ्यः
abl.	हाहाः	—	—
gen.	—	हाहौः	हाहां
loc.	हाहे	—	हाहासु
voc.	हाहा &c.		

## CLASS II. Nouns ending in इ and उ.

60. Nouns ending in these two vowels may be conveniently classed together, as they are analogously inflected; recollecting only that the semivowels to which they are changeable before other vowels are respectively य् and व्.

61. In the masculine gender the changes of the base are, the substitution of the long vowel for the final in the dual nom.

and accus., and in the accus. and gen. plural ; the Guña letter ए or ओ is substituted for the final before जस्, डे, डसि, and डस्, and in the vocative singular ; and the final is dropped before the termination of the locative case singular : न् is inserted before the terminations of the instrumental case singular and the gen. plural.

62. In the same gender the dual termination औ is rejected ; म् is substituted for अस्, and न् for the अस् of शस् ; the vowel of अस् in the ablative and genitive is dropped ; and औ is substituted for डि ; as follows :

अग्नि 'fire.'			भानु 'the sun.'		
nom. अग्निः	अग्नी	अग्नयः	भानुः	भानू	भानवः
acc. अग्निं	—	अग्नीन्	भानुं	—	भानून्
instr. अग्निना	अग्निभ्यां	अग्निभिः	भानुना	भानुभ्यां	भानुभिः
dat. अग्नये	—	अग्निभ्यः	भानवे	—	भानुभ्यः
abl. अग्नेः	—	—	भानोः	—	—
gen. —	अग्न्योः	अग्नीनां	—	भान्वोः	भानूनां
loc. अग्नौ	—	अग्निषु	भानौ	—	भानुषु
voc. अग्ने &c.			भानो &c.		

63. There are some anomalies among nouns in इ. Thus सखि, 'a friend,' substitutes आ for the final in the first five inflexions, and inserts य before their vowel terminations. In the other cases of the singular, and in the gen. and loc. dual, it is more regular than अग्नि, the final इ becoming य before a vowel. In the nom. singular सि is rejected, and in the abl. and gen. उस् is substituted for डसि and डस्.

सखि 'a friend.'

nom. सखा	सखायौ	सखायः
acc. सखायं	—	सखीन्
instr. सख्या	सखिभ्यां	सखिभिः
dat. सख्ये	—	सखिभ्यः
abl. सख्युः	—	—
gen. —	सख्योः	सखीनां
loc. सख्यौ	—	सखिषु
voc. सखे &c.		

a. In composition this word may be inflected regularly in all the cases, or in all except the two first; सुसखिः or सुसखा 'a good friend;' सुसख्ये or सुसख्ये 'to a good friend,' &c.

b. पति, 'a master,' is declined like सखि in the five last cases singular; as, पत्या, पत्ये, पत्युः, पत्युः, पत्यौ. In the rest like अग्नि. पतिना and पतौ sometimes occur.

पति in composition is declined like अग्नि; as, भूपति 'a king,' (lord of the earth,) भूपतिः, भूपती, भूपतयः, भूपतये, &c.

64. Feminine nouns in इ and उ differ from the masculine in the accus. plural, and in the third and following cases singular. They do not substitute न् for the Visarga of शस्, nor insert न् before टा. In the dative and following cases singular they have two forms, one like the masculine: in the other they insert आ before the affixes of the dative, ablative, and genitive cases; and, like feminine nouns in आ, substitute आम् for the sign of the locative डि; as,

Fem. मति 'Mind.'			धेनु 'a milch cow.'		
nom. मतिः	मती	मतयः	धेनुः	धेनू	धेनवः
acc. मतिं	—	मतीः	धेनुं	—	धेनूः
instr. मत्या	मतिभ्यां	मतिभिः	धेन्वा	धेनुभ्यां	धेनुभिः
dat. मतये or मत्यै	—	मतिभ्यः	धेनवे or धेन्वै	—	धेनुभ्यः
abl. मतेः or मत्याः	—	—	धेनोः or धेन्वाः	—	—
gen. —	मत्योः	मतीनां	—	धेन्वोः	धेनूनां
loc. मतौ or मत्यां	—	मतिषु	धेनौ or धेन्वां	—	धेनुषु
voc. मते &c.			धेनो &c.		

65. Neuter nouns in इ and उ reject the terminations of the nom. and accus. singular, substitute ई and इ for the dual and plural terminations, and insert न् before them and all other terminations beginning with a vowel. They lengthen the final before न् in the plural.

वारि 'water.'			मधु 'honey.'		
nom. }	वारि	वारिणी	मधु	मधुनी	मधूनि
acc. }	वारि	वारिणी	मधु	मधुनी	मधूनि
instr. वारिणा	वारिभ्यां	वारिभिः	मधुना	मधुभ्यां	मधुभिः
dat. वारिणे	—	वारिभ्यः	मधुने	—	मधुभ्यः

abl. वारिणः	वारिभ्यां	वारिभ्यः	मधुनः	मधुभ्यां	मधुभ्यः
gen. —	वारिणोः	वारीणां	मधुनः	मधुनोः	मधूनां
loc. वारिणि	—	वारिषु	मधुनि	—	मधुषु
voc. वारि or वारे &c.			मधु or मधो &c.		

66. There are a few neuter nouns in इ which before the vowel terminations of all the cases except the two first, and optionally before ङि, drop the final vowel ; as,

अस्थि 'a bone.'

nom. }	अस्थि	अस्थिनी	अस्थीनि
acc. }			
instr.	अस्थना	अस्थिभ्यां	अस्थिभिः
dat.	अस्थने	—	अस्थिभ्यः
abl.	अस्थनः	—	—
gen.	—	अस्थनोः	अस्थनां
loc.	अस्थनि or अस्थनि	—	अस्थिषु
voc.	अस्थि &c.		

a. अक्षि 'an eye,' दधि 'ghee,' and शकृषि 'a thigh,' are similarly declined : the fact being, in all probability, that as nouns in इ they are defective, and their deficiencies are supplied before the vowel terminations by analogous but obsolete nouns ending in न्, as अस्थन्, अक्षन्, दधन्, शक्यन्.

b. Other nouns in इ and उ, declinable on the above models, are,

Masc. in इ.	Fem. in इ.	Masc. in उ.
असिः a sword	कृषिः agriculture	आयुः life
चुषिः a sage	क्षान्तिः patience	इक्षुः sugar cane
कविः a poet	गतिः going	चतुः a season
गिरिः a mountain	जातिः caste, sort	गुरुः a teacher
मणिः a jewel	दीप्तिः light	बन्धुः a relation
रविः the sun	धृतिः firmness	भानुः the sun
राशिः a heap	प्रकृतिः nature	मृत्युः death
विधिः an ordinance	बुद्धिः understanding	विष्णुः Vishṇu
सारथिः a charioteer	वृष्टिः rain	वेणुः a bambu
हरिः a name of Vishṇu	स्मृतिः remembrance	शत्रुः an enemy.



c. There are not many feminine substantive nouns in उ, and but few neuter either in इ or उ. Adjectives of course, or substantives used attributively, may, with few exceptions, be declined in three genders.

d. When a noun in इ or उ, whether substantive or attributive, is used in the neuter gender in the same sense in which it is employed in the masculine, it is optionally declinable in all the cases of which the terminations begin with vowels, except the two first, either after the masculine or neuter form ; as अनादि 'eternal : ' neuter nom. and acc. अनादि, अनादिनी, अनादीनि ; instr. अनादिना ; dat. अनादये or अनादिने ; abl. and gen. अनादेः or अनादिनः ; loc. अनादौ or अनादिनि ; gen. and loc. dual अनाद्योः or अनादिनोः. If the sense differs, the neuter form only is admissible : पीलु masc. 'a kind of tree ;' neut. 'the fruit of the Pīlu tree : ' dat. पीलुने, abl. and gen. पीलुनः, loc. पीलुनि, &c.

e. Other neuter nouns in इ and उ are derived from nouns terminating in the long vowels ई and ऊ.

### CLASS III. Nouns ending in ई and ऊ.

67. The chief peculiarity affecting the inflective base, or the word itself, in nouns terminating in ई and ऊ, regards the substitution in some cases of the syllables इय् and उय् for the finals ई and ऊ before those inflective terminations which begin with vowels. When these syllables are substituted, the nouns are inflected before the vowel terminations as if they ended with the semivowels य् and व्. When those syllables are not substituted, the final vowels combine with the vowels of the terminations, agreeably to the laws of Sandhi, with very few exceptions.

68. After the syllables इय् and उय् the inflective terminations undergo no changes ; after the finals ई and ऊ they undergo a few, chiefly after feminine nouns, analogous to those already observable in feminine nouns of the preceding classes, and depending on the same conditions.

69. इय् and उय् are severally substituted for the final ई and

ऊ of masculine nouns, when they are monosyllabic verbal derivatives, or when the finals are preceded by a conjunct consonant; as, धी (for ध्यै) 'to think,' लू 'to cut,' औ 'to serve.'

Masc. धी 'who understands.'

nom. धीः	धियौ	धियः
acc. धियं	—	—
instr. धिया	धीभ्यां	धीभिः
dat. धिये	—	धीभ्यः
abl. धियः	—	—
gen. —	धियोः	धियां
loc. धिषि	—	धीषु
voc. धीः &c.		

Masc. लू 'who cuts.'

लूः	लुवौ	लुवः
लुवं	—	—
लुवा	लूभ्यां	लूभिः
लुवे	—	लूभ्यः
लुवः	—	—
—	लुवोः	लुवां
लुवि	—	लूषु
लूः &c.		

a. Nouns of this description are not considered as ceasing to be monosyllabic by having particles prefixed to them, which merely qualify their application; therefore सुधीः 'a man of good understanding,' परमधीः 'a man of excellent understanding,' and the like, substitute इय् for the final; सुधीः, सुधियौ, सुधियः. So स्वयम्भूः 'self-existent,' from स्वयं 'self,' and भू 'being,' a name of Brahmá, makes स्वयम्भूः, स्वयम्भुवौ, स्वयम्भुवः.

b. They are considered as polysyllabic if derived from a compound verb, as प्रधी 'a man of superior understanding,' which is a derivative, not from the simple verb धी, but the compound verb प्रधी, and therefore is declined प्रधीः, प्रधौ, प्रध्यः, &c., the final becoming य् before a vowel, by rule 4: and they are also considered as polysyllabic if the first member of the compound is a subordinate term, or one not in opposition, as वर्षाभूः 'born in the rains,' 'a frog.' There are also certain compounds of भू which are by special rule excepted from substituting उच्; as, पुनर्भू 'born again,' हन्भू 'a snake,' काराभू 'born in a prison,' कर्मभू 'produced from the hand:' these are all declined, as, वर्षाभूः, वर्षाभ्यौ, वर्षाभ्यः, वर्षाभ्यं, &c.

70. Masculine nouns ending in ई or ऊ, when consisting of more than one syllable in consequence of being compounded with another noun as a subordinate term, or being derived

from a modification of the verb, merely follow the rules of combination ; that is, ई becomes य्, and ऊ, व्, before a vowel affix.

सेनानी 'a general' (from सेना 'an army,' and नी 'who leads').

nom.	सेनानीः	सेनान्यौ	सेनान्यः
acc.	सेनान्यं	—	—
instr.	सेनान्या	सेनानीभ्यां	सेनानीभिः
dat.	सेनान्ये	—	सेनानीभ्यः
abl.	सेनान्यः	—	—
gen.	—	सेनान्योः	सेनान्यां
loc.	सेनान्यां	—	सेनानीषु
voc.	सेनानीः	&c.	

खलपू 'a sweeper,' (खल 'a place,' & पू 'who cleans').

खलपूः	खलपूौ	खलपूः
खलपूं	—	—
खलपूा	खलपूभ्यां	खलपूभिः
खलपूे	—	खलपूभ्यः
खलपूः	—	—
—	खलपूोः	खलपूां
खलपूि	—	खलपूेषु
खलपूः	&c.	

a. नी, 'to lead,' and its compounds substitute ज्ञाम् for डि in the locative.

b. पपी 'who drinks (moisture),' i. e. the sun, derived from पा 'to drink;' ययी 'a road,' from या 'to go;' वातप्रमी 'an antelope,' from वात 'the wind' and प्रमी 'who outstrips;' and हूहू a demigod so named ; differ from सेनानी in three cases :

acc. sing.	पपीं	acc. plur.	पपीन्	loc. sing.	पपी
—	ययीं	—	ययीन्	—	ययी
—	वातप्रमीं	—	वातप्रमीन्	—	वातप्रमी
—	हूहूँ	—	हूहून्	—	हूहूि

They may, however, be also regularly declined in these cases, as पप्यं, पप्यः, पप्यि, &c.

c. लू in composition, as यवलू 'who cuts barley,' makes either यवल्वां or यवलूनां in the gen. plur., and यवल्वां in the loc. singular.

71. Feminine nouns in ई and ऊ, like masculine nouns, are declined in two ways : if they are monosyllables, or contain a conjunct consonant, they substitute इय् and उव् for their finals ; if polysyllabic, they change the finals, agreeably to the laws of Sandhi, to य् and व् before the affixes commencing with vowels.

72. Feminine nouns of the first description optionally prefix **ञा** to the affixes marked by a mute **उ**, like feminine nouns in the short **इ** and **उ**.

73. They optionally prefix **न्** to **आम्** in the gen. plural, and substitute **आम्** for **ङि** in the loc. singular; as,

श्री 'prosperity.'			भू 'the earth.'		
nom. श्रीः	श्रियौ	श्रियः	भूः	भुवौ	भुवः
acc. श्रियं	—	—	भुवं	—	—
instr. श्रिया	श्रीभ्यां	श्रीभिः	भुवा	भूम्यां	भूमिः
dat. श्रिये or श्रियै	—	श्रीभ्यः	भुवे or भुवै	—	भूम्यः
abl. श्रियः or श्रियाः	—	—	भुवः or भुवाः	—	—
gen. —	श्रियोः	श्रियां or श्रीणां	—	भुवोः	भुवां or भूनां
loc. श्रियि or श्रियां	—	श्रीषु	भुवि or भुवां	—	भूषु
voc. श्रीः &c.			भूः &c.		

74. Feminine nouns of the second description, having more than one syllable, and being derivative nouns from masculine nouns by the substitution of the terminations **ई** and **ऊ** for the masculine final, insert **ञा** before the terminations having a mute **उ**, make the vowel short in the voc. singular, and prefix **न** to the termination of the gen. plural.

The **स्** of the nominative is rejected after such nouns in **ई**, but not after **ऊ**. After both, **म्** is substituted for **अम्**, **स्** for the **अस्** of **शस्**, and **आम्** for **ङि**; as,

नदी 'a river.'			वधू 'a wife.'		
nom. नदी	नद्यौ	नद्यः	वधूः	वध्वौ	वध्वः
acc. नदीं	—	नदीः	वधूं	—	वधूः
instr. नद्या	नदीभ्यां	नदीभिः	वध्वा	वधूभ्यां	वधूभिः
dat. नद्यै	—	नदीभ्यः	वध्वे	—	वधूभ्यः
abl. नद्याः	—	—	वध्वाः	—	—
gen. —	नद्योः	नदीनां	—	वध्वोः	वधूनां
loc. नद्यां	—	नदीषु	वध्वां	—	वधूषु
voc. नदि &c.			वधु &c.		

a. The rejection of **स्** after a feminine noun ending in **ई** depends upon that **ई** being the feminine termination, or sign

of the feminine gender. If it is part of the word itself, the sibilant becomes Visarga, as usual; as, लक्ष्मी: 'the goddess Lakshmi,' तन्त्री: 'a lute,' तरो: 'a boat.'

b. स्त्री, 'a woman,' is inflected in the nom. and voc. like नदी, and optionally so in the accus. singular and plural: in the other cases like श्री. But the insertion of न् before the gen. plural, and of आ before the terminations with a mute ऊ, and the substitution of आम् for डि are absolute, not optional as in श्री.

nom.	स्त्री	स्त्रियौ	स्त्रियः
acc.	स्त्रियं or स्त्री	—	स्त्रियः or स्त्री:
instr.	स्त्रिया	स्त्रीभ्यां	स्त्रीभिः
dat.	स्त्रियै	—	स्त्रीभ्यः
abl.	स्त्रियाः	—	—
gen.	—	स्त्रियोः	स्त्रीणां *
loc.	स्त्रियां	—	स्त्रीषु
voc.	स्त्रि &c.		

c. Feminine nouns in ई and ऊ, when compounded so as to form attributes, are to be declined like nouns masculine, when used in the sense of a masculine noun, as सुश्री, 'a prosperous man,' takes, in the dative, ablative, genitive, and locative cases, only one form, viz. सुश्रिये, सुश्रियः, and सुश्रियि. If the compound is only a qualification of the substantive, the feminine form may be followed, as सुश्री, 'good fortune,' makes सुश्रिये or सुश्रियै, &c. If the noun is a word invariably feminine, it retains its feminine terminations, although used as an attribute of a male, as बहुश्रेयसी 'a man of many good qualities,' makes बहुश्रेयस्यै, बहुश्रेयस्याः, बहुश्रेयस्यां.

d. Feminine nouns formed from verbal roots, and compounded with subordinate terms, however, when used in a sense analogous to that of the masculine, take exactly the same form, as ग्रामणी 'a female head of a village,' खलपू 'a female sweeper,' make, accus. sing. and plur. ग्रामण्यं, ग्रामण्यः,

\* Wilkins has स्त्रीणां or स्त्रियां, but the Kaumudī expressly excepts स्त्री from the alternative.

खलध्वं, खलध्वः; dat. ग्रामण्ये, खलध्वे; abl. and gen. ग्रामण्यः, खलध्वः; gen. plur. ग्रामण्यां, खलध्वां; loc. ग्रामण्यां (see rule 70. a.), खलध्वि; voc. ग्रामणीः, खलधूः.

e. So पुनर्भू 'twice-being,' if it be applied to man or woman indifferently, is declined in the same manner; mf. पुनर्भवे, पुनर्भवेः, पुनर्भवे; but if it mean 'a woman twice married,' it is declined like वधू; पुनर्भवे, पुनर्भवाः, पुनर्भवां.

f. The object of these rules, and of others affecting nouns ending in ई and ऊ, is to intimate that a word which may be applied to an object either male or female is declined in a form common to both; that is, with the masculine terminations: when it is limited to a distinct female object, it is declinable only with the feminine terminations, as in the instance of पुनर्भू. So also वर्धाभू for instance, being 'a male' or 'female frog,' is declined alike, वर्धाभवे, -भवेः, -भवे, -भूः; but the same word being the name of a plant, in which sense there is no male, is declined only, वर्धाभवे, वर्धाभवाः, वर्धाभवां, वर्धाभु.

75. Nouns in ई and ऊ which are susceptible of the neuter gender, substitute the short vowels इ and उ for their finals. If the word is an attributive, and the sense of the neuter is analogous to that of the other genders, the word is declined in all the cases of which the affixes begin with vowels, except the two first, optionally, as if it were a noun ending in ई or ऊ long; that is, the final becomes य् or व् before the vowel: otherwise न is inserted, as after वारि. Thus ग्रामणी 'who leads or is chief over a village;' ग्रामणीः ब्राह्मणः 'a head-man Bráhmaṇ;' ग्रामणीः ब्राह्मणी 'a Bráhmaṇ woman, head of a village;' ग्रामणि कुलं 'a family, chief over a village.' The inflexion of the latter is,

nom. }	ग्रामणि	ग्रामणिनी	ग्रामणीनि
acc. }			
instr.	ग्रामण्या or ग्रामणिना	ग्रामणिभ्यां	ग्रामणिभिः
dat.	ग्रामण्ये or ग्रामणिने	—	ग्रामणिभ्यः
abl.	ग्रामण्यः or ग्रामणिनः	—	—
gen.	—	ग्रामण्योः or ग्रामणिनोः	ग्रामणीनां
loc.	ग्रामण्यां	—	ग्रामणिषु



a. Nouns ending in ई and ऊ as derived from simple verbal roots are not numerous, the roots not being in any number ; but they admit of being multiplied as compounded with other words. Feminine nouns formed by the affixes ई and ऊ, and especially the former, are more frequent.

प्रणीः m. a leader, a guide.

प्रतिभूः m. a surety.

कुमारी f. a damsel.

चमूः f. an army.

पृथिवी f. the earth.

भूः f. the eyebrow.

भगिनी f. a sister.

श्वश्रूः f. a mother-in-law.

विपणी f. a shop.

सुभूः f. a woman with good eyebrows.

#### CLASS IV. Nouns in च् and च्, ल and लृ.

76. Masculine nouns in च् substitute अन् for the final, and, according to the analogy of nouns in अन्, form the nominative in आ ; as, पितृ 'a father,' nom. पिता.

77. In one class of nouns in च्, the Guña form अर्, in another the Vṛiddhi अर्, is substituted for the final before the vowel terminations of the nominative dual and plural, and of the accusative sing. and dual. Before the accus. and gen. plur. the vowel is made long. न् is inserted before आम्. Before the vowel terminations of the instr. and dat. singular, and gen. and loc. dual, च् is changed by Sandhi to the semivowel र् ; it is changed to अर् in the locative and vocative cases sing.

78. The only changes in the affixes are, the rejection of स् in the nominative sing. ; the substitution of न् for शस् in the accus. plural, and of उस् for अस् in the abl. and gen. singular ; स् is rejected ; and the उ of उस् is prefixed to the semivowel र्, which as a final is changed to Visarga.

पितृ 'a father.'			कर्तृ 'a doer.'			
nom.	पिता	पितरौ	पितरः	कर्त्ता	कर्त्तारौ	कर्त्तारः
acc.	पितरं	—	पितृन्	कर्त्तारं	—	कर्त्तृन्
instr.	पित्रा	पितृभ्यां	पितृभिः	कर्त्ता	कर्त्तृभ्यां	कर्त्तृभिः
dat.	पित्रे	—	पितृभ्यः	कर्त्रे	—	कर्त्तृभ्यः

abl.	पितुः	पितृभ्यां	पितृभ्यः	कर्तुः	कर्तृभ्यां	कर्तृभ्यः
gen.	—	पितोः	पितृणां	—	कर्तोः	कर्तृणां
loc.	पितरि	—	पितृषु	कर्तरि	—	कर्तृषु
voc.	पितः &c.			कर्तः &c.		

a. Most masculine nouns implying affinity are declined like पितृ; as, भ्रातृ 'a brother,' जामातृ 'a son-in-law,' देवृ 'a husband's brother:' but नप्तृ, 'a grandson,' makes नप्ता, नप्तारौ, नप्तारः, नप्तरं, नप्तरौ, in the first five inflexions.

b. Feminine nouns of affinity are declined also like पितृ, except in the accus. plural; as मातृ, 'a mother,' makes माता, मातरौ, मातरः, मातरं, मातरौ, मातृः; so दुहितृ 'a daughter:' but स्वसृ, 'a sister,' is declined like नप्ता; स्वसा, स्वसारौ, &c.; acc. plural, स्वसुः.

c. नृ, 'a man,' is declined like पितृ, except in the gen. plural, where the vowel is optionally short, as नृणां or नृणः.

d. Nouns formed from roots by the addition of the particles तृच् or तृन् (in which the finals are used merely to distinguish them from each other) are nouns of agency, and are declined like कर्तृ. They are also declinable in three genders.

e. The feminine is formed with the affix ई, before which the semivowel र् is substituted for च्चुः thus कर्तृ becomes कर्त्री in the feminine, and कर्त्री is declined like नदी.

f. The neuter is formed analogously to neuter nouns in इ and उ; and as there are no substantive neuter nouns in च्चु, the neuter of attributives being mostly usable in the same sense as the masculine, then by a similar analogy the neuter nouns in च्चु admit also of two forms before the vowel terminations of all the cases except the two first; either inserting न before them, or taking the same form as the masculine: thus, nom. and accus. कर्तृ, कर्तृणी, कर्तृणि; sing. instr. कर्तृणा or कर्त्रा; dat. कर्तृणे or कर्त्रे; abl. and gen. कर्तृणः or कर्तुः; loc. कर्तृणि or कर्तरि; gen. and loc. dual, कर्तृणोः or कर्त्रोः. Before the other terminations the forms are the same as in the masculine.

g. क्कोष्ट, 'a jackal,' has lost some of its cases, and they are in part supplied by the inflexions of क्कोष्टु, which are those of nouns in उ. Some of the cases belong to both nouns.

nom.	क्रोष्टा	क्रोष्टारौ	क्रोष्टारः
acc.	क्रोष्टारं	—	क्रोष्टृन्
instr.	क्रोष्टा or क्रोष्टुना	क्रोष्टुभ्यां	क्रोष्टुभिः
dat.	क्रोष्ट्रे or क्रोष्टवे	—	क्रोष्टुभ्यः
abl.	क्रोष्टुः or क्रोष्टोः	—	—
gen.	—	क्रोष्टोः or क्रोष्टोः	क्रोष्टूनां
loc.	क्रोष्टरि or क्रोष्टौ	—	क्रोष्टुषु
voc.	क्रोष्टः or क्रोष्टो &c.		

h. To the preceding examples of nouns in च्च may be added क्षत्रं, 'a man of the military caste;' जेतृ m. 'a conqueror,' or mfn. 'victorious;' दातृ m. 'a donor,' or mfn. 'liberal;' धातृ m. 'a creator;' mfn. 'cherishing;' योद्धृ 'a warrior,' mfn. 'warlike;' and होतृ m. 'a priest.'

79. There are a few roots ending in च्च, from which verbal nouns may be formed; as, from कृ, 'scatter,' comes कृ 'who or what scatters.' These are usually inflected by substituting इर् for the radical; agreeably to which, कृ becomes क्विर्, and is then declined like nouns ending in र्; as क्विर्, nom. क्वीः, क्विरौ, क्विः, &c. If this change does not take place, the noun is regularly declined, substituting the semivowel र् before the vowel terminations; as कृ 'who injures;' nom. कृः, क्रौ, क्रः, &c. These forms are of rare occurrence.

80. The same may be said, with still greater truth, of nouns ending in ल् and लृ; but grammarians admit the possibility of their occurrence: thus गम्, the root गम् 'to go,' with the affix ल्, may be declined analogously to nouns ending in च्च; as, गमा, गम्लौ, गम्लः. In the ablative and genitive उ is substituted for the ञ् of ञस्, and prefixed to the final semivowel; स् is rejected, as being the last member of a conjunct consonant: the form is therefore गमुल्. This is of little practical value.

#### CLASS V. Nouns in ए.

81. There are no simple nouns ending in ए, but compounds are exhibited to illustrate the declension of nouns so terminat-

ing ; as से, which is compounded of स, 'with,' and इ, 'love ;' 'one who loves.' The declension is regular, except in the abl. and gen. singular, where the initial of अस् is rejected ; as, sing. nom. सेः, acc. सयं, instr. सया, dat. सये, abl. and gen. सेः, loc. सयि ; dual nom. and acc. सयौ, instr. dat. and abl. सेभ्यां, gen. and loc. सयोः ; plural nom. and acc. सयः, instr. सेभिः, dat. and abl. सेभ्यः, gen. सयां, loc. सेषु.

#### CLASS VI. Nouns in ऐ.

82. Nouns ending in ऐ are declined regularly, the terminations are unchanged ; the inflective base substitutes आ for its final before the consonantal terminations, and is changed to आय्, agreeably to the laws of Sandhi, before the vowels ; as रै mf., 'wealth,' makes

nom.	राः	रायौ	रायः
acc.	रायं	—	—
instr.	राया	राभ्यां	राभिः
dat.	राये	—	राभ्यः
abl.	रायः	—	—
gen.	—	रायोः	रायां
loc.	रायि	—	रासु

83. The neuter of nouns in ऐ is formed by changing the final before the vowel terminations to इ, and inflecting it like neuters in इ. Before the consonants, आ is substituted for the final ; as प्ररै 'wealthy ;' n. प्ररि ; sing. nom. and acc. प्ररि, instr. प्ररिणा, dat. प्ररिणे, abl. and gen. प्ररिणः, loc. प्ररिणि ; dual nom. and acc. प्ररिणी, instr. dat. and abl. प्रराभ्यां, gen. and loc. प्ररिणोः ; plural nom. and acc. प्ररीणि, instr. प्रराभिः, dat. and abl. प्रराभ्यः, gen. प्ररीणां, loc. प्ररासु.

a. Some grammarians affirm, that when it is used attributively, a neuter noun ending in ऐ, like those ending in इ or उ &c. (see rule 75), may take also the masculine form before the vowel terminations टा &c., as प्ररिणा or प्रराया ; but this is denied by the best authorities.

## CLASS VII. Nouns in ओ.

84. Nouns in ओ, both masculine and feminine, substitute the Vṛiddhi letter औ for the final before the three terminations of the nominative case and that of the accusative dual. They substitute आ for the final before the terminations of the accusative singular and plural. Before the other vowel terminations ओ becomes अव् by rule of Sandhi 5, except before ऊसि and ऊस्, which reject the initial अ of अस्, and consequently the final of the base is unchanged.

गो 'a cow.'

nom.	गौः	गावौ	गावः
acc.	गां	—	गाः
instr.	गवा	गोभ्यां	गोभिः
dat.	गवे	—	गोभ्यः
abl.	गोः	—	—
gen.	—	गवोः	गवां
loc.	गवि	—	गोषु

85. In the neuter the final is changed to उ, as उपगु तृणं 'pasture near the cow;' which is declined like neuters in उ.

a. Here also authorities differ as to the alternative of inflecting the neuter optionally as the masculine in the instrumental and other cases singular, उपगुना or उपगवा &c.: the former is to be preferred.

## CLASS VIII. Nouns in औ.

86. Nouns in औ, masculine and feminine, are strictly regular, as in the example already given of नौ 'navis,' 'a boat.' In the neuter the final becomes उ; as अतिनु जलं 'the water beyond the boat;' अतिनु, अतिनुनी, अतिनूनि, &c.

a. The nouns that end in diphthongs are not numerous. To the preceding may be added द्यौ mf. 'heaven,' and ग्लौ m. 'the moon.'

## SECTION II.

*Nouns ending in consonants.*

87. Nouns ending in consonants may also be conveniently arranged according to the classification of the letters by analogy of articulation ; distinguishing further those ending with the nasals, semivowels, sibilants, and with ह, as constituting separate classes.

88. Nouns ending in consonants modify their finals before the inflectional terminations, agreeably to the rules of Sandhi : thus a hard consonant is optionally changed to a soft when it is final, that is, in the nominative singular : absolutely, before the terminations of the dual and plural beginning with न्. A soft consonant must be changed to a hard consonant before स्. Before the terminations beginning with vowels they are unchanged, as they are then no longer considered final letters.

89. Whatever other special modifications the inflective base may undergo, they are, with a few exceptions, confined to the first five inflections ; that is, to the nominative in the three numbers, and the accusative in the singular and the dual. Whatever form the word assume before the termination of the accusative plural, is preserved before all subsequent terminations beginning with vowels.

90. The inflectional terminations are attached unchanged to the final consonant of the base : the only seeming irregularity is the rejection of स् as the termination of the nominative singular ; but this is the result of the rule, that of a final conjunct consonant the last member shall be rejected. (See rule 35.

91. As the inflectional terminations are unchanged, there is of course but one form for both masculine and feminine nouns. In the neuter gender the terminations of the two first cases dual and plural are changed, as after nouns ending in vowels, to ई and इ, and न् is prefixed to the last consonant of the base.



CLASS I. Nouns ending in the gutturals क, ख, ग, घ.

92. There is no peculiarity in the declension of these nouns : their inflexion is conformable to the rules of Sandhi. The final of the nominative may be either of the unaspirated letters, क् or ग् ; thus सर्वशक्, 'omnipotent,' makes सर्वशक् or सर्वशग् ; and चित्रलिख्, 'a painter,' makes also चित्रलिक् or चित्रलिग्. Before the vowels the termination of the base is unchanged, as सर्वशकौ, चित्रलिखौ. Before भ the final must be the unaspirated soft consonant, सर्वशग्भ्यां, चित्रलिग्भ्यां. Before the स of सु the unaspirated hard consonant must be placed, सर्वशक्सु, चित्रलिक्सु ; or the sibilant being changeable after a guttural to घ, the form may be सर्वशक्घु, or in the compound letter, सर्वशक्षु.

In the neuter, the nominative and accusative forms are,

सर्वशक् or ग्	सर्वशकी	सर्वशक्कि
चित्रलिक् or ग्	चित्रलिखी	चित्रलिक्खि

CLASS II. Nouns ending in the palatals च, छ, ज, झ.

93. Nouns ending in a palatal commonly substitute क् for the final before the inflectional terminations beginning with consonants ; which again is subject to the usual euphonic changes.

वाच् 'speech.'			भुज् 'who eats.'		
nom. वाक् or वाग्	वाचौ	वाचः	भुक् or भुग्	भुजौ	भुजः
acc. वाचं	—	—	भुजं	—	—
instr. वाचा	वाग्भ्यां	वाग्भिः	भुजा	भुग्भ्यां	भुग्भिः
dat. वाचे	—	वाग्भ्यः	भुजे	—	भुग्भ्यः
abl. वाचः	—	—	भुजः	—	—
gen. —	वाचोः	वाचां	—	भुजोः	भुजां
loc. वाचि	—	वाक्सु or वाक्षु	भुजि	—	भुक्षु
voc. वाक् &c.			भुक् &c.		
n. वाक् or वाग्			वाची	वाञ्चि	
भुक् or भुग्			भुजी	भुञ्चि	

94. There are several anomalies in this class, as regarding, not the inflectional terminations, but the inflective base.

a. Derivatives from the roots व्रश् 'cut,' भश्ज् 'fry,' सृज्

‘create,’ मृज् ‘rub,’ यज् ‘worship,’ राज् ‘shine,’ भाज् ‘shine,’ वृज् ‘go,’ substitute प् for their final in the nom. sing., and before the terminations beginning with भ and स; that is, they are declined like nouns ending in प, which in those cases substitute ट before a hard, and ड before a soft consonant.

b. भृज् is further changed to भृज्, ‘who fries,’ and वृज् to वृज्, ‘who cuts,’ before the terminations beginning with consonants; they are changed to भृज् and वृज् before those beginning with vowels.

nom.	भृट् or भृड्	भृज्जौ	भृज्जः
acc.	भृज्जं	—	—
instr.	भृज्जा	भृज्भ्यां	भृज्भिः
dat.	भृज्जे	—	भृज्भ्यः
abl.	भृज्जः	—	—
gen.	—	भृज्जोः	भृज्जां
loc.	भृज्जि	—	भृज्सु

c. So वृज्, ‘who cuts,’ makes वृट् or वृड्, वृज्जौ, वृज्जः, वृज्भ्यां, वृज्सु. विश्वमृज्, ‘creator of the universe,’ makes, nom. sing. विश्वमृट् or -मृड्, nom. dual विश्वमृज्जौ, nom. acc. plur. विश्वमृज्जः, instr. dual विश्वमृज्भ्यां, loc. plur. विश्वमृज्सु; but सज्, ‘a garland,’ derived from the same root, makes, nom. सक् or सग्, सज्जौ, सज्जः; instr. dual सज्भ्यां, loc. plur. सक्सु; and असृज्, ‘blood,’ is differently inflected, as will be noticed below. परिमृज्, ‘who cleanses,’ makes, nom. sing. परिमृट् or -मृड्, nom. dual -मृज्जौ, instr. dual -मृज्भ्यां, &c. देवेज्, (इज् being substituted for यज्,) ‘a worshipper of the gods,’ makes देवेट् or देवेड्, nom. dual देवेज्जौ, instr. dual देवेज्भ्यां, &c.; but ऋत्विज्, ‘a ministering priest,’ which is also derived from इज् for यज्, ‘to worship,’ is regular; nom. sing. ऋत्विक् or ऋत्विग्, nom. dual ऋत्विज्जौ, instr. dual ऋत्विग्भ्यां, &c. राज्, ‘a ruler,’ makes, nom. sing. राट् or राड्, nom. dual राज्जौ, instr. dual राज्भ्यां; but विश्वराज्, ‘a universal ruler,’ has this peculiarity, that when the final of राज् is changed, the short final vowel of विश्व is made long; as, nom. sing. विश्वाराट् or -राड्, nom. dual विश्वराज्जौ, acc. sing. विश्वराज्जं, instr. dual विश्वाराज्भ्यां, &c. विभाज्, ‘who shines much,’ makes, nom. sing. विभाट् or -भाड्, nom. dual

विभाजौ, instr. dual विभाङ्भ्यां; but this is a derivative from the root, which is marked in the lists of radicals, as टु-भाजृ. There is another root, भानृ 'to shine,' without the prefix टु, and its derivatives are regular; as, nom. sing. विभाक् or विभाग्, nom. dual विभाजौ, instr. dual विभाङ्भ्यां, &c. परिद्राज्, 'a mendicant,' 'an errant,' makes, nom. sing. परिद्राट् or -ङ्, nom. dual परिद्राजौ, instr. dual परिद्राङ्भ्यां, &c.

95. Derivatives from roots ending in च् or ज्, formed by adding the affix technically termed क्तिन्, insert a nasal before the final in the first five inflexions; as, युज्, 'who joins,' from युज्, 'join,' makes, nom. युङ्, युज्जौ, युज्जः; acc. युज्जं, युज्जौ; in the rest it is regular, acc. plur. युजः, instr. sing. युजा, instr. dual युग्भ्यां, loc. plur. युक्षु. It is regular throughout in composition; as अश्वयुज्, a constellation so named, makes, nom. अश्वयुक् or -ग्, अश्वयुजौ, अश्वयुजः. युज् also, if derived from युजिर्, is regular; as युज् 'one who meditates;' nom. युक् or युग्, &c.

a. कृच्च, 'a curlew,' retains the nasal throughout: as, nom. कृङ्, कृच्चौ, कृच्चः; instr. कृच्चा, कृङ्भ्यां, कृङ्भिः; loc. plur. कृङ्पु or कृङ्क्षु.

96. Derivations of अच् in the sense of 'going,' compounded with prepositions and with certain other words, are very irregular. They are,

प्राच् eastern.	विश्वद्यच् moving all round.
प्रत्यच् western.	सम्यच् moving equally.
उदच् northern.	सध्र्यच् moving with.
अवाच् southern.	तिर्य्यच् moving crookedly.

Which are thus inflected:

प्राच् 'eastern.'			प्रत्यच् 'western.'		
nom. प्राङ्	प्राच्चौ	प्राच्चः	प्रत्यङ्	प्रत्यच्चौ	प्रत्यच्चः
acc. प्राङ्	—	प्राचः	प्रत्यङ्	—	प्रतीचः
instr. प्राचा	प्राङ्भ्यां	प्राङ्भिः	प्रतीचा	प्रत्यङ्भ्यां	प्रत्यङ्भिः
dat. प्राचे	—	प्राङ्भ्यः	प्रतीचे	—	प्रत्यङ्भ्यः
abl. प्राचः	—	—	प्रतीचः	—	—
gen. —	प्राचोः	प्राचां	—	प्रतीचोः	प्रतीचां
loc. प्राचि	—	प्राक्षु	प्रतीचि	—	प्रत्यक्षु

a. They form the feminines by dropping the nasal, and adding the termination ई, as प्राची, प्रतीची, and are declined like मदी. The neuters are regular; as, nom. and acc. प्राक्, प्राची, प्राञ्चि; प्रत्यक्, प्रतीची, प्रत्यञ्चि; the rest like the masculine. अवाच् is declined like प्राच्. उदच् substitutes ई for the antepenultimate before the accus. plur. and following vowel terminations; as, उदङ्, उदञ्चौ, उदञ्चं, उदीचः, उदीचा, &c. Those derivatives also in which the semivowel य occurs, change it to ई, analogously to the similar change in प्रत्यच्. तिर्य्यच् is changed to तिरश्च before the vowel terminations beginning with the accus. plur.

nom. तिर्य्यङ्	तिर्य्यञ्चौ	तिर्य्यञ्चः
acc. तिर्य्यञ्चं	—	तिरश्चः
instr. तिरश्चा	तिर्य्यग्न्यां	तिर्य्यग्भिः
dat. तिरश्चे	—	तिर्य्यग्न्यः
abl. तिरश्चः	—	—
gen. —	तिरश्चोः	तिरश्चां
loc. तिरश्चि	—	तिर्य्यङ्

b. When the derivatives are from a similar root, but which has a different meaning, namely, अच् 'to worship,' they follow the rules of Sandhi only; that is, च is rejected when final, and before a consonant, when also the palatal nasal becomes the guttural; as, प्राच् 'who worships:' sing. nom. प्राङ्, acc. प्राञ्चं, instr. प्राच्चा, dat. प्राच्चे, abl. and gen. प्राञ्चः, loc. प्राञ्चि; dual. nom. and acc. प्राञ्चौ, instr. dat. and abl. प्राङ्ग्न्यां, gen. and loc. प्राञ्चोः; plur. nom. and acc. प्राञ्चः, instr. प्राङ्भिः, dat. and abl. प्राङ्ग्न्यः, gen. प्राञ्चां, loc. प्राङ्ग्लु. Fem. sing. nom. प्राञ्ची, प्राञ्चौ, प्राञ्च्यः; neut. nom. and acc. प्राक्, प्राञ्ची, प्राञ्चि.

97. There are not many nouns ending in छ, but they follow the model of व्रश्च &c. before the consonants, and optionally change छ to श before the vowels: thus सर्वप्राञ्छ, 'who asks all,' makes,

nom. सर्वप्राट् or -ङ्	सर्वप्राञ्छौ or -प्राशौ	सर्वप्राञ्छः or -प्राशः
acc. सर्वप्राञ्छं or प्राशं	—	—

instr.	सर्वप्राज्ञा or -प्राज्ञा	सर्वप्राज्ञ्यां	सर्वप्राज्ञिभिः
dat.	सर्वप्राज्ञे or -प्राज्ञे	—	सर्वप्राज्ञ्यः
abl.	सर्वप्राज्ञः or -प्राज्ञः	—	—
gen.	—	सर्वप्राज्ञोः or -प्राज्ञोः	सर्वप्राज्ञां or -प्राज्ञां
loc.	सर्वप्राज्ञि or -प्राज्ञि	—	सर्वप्राज्ञसु

98. यज्ञ, 'to sacrifice,' when compounded with the preposition अव, lengthens its penultimate vowel before the vowel inflectional terminations, and is declined like a noun ending in स् before the consonants, as if it was an imperfect noun supplied in part by the obsolete noun अवयस्. Thus अवयज्ञ, 'an inferior worshipper,' makes,

nom.	अवयाः	अपयाज्ञौ	अवयाज्ञः
acc.	अपयाज्ञं	—	—
instr.	अवयाज्ञा	अवयोभ्यां	अवयोभिः
dat.	अवयाज्ञे	—	अवयोभ्यः
abl.	अवयाज्ञः	—	—
gen.	—	अवयाज्ञोः	अवयाज्ञां
loc.	अवयाज्ञि	—	अवयःसु
voc.	अवयः or अवयाः &c.		

99. खञ्ज, 'a lame man,' drops, agreeably to the rules of combination, the last member of its conjunct, when final, or when followed by a consonant: hence, sing. nom. खन्, instr. dual खन्भ्यां; plur. खन्भिः, loc. plur. खन्सु. Before the vowels there is no change; खञ्जौ, खञ्जः, खञ्जा, &c.

100. ऊर्ज्ज, 'strong,' may reject one ज before a pause or a consonant, but is in other respects regular: sing. nom. ऊर्क् or ऊर्ग, acc. ऊर्ज्जं, instr. ऊर्ज्जा; dual instr. ऊर्ज्भ्यां; plur. instr. ऊर्ज्भिः, loc. ऊर्ज्हु, &c. The neuter plural may be ऊर्ज्जि or ऊर्ज्जि; but in composition with बहु, 'much,' the nasal, if inserted, must precede the final consonant; as, plur. nom. and acc. बहूर्ज्जि or बहूर्ज्जि 'very strong.'

101. असृन्, 'blood,' a neuter noun, optionally borrows its inflexions in the accus. plur. and following cases from an obsolete noun, असन्, which is inflected like other nouns in न्.

nom.	अमृक्	अमृजी	अमृच्चि
acc.	—	—	— or असानि
instr.	अमृजा or अम्रा	अमृग्भ्यां or असभ्यां	अमृग्भिः or असभिः
dat.	अमृजे or अम्रे	—	अमृग्भ्यः or असभ्यः
abl.	अमृजः or अम्रः	—	—
gen.	—	अमृजोः or अम्रोः	अमृजां or अम्रां
loc.	अमृजि or असनि	—	अमृक्षु or अससु

CLASS II. Nouns ending in cerebrals, or ट, ठ, ड, ढ.

102. Nouns terminating in these letters do not, as far as is yet known, occur; but ट and ड are used as the substitutes of nouns ending in ष. The first, as a hard consonant, is changed optionally when final, and absolutely before the inflexions beginning with भ, to ड.

CLASS IV. Nouns terminating in the dentals, त, थ, द, ध.

103. Nouns terminating in consonants of the dental class are for the most part regular, being subject to no other changes than those which the laws of Sandhi require. The final in the nominative is either the unaspirated hard or soft letter त or द; before भ it is the soft द; and before सु the hard consonant त; as in the following paradigmas of हरित् 'green,' अग्निमय् 'one who kindles fire,' ककुद् 'a bull's hump,' समिध् 'fuel.'

	हरित् mfn.	अग्निमय् mfn.	ककुद् f.	समिध् f.
s. nom.	हरित् or -द्	अग्निमत् or -द्	ककुत् or -द्	समित् or -द्
— acc.	हरितं	अग्निमयं	ककुदं	समिधं
— inst.	हरिता	अग्निमथा	ककुदा	समिधा &c.
d. inst. &c.	हरिद्वां	अग्निमद्वां	ककुद्वां	समिद्वां &c.
pl. inst.	हरिद्भिः	अग्निमद्भिः	ककुद्भिः	समिद्भिः
— loc.	हरित्सु	अग्निमत्सु	ककुत्सु	समित्सु

The neuter form of the two first is in the nom. and acc.; हरित् or -द्, हरिती, हरिन्ति; अग्निमत् or -द्, अग्निमयी, अग्निमन्थि; but बेभिद्, 'who cuts much,' and similar derivatives, do not insert the nasal in the plural; as, बेभित् or -द्, बेभिदी, बेभिदि.



a. दन्, 'a tooth,' and पृत्, 'an army,' are considered as optionally substituted for दन्त and पृतना; as, sing. nom. दन् or दद् or दन्तः, acc. दन्तं or दन्तं, instr. दन्ता or दन्तेन; dual instr. &c. दन्त्रां or दन्ताभ्यां, &c.

b. So पद्, 'a foot,' is the optional substitute for पाद् in all cases, and absolutely for पाद् in composition, but only in the accus. plur. and subsequent cases beginning with vowels; as, sing. nom. पत् or पद् or पाद्ः, acc. पदं or पादं, instr. पदा or पादेन; dual instr. &c. पद्भ्यां, पादाभ्यां, &c.: but व्याघ्रपाद्, 'tiger-foot,' a plant so named, makes, nom. व्याघ्रपात् or -पाद्, व्याघ्रपादौ, व्याघ्रपादः; acc. व्याघ्रपादं, व्याघ्रपादौ, व्याघ्रपादः; instr. व्याघ्रपदा, व्याघ्रपाद्भ्यां, व्याघ्रपाद्भिः, &c. In like manner, हृद्, 'the heart,' is a substitute for हृदय; nom. हृत् or हृद्, हृदी, हृन्दि, &c.

104. यकृत्, 'the spleen,' and शकृत्, 'ordure,' neuter nouns, are declined analogously to अमृन्; that is, they optionally substitute in the accusative plural and subsequent cases the inflexions of obsolete nouns ending in न्, as यकन् and शकन्.

nom. यकृत्	यकृती	यकृन्ति
acc. —	—	— or यकानि
instr. यकृता or यक्त्रा	यकृद्भ्यां or यकभ्यां	यकृद्भिः or यकभिः
dat. यकृते or यक्त्रे	—	यकृद्भ्यः or यकभ्यः
abl. यकृतः or यक्त्रः	—	—
gen. —	यकृतोः or यक्त्रोः	यकृतां or यक्त्रां
loc. यकृति or यकनि	—	यकृत्सु or यकसु

So शकृन्ति or शकानि, शकृता or शक्त्रा, &c.

a. बुध्, 'who knows,' changes its initial to भ whenever it changes its final to the unaspirated letter, that is, in the nominative singular, and before the inflectional terminations beginning with a consonant.

nom.	भुत् or भुद्	बुधौ	बुधः
instr.	बुधा	भुद्भ्यां	भुद्भिः &c.
loc. plur.	भुत्सु &c.		

105. Besides nouns of a general character ending in dentals, there are certain declinable participles ending in अत् and

वत्, and certain possessive nouns ending in वत् and मत्, which undergo some modification of the inflective base before the terminations of the nominative, and before the accusative singular and dual. In all the other cases they are regularly declined like other nouns ending in त्; that is, the vowel affixes are attached to the final; त् is unaltered before सु, and becomes द before भ.

106. These participial and possessive nouns prefix an न् to their final त् before the terminations of the five first inflexions: thus पचत्, 'cooking,' becomes पचन्. Those ending in वत् or मत् also make the penultimate long in the nominative, and accordingly कृतवत् becomes कृतवान् 'having done:;' but by the rule that the second member of a final conjunct consonant is to be rejected, the final त् is thrown out, and the words remain in the nominative singular पचन्, कृतवान्. Before the vowels the compound is unchanged, पचन्नौ, कृतवन्नौ, &c.: thus,

	गच्छत् 'going.'			गतवत् 'having gone.'		
nom.	गच्छन्	गच्छन्नौ	गच्छन्तः	गतवान्	गतवन्नौ	गतवन्तः
acc.	गच्छन्तं	—	गच्छतः	गतवन्तं	—	गतवतः
instr.	गच्छता	गच्छद्वां	गच्छद्भिः &c.	गतवता	गतवद्वां	गतवद्भिः &c.

So धनवत् 'having wealth, wealthy;' masc.

nom.	धनवान्	धनवन्नौ	धनवन्तः
acc.	धनवन्तं	—	धनवतः
instr.	धनवता	&c.	

and श्रीमत् 'having prosperity, prosperous;' masc.

nom.	श्रीमान्	श्रीमन्नौ	श्रीमन्तः
acc.	श्रीमन्तं	—	श्रीमतः &c.

a. To form the feminine gender of these nouns, ई is added to the termination, and the noun is declined like नदी; as, गतवती, धनवती, श्रीमती. The neuter is regular; as, गतवत्, गतवती, गतवन्ति.

b. Participles of the present tense formed with अत् sometimes retain the nasal augment in the feminine noun throughout, and in the nominative and accusative dual of the neuter;

as गच्छत् makes गच्छन्ती, गच्छन्त्यौ, गच्छन्त्यः, &c. in the feminine ; and in the neuter, गच्छत्, गच्छन्ती, गच्छन्ति.

c. This insertion of the nasal is imperative in the present participles of all verbs of the first, fourth, and tenth conjugations, and optional in those of the sixth. It is optionally inserted after verbs of other conjugations, which either in their simple form or in their conjugational bases end with अ or आ. It is not inserted after any others.

Verb.	Part. pres. masc.	Fem.
1st conj. भू to be	भवत्	भवन्ती
2d — { अद् to eat	अदत्	अदती
{ भा to shine	भात्	भाती or भान्ती
3d — { हु to sacrifice ;	जुह्वत्	जुह्वती
{ repeated, जुहु		
4th — दिव to play	दीव्यत्	दीव्यन्ती
5th — { सु to bear ; with	सुन्वत्	सुन्वती
{ increment सुनु }		
6th — तुद to torment	तुदत्	तुदती or तुदन्ती
7th — रुध् to obstruct	रुन्धत्	रुन्धती
8th — { तन to stretch ; with	तन्वत्	तन्वती
{ increment तनु }		
9th — { क्री to buy ; with	क्रीणत्	क्रीणती or क्रीणन्ती
{ increment क्रीणा }		
10th — चुर to steal	चोरयत्	चोरयन्ती

So in the nominative and accusative dual of the neuter, भवन्ती ; अदती, भाती or भान्ती, &c.

d. The participles of the present tense of verbs which take a reduplicate form, even though the crude verb originally terminates in अ or आ, do not insert an न before their final त्, but are declined like nouns in general ending in that consonant ; as दा 'to give : ' part. pres. ददत् ; masc. nom. ददत् or ददद्, ददतौ, ददतः ; acc. ददतं, ददतौ, ददतः ; instr. ददता, ददद्भ्यां, &c. : fem. sing. nom. ददती ; neut. nom. acc. dual ददती ; plur. ददन्ति or ददति.

e. There are certain other verbs which are analogously inflected in their present participles ; as, जक्ष 'to eat ; ' जक्षत्, जक्षतौ, जक्षतः, &c. : शास 'govern ; ' शासत्, शासतौ, शासतः, &c.

f. भवत्, when a term of address, as 'Sir,' 'Your worship,' is declined amongst the pronouns.

g. पृषत् 'a deer,' जगत् 'the world,' and वृहत् 'great,' are declined like participles in the three numbers of the nominative and in the accusative singular and dual; in the rest they are regular.

nom.	{	पृषत्	पृषन्तौ	पृषन्तः
		जगत्	जगन्तौ	जगन्तः
		वृहत्	वृहन्तौ	वृहन्तः
acc.	{	पृषन्तं	पृषन्तौ	पृषतः
		जगन्तं	जगन्तौ	जगतः
		वृहन्तं	वृहन्तौ	वृहतः
instr.		पृषता	पृषद्वां	पृषद्भिः &c.

107. महत् 'great,' makes its penultimate long before the first five inflexions of the masculine, and that of the two first cases plural of the neuter; as,

nom.	महान्	महान्तौ	महान्तः
acc.	महान्तं	—	महतः
instr.	महता	महद्वां &c.	

Fem. महती; neut. nom. and acc. महत्, महती, महान्ति.

a. Nouns of every description ending in dentals are numerous; of which the following are a few.

#### Substantives.

उपनिषद्	f. a sacred treatise
कुसुद्	n. a lotus
क्रव्याद्	mf. a cannibal
दृशद्	f. a stone
प्रतिपद्	f. 1st day of lunar fortnight
मरुत्	m. wind
विद्युत्	f. lightning
शरद्	f. autumn
सम्पत्	f. wealth
संविद्	f. agreement

#### Attributives.

कृत्	who or what cuts
चित्	who or what gathers
पत्	who or what falls
वृत्	who or what is or abides
क्थ्	who speaks
मथ्	who or what churns
तुद्	what torments
नुद्	who sends or drives
भिद्	who or what breaks
विद्	who or what knows.

## Possessives.

सायुष्मत्	long-lived
कुमुद्वत्	abounding in lotuses
धीमत्	sensible
परवत्	dependant
पुत्रवत्	having children
मूर्त्तिमत्	having form
भगवत्	majestic, divine
यशस्वत्	famous
लक्ष्मीवत्	prosperous
सरस्वत्	having elegance

## Participles.

कुर्व्वत्	doing
गच्छत्	going
चरत्	going
जयत्	conquering
जानत्	knowing
तरत्	crossing
दमत्	taming
धरत्	holding
नदत्	sounding
श्रवत्	flowing.

## CLASS V. Nouns ending in labials, प, फ, ब, भ.

108. These, which are few in number, are for the most part regular. The nominative ends in प् or ब्. The final remains before the vowel terminations, and is ब before भ, and प before सु; as गुप् 'who preserves:' nom. गप् or गुब्, गुपौ, गुपः; acc. गुपं, गुपौ, गुपः; instr. गुपा, गुब्ब्यां, गुब्भिः; loc. plur. गुप्सु. So ककुब् 'a quarter of the horizon:' nom. ककुप् or ककुब्, ककुभौ, ककुभः; acc. ककुभं, ककुभौ, ककुभः; instr. ककुभा, ककुब्ब्यां; loc. plur. ककुप्सु.

109. There is one irregular noun in this class, अप् 'water,' declinable only in the plural number: plur. nom. आपः, acc. अपः, instr. अद्भिः, dat. and abl. अद्भ्यः, gen. अपां, loc. अप्सु.

In composition it may be declined like any other noun in प्; as, स्वप्, from सु 'good,' and अप् 'water,' 'having good water,' makes, nom. sing. स्वप् or स्वब्, nom. dual स्वपौ, nom. plur. स्वपः, instr. dual स्वब्ब्यां, loc. plur. स्वप्सु, &c.

## CLASS VI. Nouns ending in nasals, ङ, ञ, ण, न, म.

110. Of words terminating in nasals of the two first classes no instances are known, and but few are met with ending in ण्. They are quite regular, but may optionally insert ट् before सु; as सुगण् 'of a good class:' nom. सुगण्, सुगणौ, सुगणः; instr. &c. dual सुगण्ब्यां; loc. plur. सुगण्सु or सुगण्टसु. See r. 17.

111. Nouns ending in न् are numerous, and present many peculiarities. They may be divided into two orders; one ending in अन्, the other in इन्.

Nouns ending in अन्.

112. When regularly inflected, nouns in अन् drop the final in the nominative singular, and before the terminations beginning with consonants; and in the masculine and feminine genders they make the penultimate letter long before all the terminations of the nominative, and those of the accusative singular and dual: the vocative singular is unchanged. Thus आत्मन्, 'soul,' is declined as follows:

nom.	आत्मा	आत्मानौ	आत्मानः
acc.	आत्मानं	—	आत्मनः
instr.	आत्मना	आत्मभ्यां	आत्मभिः
dat.	आत्मने &c.		loc. आत्मसु
voc.	आत्मन्		

In the neuter form the vowel is made long only, agreeably to general rule, in the plural; where however a nasal is not inserted before a nasal; ब्रह्मन् 'Brahma,' 'the Supreme;' nom. acc. ब्रह्म, ब्रह्मणी, ब्रह्माणि; nor is the vowel made long before a double consonant, as हृद् 'the heart,' plur. हृन्दि.

113. In these two examples, आत्मन् and ब्रह्मन्, the final अन् is preceded by a conjunct consonant, of which the final letter is म. If the last of such conjunct be व, the noun is similarly inflected; as यज्वन् 'a sacrificer:' nom. यज्वा, यज्वानौ, यज्वानः; acc. यज्वानं, यज्वानौ, यज्वनः, &c.: but if no compound of which म or व is the final member precede, then in the accusative plural and following cases, of which the terminations begin with vowels, the penultimate अ is rejected, and the antepenultimate and final coalesce; as राजन् 'a king:' nom. राजा, राजानौ, राजानः; acc. राजानं, राजानौ, राजः; instr. राज्ञा, राजभ्यां, राजभिः; voc. राजन्, &c. In the locative sing. the rejection is optional, as राज्ञि or राजनि.

a. The same takes place before the feminine affix ई; as राज्ञी



‘a queen:’ and optionally before the neuter dual; as व्योमन् ‘the sky:’ nom. acc. व्योम, व्योम्ली or व्योमनी, व्योमानि.

b. When a noun ending in अन् is derived from a root ending in र् or व्, preceded by इ, उ, or ऋ, the vowel is made long before the conjunct consonant of the accusative plural, &c.; as परिदिवन् ‘who sports:’ nom. परिदिवा, परिदिवानौ, परिदिवानः; acc. परिदिवानं, परिदिवानौ, परिदीवः; instr. परिदीव्या, परिदिव्भ्यां, परिदिवभिः, &c.

c. मघवन्, a name of Indra, may substitute त् for its final, and be declined like a noun in वत्; as, nom. मघवान्, मघवन्तौ, मघवन्तः; acc. मघवन्तं, मघवन्तौ, मघवतः, &c.: but it is also declinable as a noun in न् when it changes its semivowel व to उ before the vowel terminations of the accusative plural and following cases, and ओ is substituted for उ and the अ of मघ; in the other cases it is declined like आत्मन्; as,

nom. मघवा	मघवानौ	मघवानः
acc. मघवानं	—	मघोनः
instr. मघोना	मघवभ्यां	मघवभिः
dat. मघोने		loc. मघवसु
voc. मघवन्		

d. श्वन्, ‘a dog,’ and युवन्, ‘a youth,’ are declined so far analogously to मघवन्, that they change व to उ before the accusative plural and the following cases, of which the terminations begin with vowels. In श्वन् the उ is of course merely subjoined to the श; in युवन् it is preceded by the उ of यु, and consequently the two short vowels combine into one long one; they then follow the analogy of राजन्, as by rule 113, and reject the penultimate अ; in consequence of which, उ or ऊ immediately precedes the final न्. श्वन्, κυων, ‘canis,’ ‘a dog:’ nom. श्वा, श्वानौ, श्वानः; acc. श्वानं, श्वानौ, शुनः; instr. शुना, श्वभ्यां, श्वभिः; dat. शुने, श्वभ्यां, &c. युवन्, ‘juvenis,’ ‘a youth:’ nom. युवा, युवानौ, युवानः; acc. युवानं, युवानौ, यूनः; instr. यूना, युवभ्यां, युवभिः; dat. यूने, युवभ्यां, &c.

e. अर्यमन्, ‘the sun,’ is irregular in not making the penultimate long before the terminations of the nominative dual and

plural, and accusative singular and dual ; in the rest it follows राजन् ; its न् is changed to ण् by virtue of the र in अय्ये.

nom.	अय्यमा	अय्यमणौ	अय्यमणः
acc.	अय्यमाणं	—	अय्यमाणः
instr.	अय्यमणा	अय्यमभ्यां	अय्यमभिः
loc.	अय्यमिण् or अय्यमणि	—	अय्यमसु
voc.	अय्यमन्		

f. Compounds with हन्, 'to kill,' follow the analogy of अय्यमन्, i. e. they do not make the vowel long in the nom. dual, &c. They also change ह to घ before the vowel terminations of the accusative plural, and following cases, in which also the penultimate vowel is rejected, and accordingly the antepenultimate and final consonants combine.

ब्रह्महन्, 'the murderer of a Brahman.'

nom.	ब्रह्महा	ब्रह्महणौ	ब्रह्महणः
acc.	ब्रह्महणं	—	ब्रह्मघ्नः
instr.	ब्रह्मघ्ना	ब्रह्महभ्यां	ब्रह्महभिः
dat.	ब्रह्मघ्ने &c.		

g. पूषन्, 'the sun,' is inflected after the model of अय्यमन् ; but in the accusative plural, and analogous cases, an imperfect noun, पूष, is optionally substituted.

nom.	पूषा	पूषणौ	पूषणः
acc.	पूषणं	—	पूषणः or पूषः
instr.	पूषणा or पूषा	पूषभ्यां	पूषभिः
dat.	पूषणे or पूषे &c.		

h. अश्वेन्, 'a horse,' belongs to nouns in अन् in one case only, the nom. sing. : in all the rest it is declined like a noun in त्, or अश्वेत् ; as,

nom.	अश्वी	अश्वेनौ	अश्वेनः
acc.	अश्वेनं	—	अश्वेतः
instr.	अश्वेता	अश्वेद्भ्यां	अश्वेद्भिः
dat.	अश्वेते &c.		

If compounded with a negative, and used attributively, it is declined regularly as a noun ending in अन् preceded by a

conjunct consonant, of which the last member is व; as अनघ्नन् 'one who has not a horse:' nom. अनघ्नी, अनघ्नीनौ, अनघ्नानः; acc. अनघ्नानं, अनघ्नीनौ, अनघ्ननः; instr. अनघ्नीना, अनघ्नीभ्यां, &c.

114. अहन् neut., 'a day,' is very irregular, substituting र् for the final in the nominative singular and locative plural, and उ convertible to ओ with the short vowel of अह before भ. In the other cases it conforms to व्योमन्; as,

nom. }	अहः	अह्नी or अहनी	अहानि
acc. }			
instr.	अह्ना	अहोभ्यां	अहोभिः
dat.	अह्ने	—	अहोभ्यः
abl.	अहः	—	—
gen.	—	अहोः	अह्नां
loc.	अह्नि or अहनि	—	अहःसु or अहस्सु

a. Compounded with numerals, with वि, or with साय, अह् is substituted before all the terminations, and is declined like a noun ending in अ; as सायाह् 'the afternoon:' सायाहः, सायाह्नी, सायाह्नाः, &c.: but in the locative case singular these compounds take different forms; as सायाह्ने, सायाह्नि or सायाहनि.

b. Compounded with other words, अहन् is declined in the masculine and feminine like other nouns in अन्, except before the terminations of the dual and plural that begin with भ, where it substitutes उ for न्; as दीर्घाहन् 'a long day:' nom. दीर्घाहा, दीर्घहानौ, दीर्घहानः; acc. दीर्घाहानं, दीर्घहानौ, दीर्घाहः; instr. दीर्घाह्ना, दीर्घाहोभ्यां, दीर्घाहोभिः; dat. दीर्घाह्ने, &c.; loc. sing. दीर्घाह्नि or दीर्घाहनि, plur. दीर्घाहःसु or दीर्घाहस्सु, voc. दीर्घाहः, &c.

### Nouns in इन्.

115. Many possessive nouns are formed with the affixes इन्, विन्, and मिन्; as, धनिन् 'having wealth,' 'opulent;' दण्डिन् 'having a staff,' 'an ascetic;' तपस्विन् 'having devotion,' 'a devotee;' वाग्मिन् 'having speech,' 'eloquent:' all of which are declined on one model. They reject the न् before the consonants; retain it before the vowels; and make the penultimate of the base long in the nom. singular: in all the other cases

the inflectional terminations are added, without any change, to the final of the base : as धनिन् mfn. 'rich.'

masc. nom.	धनी	धनिनौ	धनिनः
acc.	धनिनं	—	—
instr.	धनिना	धनिभ्यां	धनिभिः
dat.	धनिने &c.		loc. धनिषु
voc.	धनिन्		

The feminine affixes ई, as धनिनी, and is declined like नदी.

The neuter is regular ; nom. acc. धनि, धनिनी, धनिनि.

116. There are three irregular nouns of this class ; पथिन् 'a road,' मथिन् 'a churning stick,' and ऋभुक्षिन् a name of Indra. These substitute आ for the final syllable before the affix of the nominative singular, and for इ before the other affixes of the nominative, and those of the accusative singular and dual. Before the vowel terminations of the accusative plural and other cases they reject the final syllable altogether : before the consonants they reject the न्. They retain the सि of the nom. sing.

The two first also prefix a nasal to the consonant प, before the first five inflexions ; viz. those of the nominative, and the singular and dual accusative ; as पथिन् 'a path,' 'a road.'

nom.	पन्थाः	पन्थानौ	पन्थानः
acc.	पन्थानं	—	पथः
instr.	पथा	पथिभ्यां	पथिभिः
dat.	पथे &c.		loc. पथिषु
voc.	पथिन्		

So मथिन् makes मन्थाः, मन्थानौ, मथा, मथिभ्यां, &c.

Compounded with other words, these are declined in the masculine in the same manner as the uncompounded word : in the feminine the final syllable is rejected, and the affix ई is added to the antepenultimate consonant : in the neuter न् is rejected in the singular and dual, and prefixed to प् before the plural : as सुपथिन्, 'having a good road,' makes, masc. सुपन्थाः, &c. ; fem. सुपथी, सुपथ्यौ, &c. ; neut. nom. and acc. सुपथि, सुपथी, सुपन्थानि.

चुमुक्षिन् makes, nom. चुमुक्षाः, चुमुक्षाणौ, चुमुक्षाणः ; acc. चुमुक्षाणं, चुमुक्षाणौ, चुमुक्षः ; instr. चुमुक्षा, चुमुक्षिभ्यां, &c.

117. Nouns ending in स् are few : before the consonantal terminations it is changed to न् ; as प्रशाम् 'mild,' 'quiet,' makes, nom. प्रशान्, प्रशामौ, प्रशामः ; instr. प्रशामा, प्रशान्भ्यां, प्रशान्भिः ; loc. plur. प्रशांसु or (r. 17.) प्रशान्तु.

CLASS VII. Nouns ending in semivowels, य, र, ल, व.

118. Nouns ending in य् and ल् are of rare occurrence : if they occur, they are regular.

119. Nouns derived from verbal roots ending in र् or व् make a preceding vowel long before the inflectional terminations which begin with consonants. र् is changed to Visarga in the nominative singular ; but not before the locative plural, if it be a radical letter. स followed by a vowel, as in सु, is not doubled after र्. Thus गिर् fem. 'speech : ' nom. गीः, गिरौ, गिरः ; acc. गिरं, गिरौ, गिरः ; instr. गिरा, गीर्भ्यां, गीर्भिः ; loc. plur. गीर्षु.

Nouns ending in semivowels do not insert a nasal before the neuter plural. वार् n., 'water,' makes, nom. and acc. वाः, वारी, वारि ; instr. वारा, वार्भ्यां, वार्भिः, &c.

a. दिव्, 'sky,' changes व to औ in the nominative, and to उ before the consonantal terminations. The इ of दि becomes य् by the rules of Sandhi. दिव् f. 'sky : ' nom. द्यौः, दिवौ, दिवः ; acc. दिवं, दिवौ, दिवः ; instr. दिवा, द्युभ्यां, द्युभिः ; loc. plur. द्युषु.

b. Used attributively, as in सुदिव्, 'having a clear sky (a day),' the neuter form is, nom. and acc. सुद्यु, सुदिवी, सुदिवि ; the rest like the masculine.

CLASS VIII. Nouns ending in sibilants, श, ष, स.

श.

120. Nouns formed from verbal roots ending in श्, with the affix technically termed क्तिन्, substitute for the final the guttural letter क् before all the terminations beginning with consonants ; as दिश् f. 'space.'

nom.	दिक् or दिग्	दिशौ	दिशः
acc.	दिशं	—	—
instr.	दिशा	दिग्भ्यां	दिग्भिः &c.
loc.	दिशि	दिशोः	दिक्षु

When formed with any other affix, it is said that **प्** is substituted for the final; and for **प्** the cerebral **ट्** is substituted in the same cases.

विश् (विप्) 'who enters.'

nom.	विट् or विङ्	विशौ	विशः
acc.	विशं	—	—
instr.	विशा	विङ्भ्यां	विङ्भिः &c.
loc.	विशि	विशोः	विट्सु

neuter nom. and acc. विट् or विङ्, विशी, विंशि.

a. नश्, 'who or what destroys,' takes either form.

nom.	नक्-नग् or नट्-नङ्	नशौ	नशः
acc.	नशं	—	—
instr.	नशा	नग्भ्यां or नङ्भ्यां	नग्भिः or नङ्भिः
loc.	नशि	—	नक्षु or नट्सु

b. दृश् 'who sees,' with its compounds ईदृश्, तादृश्, सदृश्, 'such-like,' 'similar,' take the guttural substitute: so do the derivatives of स्पृश् 'to touch;' तादृक् or तादृग्, तादृशौ, तादृशा, तादृग्भ्यां, &c.: so घृतस्पृश् 'who touches Ghee;' घृतस्पृक् or -ग्, घृतस्पृशौ, घृतस्पृशा, घृतस्पृग्भ्यां, &c.

c. निश् may be substituted for निशा 'night,' and is then declined like विश्; according to some, a palatal may be substituted for the cerebral before the consonants, except in the nominative singular; as निङ्भ्यां or निङ्भ्यां, निट्सु or नित्सु.

प.

121. Nouns ending in **प्** are inflected in one of three ways; 1. by substituting **ट्** for the final before the consonantal inflexions; 2. by substituting **क्** in the similar cases; and 3. by substituting before the same inflexions 'ru' or र्.



The substitution of ट् is considered the regular form of inflecting verbal derivative forms in प्; as त्विप् f., 'light,' from त्विप् 'to shine.'

nom.	त्विट् or त्विङ्	त्विवौ	त्वियः
acc.	त्वियं	—	—
instr.	त्विया	त्विङ्भ्यां	त्विङ्भिः
dat.	त्विये &c.	loc. त्विट्सु or त्विट्सु (r.17.)	

122. As in the case of nouns ending in श्, those in प् formed from verbs by the affix क्तिन् take the guttural substitute; as दधृप् 'arrogant,' from धृप् 'to be proud.'

nom.	दधृक् or -धृक्	दधृवौ	दधृयः
acc.	दधृयं	—	—
instr.	दधृया	दधृङ्भ्यां &c.	

123. In the case of सजुप् 'a friend,' and some other words, particularly those in which the final is properly स्, but has become प् in consequence of being preceded by some other vowel than अ or आ (see rule 29), र् is substituted for the final before the consonantal inflexions, and the nouns are declined like nouns ending in र्.

सजुप् 'a friend.'			
nom.	सजूः	सजुवौ	सजुयः
acc.	सजुयं	—	—
instr.	सजुया	सजूर्भ्यां	सजूर्भिः
dat.	सजुये &c.	loc. सजूःषु or सजूष्पु	

a. आशिप् for आशिम् f. 'a benediction,' is similarly inflected.

nom.	आशीः	आशिवौ	आशियः
acc.	आशियं	—	—
instr.	आशिषा	आशीर्भ्यां	आशीर्भिः
dat.	आशिषे &c.	loc. आशीःषु or आशीष्पु	

b. दोप् for दोस् 'the arm,' besides being declined in this manner, admits before the vowel terminations of the accusative plural and following cases the optional use of दोषन्, declined like nouns in अन्.

nom. दोः	दोषौ	दोषः
acc. दोषं	—	— or दोष्णः
instr. दोषा or दोष्णा	दोष्यां	दोषिभिः
dat. दोषे or दोष्णे	—	दोष्यैः
abl. दोषः or दोष्णः	—	—
gen. ———	दोषोः or दोष्णोः	दोषां or दोष्णां
loc. दोषि or दोष्णि	—	दोषु or दोष्णु

It is also neuter : nom. and acc. दोः, दोषी, दोषि.

c. Neuter nouns with a penultimate इ or उ short, make the vowel long only before the nasal augment of the nominative and accusative plural ; as, धनुष् 'a bow,' चक्षुष् 'the eye,' रोचिष् 'light,' हविष् 'Ghee,' severally for धनुस्, चक्षुस्, &c. ; as, nom. and acc. रोचिः, रोचिषी, रोचींषि ; instr. रोचिषा, रोचिष्यां, रोचिभिः, &c. : so, nom. and acc. चक्षुः, चक्षुषी, चक्षूंषि ; instr. चक्षुषा, चक्षुष्यां, चक्षुभिः.

d. Nouns derived from the desiderative form of the verb are declined after this manner ; as पिपठिष्, 'one who wishes to read,' makes, mf. पिपठीः, पिपठिषौ, पिपठीभ्यां, &c. ; neuter nom. and acc. पिपठिः, पिपठिषी, पिपठिषि. It does not insert the nasal in the neuter plural. चिकीर्ष, 'one who wishes to do,' rejects the sibilant before a consonantal inflexion (see rule 35) ; as, चिकीः, चिकीषौ, चिकीर्षैः, चिकीर्ष्यां, &c.

124. Nouns formed from verbs ending in the compound letter ष् reject before the consonantal inflexions either the first member of the compound or क्, and are then declined like nouns in प् ; or they reject the second member प्, and are declined as if ending in क्.

The same words, accordingly as they are said to be formed with different affixes, may take both modifications ; as तक्ष् mf. 'who or what pares' or 'makes thin : ' nom. sing. तट् or तड्, तक् or तग् ; instr. dual &c. तड्भ्यां or तग्भ्यां ; loc. plur. तट्सु or तक्षु ; so गोरक्ष, 'a cow-keeper,' makes, nom. sing. गोरट् or गोरड्, गोरक् or -रग् ; instr. dual &c. गोरड्भ्यां or गोरग्भ्यां ; loc. plur. गोरट्सु or गोरक्षु. Before the vowels the final is of course unchanged ; as तक्षौ, गोरक्षौ.

a. Nouns in स् formed from desideratives reject the sibilant only; as पिपद्य्, 'who desires to cook,' makes, पिपक् or -ग्, पिपक्षौ, पिपग्भ्यां, पिपद्यु, &c. विवद्य् 'who wishes to speak,' दिधद्य् 'what desires to burn,' are similarly inflected.

स.

125. Nouns masculine and feminine ending in स्, when preceded by अ, make the penultimate long in the nominative singular, and substitute उ for the sibilant before the inflexions beginning with भ, which with a preceding अ makes ओ (r. 41).

वेधस् 'Brahmá.'

nom.	वेधाः	वेधसौ	वेधसः
acc.	वेधसं	—	—
instr.	वेधसा	वेधोभ्यां	वेधोभिः
dat.	वेधसे	—	वेधोभ्यः
abl.	वेधसः	—	—
gen.	—	वेधसोः	वेधसां
loc.	वेधसि	—	वेधःसु or वेधस्तु
voc.	वेधः &c.		

a. The vowel is not made long in the nominative, if the noun retain the form of the radical whence it is derived; as, वस् 'to clothe;' सुवस् 'who dresses well;' nom. sing. सुवः. So पिराडग्रस् 'who takes a funeral cake,' from पिराड and ग्रस् 'to take;' nom. sing. पिराडग्रः.

b. Three masculine nouns in अस् are irregular, अनेहस् 'time,' उशनस् 'the regent of the planet Venus,' and पुरुदंशस् a name of Indra. They are declined in the nominative singular as if ending in अन्; अनेहा, उशाना, पुरुदंशा. In the vocative the first and last are regular, अनेहः, पुरुदंशः; the second has three forms, उशनः, उशन, उशनन्.

126. Neuter nouns in अस् do not make the penultimate long in the nominative and accusative singular, but make it long in the plural; as पयस् 'water:' nom. and acc. पयः, पयसी, पयांसि; पयसा, पयोभ्यां, पयोभिः, &c.; पयःसु or पयस्तु.

127. Nouns ending in स् in conjunction with a consonant

drop the final (by rule 36) before the consonantal inflexions ; so हिन्स् mf., ' who or what injures,' becomes, nom. हिन्, हिन्सौ, हिन्सः ; acc. हिन्सं, हिन्सौ, हिन्सः ; instr. हिन्सा, हिन्भ्यां, हिन्भिः, &c.

a. Derivatives from संस् and ध्वंस्, 'to fall,' with the affix क्तिन्, substitute ह् for the final (which becomes ट् and ड्) before the consonants, and reject the nasal throughout. ध्वंस् 'who falls : ' nom. ध्वट् or ध्वड्, ध्वसौ, ध्वसः ; acc. ध्वसं, ध्वसौ, ध्वसः ; instr. ध्वसा, ध्वड्भ्यां, ध्वड्भिः, &c.

128. पुंस्, 'a man,' drops the final sibilant before the consonantal inflexions ; and it is otherwise peculiar in the nominative, and in the singular and dual of the accusative ; as,

nom.	पुमान्	पुमांसौ	पुमांसः
acc.	पुमांसं	—	पुंसः
instr.	पुंसा	पुंभ्यां	पुंभिः
dat.	पुंसे	—	पुंभ्यः
abl.	पुंसः	—	—
gen.	—	पुंसोः	पुंसां
loc.	पुंसि	—	पुंसु or पुंक्षु
voc.	पुमन् &c.		

It may be declined in three genders as an epithet ; as सुपुंस् 'of a good man : ' mf. सुपुमान् &c. ; neut. nom. and acc. सुपुम्, सुपुंसी, सुपुमांसि.

129. जरस् fem., 'decay,' is an imperfect noun, and its place is supplied before the consonantal terminations by जरा ; as, nom. sing. जरा ; dual instr. &c. जराभ्यां ; plur. instr. &c. जराभिः, जराभ्यः, जरासु. Before the vowel terminations it keeps its own final, जरसौ, जरसः, जरसं, जरसा, &c.

130. There are some participial nouns formed with वस्, which before the inflexions of the nominative, and of the singular and dual accusative masculine, prefix a nasal to the sibilant, and make the preceding vowel long. In the nominative singular the स् is rejected, as the final of a conjunct consonant. Before the accusative plural, and following vowel inflexions, व is changed to उ, as also before a feminine formed with ई, and

the dual neuter. The sibilant, when final (as in the neuter singular), and before the consonantal inflexions, is changed to त्, becoming द् before a soft consonant.

विद्वस् 'who is knowing, wise.'

masc. nom.	विद्वान्	विद्वान्सौ	विद्वान्सः
acc.	विद्वान्सं	—	विदुषः
instr.	विदुषा	विद्वद्भ्यां	विद्वद्भिः
dat.	विदुषे &c.		loc. विद्वत्सु
voc.	विद्वन्		
fem. nom.	विदुषी	विदुष्यौ	विदुष्यः
neut. n. acc.	विद्वत्	विदुषी	विद्वान्सि

a. If the termination वस् be preceded by इ, that vowel is rejected when the व is changed to उ; as सेदिवस् 'who was sitting:' nom. सेदिवान्, सेदिवांसौ, सेदिवांसः; acc. सेदिवांसं, सेदिवांसौ, सेदुषः; instr. सेदुषा, सेदिवद्भ्यां, &c.; fem. nom. sing. सेदुषी; neut. nom. and acc. सेदिवत्, सेदुषी, सेदिवांसि.

131. Superlatives formed with the termination ईयस् are declined in the three numbers of the nominative, and in the singular and dual accusative, analogously to participles in वस्; in the other cases they follow the analogy of nouns in अस्; as गरीयस् 'most heavy.'

masc. nom.	गरीयान्	गरीयांसौ	गरीयांसः
acc.	गरीयांसं	—	गरीयसः
instr.	गरीयसा	गरीयोभ्यां	गरीयोभिः
dat.	गरीयसे &c.		loc. गरीयःसु or गरीयस्सु
voc.	गरीयन्		
fem. nom.	गरीयसी	गरीयस्यौ	गरीयस्यः
neut. n. acc.	गरीयः	गरीयसी	गरीयांसि

#### CLASS IX. Nouns ending in ह.

132. Nouns ending in ह substitute द् for it, agreeably to rule 32: द् undergoes the changes to which the rules of Sandhi subject it. मधुलिह् 'a bee,' from मधु 'honey,' and लिह् 'who or what sips,' is thus declined:

nom.	मधुलिट् or -लिङ्	मधुलिहौ	मधुलिहः
acc.	मधुलिहं	—	—
instr.	मधुलिहा	मधुलिङ्भ्यां	मधुलिङ्भिः
dat.	मधुलिहे	—	मधुलिङ्भ्यः
abl.	मधुलिहः	—	—
gen.	—	मधुलिहोः	मधुलिहां
loc.	मधुलिहि	—	मधुलिट्सु or -लिट्सु
voc.	मधुलिट्		

The feminine is the same as the masculine. लिह् in the neuter makes, nom. and acc. लिट् or -ङ्, लिही, लिंहि.

a. तुरासाह्, a name of Indra, is inflected like मधुलिह्, but has the peculiarity of changing स to ष when the final is changed ; as तुरासाट् or -ङ्, तुरासाहौ, तुरासाङ्भ्यां, &c.

133. Words formed with the affix क्तिन् substitute ष् for a final ह्, which becomes क् or ग्, agreeably to the rules of Sandhi, before the consonantal inflexions ; as उष्णिह्, a metre of the Vedas.

nom.	उष्णिक् or -ग्	उष्णिहौ	उष्णिहः
acc.	उष्णिहं	—	—
instr.	उष्णिहा	उष्णिग्भ्यां	उष्णिग्भिः
dat.	उष्णिहे &c.		loc. उष्णिग्सु

a. Some other verbal nouns formed with the same affix substitute either a guttural or a cerebral for the final ; as मुह् mf. 'one who is perplexed.'

nom.	मुट्-मुङ् or मुक्-मुग्	मुहौ	मुहः
acc.	मुहं	—	—
instr.	मुहा	मुङ्भ्यां or मुग्भ्यां	मुङ्भिः or मुग्भिः
dat.	मुहे &c.		loc. मुट्सु or मुङ्सु

So मुह् 'one who vomits ;' मिह् 'one who is kind ;' दुह् 'one who hates.'

b. But, monosyllabic verbal derivatives, ending in an aspirated soft consonant, change their initial, if it be any unaspirated soft consonant, except ज्, to its corresponding aspirate, whenever the final is changed, as in the case of बुष्



already specified (r. 103. a.): by the same rule दुष् for दुह् becomes, nom. sing. धुक् or धुग्, धुट् or धुड्; instr. dat. and abl. dual धुग्भ्यां or धुड्भ्यां; instr. plur. धुग्भिः; dat. and abl. plur. धुग्भ्यः or धुड्भ्यः; loc. plur. धुक्षु or धुट्सु; in the other cases, दुहौ, दुहः, दुहा, &c. So दह् 'what burns:' धक् or धग्, धट् or धड्; धग्भ्यां or धड्भ्यां, &c. दुह्, 'who or what milks,' takes the guttural substitute only, but, like the others, changes its initial.

nom. धुक् or धुग्	दुहौ	दुहः
acc. दुहं	—	—
instr. दुहा	धुग्भ्यां	धुग्भिः
dat. दुहे &c.		loc. धुक्षु

c. वाह्, 'what bears or carries,' substitutes ऊ for the first two letters in several compound nouns before the accusative plural and subsequent vowel inflexions in the masc., and before the feminine termination ई; this ऊ (by rule 3. c.) makes, with a preceding अ, औ not ओ; as विश्ववाह् m. 'all-sustaining.'

nom. विश्ववाट् or -वाड्	विश्ववाहौ	विश्ववाहः
acc. विश्ववाहं	—	विश्वौहः
instr. विश्वौहा	विश्ववाड्भ्यां	विश्ववाड्भिः
dat. विश्वौहे &c.		loc. विश्ववाट्सु

fem. nom. sing. विश्वौही

If the preceding vowel be not अ or आ, the ऊ to which वा is changed combines with it, according to rule: thus भूवाह् 'earth-sustaining;' nom. भूवाट्, भूवाहौ, भूवाहः; acc. plur. भूहः; instr. sing. भूहा, &c.

d. श्वेतवाह्, 'Indra,' (he who is borne on a white horse,) presents several anomalies. In the nominative and vocative singular, and before the consonantal inflexions, it is declined as if ending in अस्; as श्वेतवस्. In the accusative plural and following cases with vowel inflexions it retains its final, but substitutes ऊ for वा optionally; as,

nom. श्वेतवाः	श्वेतवाहौ	श्वेतवाहः
acc. श्वेतवाहं	—	श्वेतौहः or श्वेतवाहः
instr. श्वेतौहा or श्वेतवाहा	श्वेतवोभ्यां	श्वेतवोभिः

dat. श्वेतौहे or श्वेतवाहे	श्वेतवोभ्यां	श्वेतवोभ्यः
abl. श्वेतौहः or श्वेतवाहः	—	—
gen. ———	श्वेतौहोः or श्वेतवाहोः	श्वेतौहां or श्वेतवाहां
loc. श्वेतौहि or श्वेतवाहि	—	श्वेतवःसु or श्वेतवस्सु

e. उपानह् f., 'a slipper,' substitutes ध् for the final before the consonantal inflexions; making उपानत् or उपानद्, उपानद्वां, उपानद्भिः, उपानद्भ्यः, उपानत्सु; before the vowels, उपानहौ, &c.

f. अनडुह्, 'an ox,' is very anomalous. In the nominative and vocative singular न् is substituted for the final; and in all the numbers of the nominative, and in the accusative singular and dual, अा is prefixed to the final; before which, उ regularly becomes व्. Before the consonantal inflexions ह is changed to द्.

nom. अनडान्	अनडाहौ	अनडाहः
acc. अनडाहं	—	अनडुहः
instr. अनडुहा	अनडुद्वां	अनडुद्भिः
dat. अनडुहे &c.		loc. अनडुत्सु
voc. अनडन्		

Compounded so as to form an epithet, this word may become feminine and neuter; as सनडुह्, 'having good cattle,' makes, fem. nom. सनडुही, neut. nom. and acc. सनडन्, सनडुही, सनडांहि.

### SECTION III.

#### *Adjectives.*

134. Adjective or attributive nouns are inflected in the same manner as substantive nouns; admitting the three genders, and varying as to their inflectional terminations according to their proper finals, agreeably to the rules already given for the inflexions of nouns.

135. Adjectives admit the variations of degree common in other languages, as comparatives and superlatives. When regular, they are formed by adding to the crude noun the

terminations **तर** and **तम** (technically called **तरप्** and **तमप्**): in the former of which we have the Greek **τερος**, and in the latter an approximation to **τατος** and the 'timus' of the Latin. Thus,

पुण्य holy	पुण्यतर more holy	पुण्यतम most holy.
पटु eloquent	पटुतर more eloquent	पटुतम most eloquent.

a. Before these affixes a final **न्** is rejected, and the final **स्** of the participial affix **वस्** is changed to **त्**; as,

युवन् young	युवतर younger	युवतम youngest.
विद्वस् wise	विद्वत्तर wiser	विद्वत्तम wisest.

b. The same affixes, with a like import, are added to some particles; as **अति**, 'more than,' may make **अतितर** and **अतितम** 'still more' or 'most;' and although different etymologies are assigned to **उत्तर** and **उत्तम**, which, besides other meanings, denote degrees of excellence, or 'better,' 'best,' they are most probably formed from **उद्** 'up,' with the terminations of the comparative and superlative degrees.

c. The terminations are sometimes added to substantive nouns; as, **नृप** 'a king;' **नृपतर** 'more a king;' **नृपतम** 'most a king.'

d. When added to feminine nouns in **ई** or **ऊ**, the finals may be made short; as, **श्रितर** or **श्रीतर** 'more fortunate;' **श्रितम** or **श्रीतम** 'most fortunate.'

e. The same terminations, with the syllable **आम्** added, give a comparative and superlative force to the personal inflexions of verbs; as, **जल्पति** 'he talks;' **जल्पतितराम्** 'he talks more than he ought;' **जल्पतितमाम्** 'he talks without stint or measure.'

136. Attributives formed with **तर** and **तम** are declined in three genders like other nouns in **अ**, and like them offer a marked resemblance to Latin attributives in 'us;' as **पुण्यतरः**, **पुण्यतरा**, **पुण्यतरं**, &c.

137. Attributives of comparison are also formed with the affixes **ईयस्** and **इष्ठ**, which are analogous to the **ίων** and **ιστος**

of the Greek ; the former properly denoting the comparative, the latter the superlative ; although the distinction is not always carefully observed. Those which are formed with इष्ठ are declined like nouns in अ ; those with ईयस् in the manner explained under nouns ending in स् (see rule 131). They take the three genders ; as, बल 'strong ;' बलीयस् 'stronger,' nom. बलीयान्, बलीयसी, बलीयः ; बलिष्ठ 'strongest,' बलिष्ठः, बलिष्ठा, बलिष्ठं, &c.

a. These affixes have the effect of causing, as in the example given, a final vowel to be dropped. बल rejects its own अ, and consequently the vowels ई and इ are attached at once to the consonant ; so पटु, 'eloquent,' makes पटीयस् and पटिष्ठ. If the word be a monosyllable, however, the final अ is not rejected, and the usual change by Sandhi takes place ; as प्र for प्रिय, 'dear,' with ईयस् and इष्ठ makes प्रेयस्, प्रेष्ठ ; and अ for प्रशस्, 'excellent,' श्रेयस्, श्रेष्ठ. They also cause the elision of the possessive affixes मत्, इन्, विन्, and of तृ when an affix forming nouns of agency ; so मतिमत्, 'having sense,' 'sensible,' becomes मतीयस् 'more sensible,' मतिष्ठ 'most sensible ;' मेधाविन्, 'possessed of intelligence,' makes मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent ;' धनिन्, 'having wealth,' 'rich,' धनीयस् 'richer,' धनिष्ठ 'most rich ;' कर्तृ from कृ 'to do,' 'an agent,' 'active,' करीयस् 'more' or 'very active,' करिष्ठ 'most active.'

b. The affixes ईयस् and इष्ठ are attached, however, most commonly to modifications of the original noun, or to what are considered as substitutes for it, and which are never used singly, although possibly in some cases they are the proper originals become obsolete. The following is a list of the principal instances.

Primitive.	Substitute, when compounded.	Comparative.	Superlative.
अनिक near	नेद	नेदीयस्	नेदिष्ठ
अल्प little, young	{ कण कन	कणीयस् कनीयस्	कणिष्ठ कनिष्ठ
उरु large	वर	वरीयस्	वरिष्ठ

कृश thin	क्रश	क्रशीयस्	क्रशिष्ठ
क्षिप्र quick	क्षेप	क्षेपीयस्	क्षेपिष्ठ
छुद्र small or mean	छोद	छोदीयस्	छोदिष्ठ
गुरु heavy	गर	गरीयस्	गरिष्ठ
तृप्त content	तप	तपीयस्	तपिष्ठ
दीर्घ long	द्राघ	द्राघीयस्	द्राघिष्ठ
दूर distant	दव	दवीयस्	दविष्ठ
दृढ firm	दृढ	दृढीयस्	दृढिष्ठ
परिवृह large	परिव्रह	परिव्रहीयस्	परिव्रहिष्ठ
पृथु large	प्रथ	प्रथीयस्	प्रथिष्ठ
प्रशस्य excellent	{ अ	श्रेयस्	श्रेष्ठ
	{ न्या	ज्येयस्	ज्येष्ठ
प्रिय dear	प्र	प्रेयस्	प्रेष्ठ
बहु much	बंह	बंह्रीयस्	बंह्रिष्ठ
भृश much	भश	भशीयस्	भशिष्ठ
मृदु soft	मद	मदीयस्	मदिष्ठ
युवन् young	{ यव	यवीयस्	यविष्ठ
	{ कण	कणीयस्	कणिष्ठ
	{ कन	कनीयस्	कनिष्ठ
वाढ heavy	साध	साधीयस्	साधिष्ठ
वृद्ध	{ वर्ष	वर्षीयस्	वर्षिष्ठ
	{ न्या	ज्येयस्	ज्येष्ठ
वृन्दारक excellent	वृन्द	वृन्दीयस्	वृन्दिष्ठ
स्थिर firm, stable	स्थ	स्थेयस्	स्थेष्ठ
स्थूल gross, bulky	स्थव	स्थवीयस्	स्थविष्ठ
स्फिर much	स्फ	स्फेयस्	स्फेष्ठ
ह्रस्व short	ह्रस	ह्रसीयस्	ह्रसिष्ठ

c. बहु, 'much,' may substitute भूय, and is anomalous in the first form, as भूयस्, भूयिष्ठ.

d. Occasionally the regular terminations are superadded to these superlatives to imply excess in a still greater degree; as, श्रेष्ठतर 'more excellent;' श्रेष्ठतम 'most excellent,' 'most best.'

## SECTION IV.

*Pronouns and Pronominal Nouns.*

138. Pronouns and certain other nouns are classed together, as agreeing in some peculiarities of inflexion, by which they are distinguished from all other nouns. The list commences with the distributive pronoun सर्व्वे 'all;' whence they are called सर्व्वीदि or Sarva and others.

139. Besides the meaning 'all,' सर्व्वे is a name of Śiva, and in that sense it is declined like any other noun in अ; but when it is a pronominal noun it differs from its regular inflexion in the following respects:

nom. plur. ए	is substituted for आः, as सर्व्वे	for सर्व्वीः
dat. sing. स्मै	—	डे — सर्व्वस्मै — सर्व्वाय
abl. sing. स्मात्	—	डसि — सर्व्वस्मात् — सर्व्वीत्
loc. sing. स्मिन्	—	डि — सर्व्वस्मिन् — सर्व्वे
gen. plur. स्	—	न — सर्व्वेषाम् — सर्व्वीणां

140. After the feminine form सर्व्वी, स्य is prefixed to the terminations of the dative, ablative, genitive, and locative singular; and the final of the inflective base is made short. In the genitive plural स is prefixed to आम्.

सर्व्वे 'all.'

Masculine.			Feminine.		
nom. सर्व्वेः	सर्व्वी	सर्व्वे	सर्व्वी	सर्व्वे	सर्व्वीः
acc. सर्व्वे	—	सर्व्वीन्	सर्व्वीं	—	—
instr. सर्व्वेण	सर्व्वीभ्यां	सर्व्वेः	सर्व्वीया	सर्व्वीभ्यां	सर्व्वीभिः
dat. सर्व्वस्मै	—	सर्व्वेभ्यः	सर्व्वस्यै	—	सर्व्वीभ्यः
abl. सर्व्वस्मात्	—	—	सर्व्वस्याः	—	—
gen. सर्व्वस्य	सर्व्वयोः	सर्व्वेषां	—	सर्व्वयोः	सर्व्वीसां
loc. सर्व्वस्मिन्	—	सर्व्वेषु	सर्व्वस्यां	—	सर्व्वीसु

Neuter nom. and acc. सर्व्वं सर्व्वे सर्व्वीणि &c.

141. All the words of this class follow this model, as far as regards the inflectional terminations, with exception of the two first personal pronouns, which are altogether anomalous.



The class consists of the following pronouns and pronominal nouns.

1. Personal pronouns.

अस्मद् I.

युष्मद् thou.

तद् } that, or he, she, it.  
त्यद् }

2. Demonstrative pronouns.

अदस् this or that.

एतद् this.

इदम् this.

3. Relative.

यद् who, which, or what.

4. Interrogative.

किम् who? or what?

5. Honorific.

भवत् your honour, your excellency.

6. Pronominal nouns.

1. Distributives.

सर्व्व } all.  
विश्व्व }

एक one.

एकतर one of two.

एकतम one of many.

अन्य other.

अन्यतर either.

इतर other.

कतर which of two?

कतम which of many?

यतर whether of two.

यतम whether of many.

द्वय two, twofold.

उभ } both.  
उभय }

द्वितय } second.  
द्वितीय }

त्रितय } third.  
तृतीय }

प्रथम first.

चरम last.

अर्द्ध half.

अल्प few.

कतिपय how many.

सम all.

सिम whole.

नेम half.

त्व all.

स्व own.

## 2. Locatives.

पूर्व prior, east.	अधर inferior, west.
पर after.	दक्षिण south, right.
अवर posterior, west.	उत्तर subsequent, north.
अपर inferior, other.	अन्तर outer.

142. The pronouns of the first and second persons are very anomalous, but their irregularities are of exceeding interest, as they present striking analogies to those of the pronouns of the same persons in the classical and teutonic languages.

## अस्मद् 'I.'

nom. अहम्	आवां	वयं
acc. मां or मा	आवां or नौ	अस्मान् or नः
instr. मया	आवाभ्यां	अस्माभिः
dat. मह्यम् or मे	आवाभ्यां or नौ	अस्मभ्यम् or नः
abl. मत्	आवाभ्यां	अस्मत्
gen. मम or मे	आवयोः or नौ	अस्माकम् or नः
loc. मयि	आवयोः	अस्मासु

## युष्मद् 'thou.'

nom. त्वं	युवां	यूयं
acc. त्वां or त्वा	युवां or वाम्	युष्मान् or वः
instr. त्वया	युवाभ्यां	युष्माभिः
dat. तुभ्यम् or ते	युवाभ्यां or वाम्	युष्मभ्यम् or वः
abl. त्वत्	युवाभ्यां	युष्मत्
gen. तव or ते	युवयोः or वाम्	युष्माकम् or वः
loc. त्वयि	युवयोः	युष्मासु

143. The other pronouns are declinable in three genders, and follow more nearly the model of the class, सङ्घ, in their inflexions.

Those which end in द्, as तद् &c., reject their final consonant before all the inflexions, except in the nominative singular of the neuter; and they thus become words terminating in अ.

Before the nominative masculine and feminine, तद्, तद्, and एतद् change their त to स; becoming therefore स, सा, स्य, स्या, एष, एषा; as,

तद् 'that,' or 'he, she, it.'

Masculine.			Feminine.		
nom. सः	तौ	ते	सा	ते	ताः
acc. तं	—	तान्	तां	—	—
instr. तेन	ताभ्यां	तैः	तया	ताभ्यां	ताभिः
dat. तस्मै	—	तेभ्यः	तस्यै	—	ताभ्यः
abl. तस्मात्	—	—	तस्याः	—	—
gen. तस्य	तयोः	तेषां	—	तयोः	तासां
loc. तस्मिन्	—	तेषु	तस्यां	—	तासु
Neuter तद् or तत्			ते	तानि.	

So तद् 'that,' makes,

So तद् 'that,' makes,			and एतद्, 'this.'		
masc. स्यः	तौ	ते	एषः	एतौ	एते
fem. स्या	ते	त्याः	एषा	एते	एताः
neut. तद्	ते	त्वानि	एतद्	एते	एतानि

The other inflexions of एतद् are also like those of तद् ; but in the accusative singular, dual, and plural, in the instrumental singular, and the genitive dual, in the three genders, एन is sometimes used for एत ; as,

masc. acc.	एतं or एनं	एतौ or एनौ	एतान् or एनान्
instr. s.	एतेन or एनेन		
gen. d.	एतयोः or एनयोः		
fem. acc.	एतां or एनां	एते or एने	एताः or एनाः
instr. s.	एतया or एनया		
gen. d.	एतयोः or एनयोः		
neut. acc.	एनद् -नत्	एने	एनानि

a. The second form is employed in the subsequent member of a sentence in which the first has already been used ; as, एतेन व्याकरणमधीतमेनं हितोपदेशं पाठय, 'The grammar has been studied by him ; now set him to read the Hitopadesa.'

144. The other two demonstrative pronouns, अदस् 'this' or 'that,' and इदम् 'this,' undergo various modifications, chiefly of the inflective bases.

अदस् 'this' or 'that.'

Masculine.			Feminine.		
nom.	असौ	असू असमी	असौ	असू	असूः
acc.	अमुं	— असमून्	अमुं	—	—
instr.	अमुना	अमूभ्यां असमीभिः	अमुया	अमूभ्यां	अमूभिः
dat.	अमुस्मै	— असमीभ्यः	अमुष्यै	—	अमूभ्यः
abl.	अमुस्मात्	— —	अमुष्याः	—	—
gen.	अमुष्य	अमूयोः असमीपां	—	अमूयोः	अमूपां
loc.	अमुस्मिन्	— असमीषु	अमुष्यां	—	अमूषु

Neuter nom. and acc. अदः असू असमूनि.

इदस् 'this' or 'that.'

Masculine.			Feminine.		
nom.	अयं	इमौ इमे	इयं	इमे	इमा
acc.	इमं	— इमान्	इमां	—	—
instr.	अनेन	अभ्यां एभिः	अनया	अभ्यां	अभिः
dat.	अस्मै	— एभ्यः	अस्यै	—	अभ्यः
abl.	अस्मात्	— —	अस्याः	—	—
gen.	अस्य	अनयोः एषां	—	अनयोः	आसां
loc.	अस्मिन्	— एषु	अस्यां	—	आसु

Neuter nom. and acc. इदम् इमे इमानि.

This pronoun also substitutes एन for the base in the same cases as एतद्. See above, rule 143.

145. The relative pronoun यद्, 'who' or 'which,' is declined like तद्; as, masc. nom. यः, यौ, ये; fem. nom. या, ये, याः; neut. nom. and acc. यद्, ये, यानि, &c.

146. किम्, 'who' or 'what?' interrogative, is also declined analogously to तद्, substituting अ for its final consonant and preceding vowel, except in the nom. neuter, and thus becoming a noun in अ; as,

क for किम् 'who?' 'which?'

Masculine.			Feminine.		
nom.	कः	कौ के	का	के	काः
acc.	कं	— कान्	कां	—	—
instr.	केन	काभ्यां कैः	कया	काभ्यां	काभिः

dat.	कस्मै	काभ्यां	केभ्यः	कस्यै	काभ्यां	काभ्यः
abl.	कस्मात्	—	—	कस्याः	—	—
gen.	कस्य	कयोः	केषां	—	कयोः	कासां
loc.	कस्मिन्	—	केषु	कस्यां	—	कासु

Neuter nom. and acc. किम् के कानि.

a. किम् to various of its inflexions may affix चित् or चन, giving to it a more general and indefinite signification; as, कश्चित् 'some one,' 'any one,' 'a certain one;' कस्मैचित् 'to some one;' केचित् 'some ones,' 'any ones;' किञ्चित् 'something,' 'any thing.' The neuter also occurs in the obsolete form of कत्; as कञ्चित् 'any thing.' चन is also added to inflexions of किम् in a like sense; as, कश्चन 'some one;' किञ्चन 'any thing, something.'

b. The preceding pronouns may be compounded with दृश्, दृश, or दृक्ष, derivatives from दृश् 'to see,' to signify 'similarity:' when तद्, एतद्, यद्, &c. become ता &c., ई is substituted for अदम् and इदम्, and की for किम्; as,

तादृश्, तादृश, or तादृक्ष, such like.

एतादृश्, एतादृश, or एतादृक्ष, this like.

यादृश्, यादृश, or यादृक्ष, how or what like?

ईदृश्, ईदृश, or ईदृक्ष, that or this like.

कीदृश्, कीदृश, or कीदृक्ष, how like?

These are declinable in three genders, forming the feminine in ई; mn. तादृक्, f. तादृशी; or as nouns ending in अ, as तादृशः, तादृशी, तादृशं, &c.

b. To तद्, एतद्, यद्, may be added वत्, implying 'quantity,' when they are similarly changed; as, तावत् 'so much;' एतावत् 'so much;' यावत् 'how much?' which are declinable like nouns in वत्; as, तावान्, तावती, तावत्, &c.: they are also used in the neuter form as adverbs, as, यावत् 'how much?' तावत् 'so much;' and correlatively, as यावत् तावत् 'as much as.'

c. इदम् and किम् in a similar sense have यत् joined to the vowel of the base; as, इयत् 'so much;' कियत् 'how much?' nom. इयान्, इयती, इयत्, &c.

d. To क substituted for किम् may be also added क्ति, to form क्ति 'quot,' 'how much?' 'how many?' It is the same for all genders, and is declinable in the plural only ; as, nom. and acc. क्ति, instr. क्तिभिः, dat. and abl. क्तिभ्यः, gen. क्तीनाम्, loc. क्तिषु. Similar derivatives may be formed from तद् and यद्, as त्ति and य्ति, but they are of very rare occurrence.

147. भवत्, an honorific term for युष्मद्, and which, like 'Your honour,' 'Vossignoria,' &c., although used for the second, is a pronoun of the third person: it is declined like other nouns in अत् ; as,

masc. nom.	भवान्	भवन्तौ	भवन्तः
acc.	भवन्तं	—	भवन्तः
instr.	भवता	भवद्भ्यां	भवद्भिः
dat.	भवते &c.		loc. भवत्सु
fem. nom.	भवती	भवत्यौ	भवत्यः
neut. nom.	भवत्	भवती	भवन्ति

148. With respect to some of the following pronominal nouns, a few observations will be necessary.

a. एक, 'one,' 'some one,' is also the numeral 'one,' and will be again noticed. In this place it admits of three numbers ; as, एकः 'one,' एकौ 'two ones,' एके 'some ;' as एके वदन्ति 'some ones,' or 'some, say.'

b. अन्य and the six following words in the list of pronominal nouns, which are analogous to comparatives and superlatives, differ from them in being inflected like सङ्घे. They are also peculiar in forming the neuter in त् ; as, अन्यत्, अन्यतरत्, कतरत्. The two terms preceding अन्य, एकतर and एकतम, make their neuters like other nouns in अ, as एकतरं, एकतमं.

c. उभ, 'both,' is declinable in the dual only ; as, उभौ, उभाभ्यां, उभयोः.

d. उभय, 'both,' has no singular: nom. dual उभयौ, pl. उभये.

e. द्वितय and त्रितय have two forms in the nom. plural, द्वितये or द्वितयाः &c.; so have द्वितीय, तृतीय; and the two last have



also two forms in both the masculine and feminine before the inflexions of the dat., abl., gen., and loc. sing.; as, द्वितीयाय or द्वितीयस्मै, द्वितीयायै, द्वितीयस्यै, &c.

*f.* प्रथम 'first,' चरम 'last,' अल्प 'few,' कतिपय 'how many,' have two forms in the nom. plur., प्रथमाः or प्रथमे, चरमाः or चरमे, &c.

*g.* सम, when meaning 'equal,' 'same,' is not a pronoun : it is declined like nouns in अ; nom. plur. समाः, dat. sing. समाय.

*h.* नेम has two forms in the nom. plur., नेमे, नेमाः.

*i.* स्व, when implying 'property,' is a noun; as a pronoun it has two forms in the abl. and loc. sing., स्वात् or स्वस्मात्, स्वे or स्वस्मिन्.

*j.* पूर्व and the remaining terms have two forms in the abl. and loc. sing., and nom. plural, पूर्वात् or पूर्वस्मात्, पूर्वे or पूर्वस्मिन्, पूर्वे or पूर्वाः; so परात् or परस्मात्, &c. They are pronouns only as signifying relation in time or space; 'before,' 'after,' 'east,' 'west,' and the like. In any other sense they are nouns; as दक्षिण 'elever:' nom. plur. दक्षिणाः, dat. sing. दक्षिणाय.

*k.* अन्तर is a pronoun in the sense only of 'outer,' and then takes two forms in the nom. plur.; as, अन्तराः or अन्तरे गृहाः 'outer houses;' अन्तरे or अन्तराः शाटकाः 'outer garments;' but अन्तरस्याः शालायाः 'of the outer hall.' If a city be intended, it does not take the pronominal form in this sense; as अन्तरायां (not अन्तरस्यां) पुरि 'in the outer town,' the suburb or Pettah.

## SECTION V.

### Numerals.

149. The first ten numerals are, एक one, द्वि two, त्रि three, चतुर् four, पञ्चन् five, षष् six, सप्तन् seven, अष्टन् eight, नवन् nine, दशन् ten.

150. The nine first are compounded with दशन्, 'ten,' to form the next nine, undergoing in some instances slight changes of termination; as,

एकादशन् eleven.	षोडशन् sixteen.
द्वादशन् twelve.	सप्तदशन् seventeen.
त्रयोदशन् thirteen.	अष्टादशन् eighteen.
चतुर्दशन् fourteen.	नवदशन् nineteen or
पञ्चदशन् fifteen.	ऊनविंशति one less than twenty.

151. With विंशति, 'twenty,' the simple numerals are combined on much the same plan; as,

एकविंशति twenty-one.	षड्विंशति twenty-six.
द्वाविंशति twenty-two.	सप्तविंशति twenty-seven.
त्रयोविंशति twenty-three.	अष्टाविंशति twenty-eight.
चतुर्विंशति twenty-four.	नवविंशति twenty-nine or
पञ्चविंशति twenty-five.	ऊनविंशत् one less than thirty.

152. The rest of the series and its decimal subdivisions are composed analogously to विंशति and its subdivisions.

त्रिंशत् thirty.	सप्तति seventy.
चत्वारिंशत् forty.	अशीति eighty.
पञ्चाशत् fifty.	नवति ninety.
षष्टि sixty.	

Higher numbers have distinct denominations.

शतं a hundred.
सहस्रं a thousand.
अयुतः or अयुतं ten thousand.
लक्षं or लक्षा a lae, a hundred thousand.
नियुतः or -तं } one million.
प्रयुतः or -तं }
कोटिः a crore, ten millions.
अर्बुदः or -दं a hundred millions.
महार्बुदः or -दं a thousand millions.
पद्मं ten thousand millions.
महापद्मं a hundred thousand millions.
खर्बः a billion.

a. Numerals, when declinable, are inflected upon the same principles as other nouns, but in some cases they undergo peculiar modifications of the base, which it is necessary to notice.

b. एक, 'one,' is declined as a numeral in the singular number only, in the three genders, एकः, एका, एकं. It retains the pronominal form of inflexion; as, एकस्मै 'to one;' एकस्मात् 'from one,' &c.

c. द्वि is declined in the dual only, substituting अ for its final; as, nom. and acc. masc. द्वौ, fem. and neut. द्वे, instr. &c. द्वाभ्यां, gen. and loc. द्वयोः.

d. त्रि and the rest are declined in the plural only. त्रि substitutes ए for इ, becoming अय् before a vowel: it substitutes also तिसृ in the feminine gender, of which च्च becomes र् before a vowel (r. 4).

	Masc.	Fem.
nom.	त्रयः	तिस्रः
acc.	तीन्	—
instr.	त्रिभिः	तिसृभिः
dat. } abl. }	त्रिभ्यः	तिसृभ्यः
gen.	त्रयाणां	तिसृणां
loc.	त्रिषु	तिसृषु

Neuter nom. and acc. त्रीणि. The rest as the masculine.

e. चतुर, 'four,' inserts आ before the final in the nom. masc. and nom. and acc. neuter, and substitutes तसृ for the last syllable before the inflexions of the feminine, च्च becoming र् before a vowel.

nom.	चत्वारः	f. चतस्रः	n. चत्वारि
acc.	चतुरः	—	चत्वारि &c.
instr.	चतुर्भिः	चतसृभिः	
dat. } abl. }	चतुर्भ्यः	चतसृभ्यः	
gen.	चतुर्णाम्	चतसृणां	
loc.	चतुर्षु	चतसृषु	

f. The remaining numbers to twenty, declinable in the plural only, are the same in all genders. A final न् is rejected before all the affixes, and the terminations of the nominative

and accusative are dropped : अष्टन् substitutes औ for its final vowel in the two first cases, and optionally elongates it in the rest : thus पञ्चन्, 'five,' makes, nom. and acc. पञ्च, instr. पञ्चभिः, dat. and abl. पञ्चभ्यः, gen. पञ्चानाम्, loc. पञ्चसु. After which model are inflected सप्तन्, नवन्, दशन्, एकादशन्, &c.

षष्, 'six,' makes, nom. and acc. षट्, instr. षड्भिः, dat. and abl. षड्भ्यः, gen. षणानां, loc. षट्सु.

अष्टन् 'eight;' nom. and acc. अष्टौ, instr. अष्टभिः or अष्टाभिः, dat. and abl. अष्टभ्यः or अष्टाभ्यः, gen. अष्टानां, loc. अष्टसु or अष्टासु.

g. विंशति 'twenty,' त्रिंशत् 'thirty,' &c. are declined like other nouns with similar terminations; but they are confined to the feminine gender, and to the singular number, unless multiples of them be signified, when they take the other numbers; as, sing. विंशतिः 'twenty,' dual विंशती 'two twenties,' plur. विंशतयः 'many twenties;' otherwise the number does not vary with the substantive with which it may be connected; as विंशत्या, त्रिंशता, चत्वारिंशता शरैः, 'with twenty, thirty, forty arrows,' &c. Instances however do occur where they take the plural number, to agree with a plural substantive; as पञ्चाशद्भिर्हयैः 'with fifty horses.'

h. शतं 'a hundred,' and सहस्रं 'a thousand,' are both neuter nouns, and are usually limited to the singular, except when repetition of them is intended; as, शते 'two hundreds,' सहसे 'two thousands.' शतानि 'many hundreds,' सहस्राणि 'many thousands.' In construction they are commonly employed with nouns in the genitive plural, as शतं दासीनां 'a hundred (of) female slaves;' although they are also used attributively with plural nouns, as सहस्रं पितरः 'a thousand ancestors.' The other numerals are inflected, like nouns in general, according to their gender and termination.

153. Numerals in composition with nouns to form attributives are inflected, like other nouns, according to their finals; as, प्रियत्रिः मनुष्यः 'a man having three friends;' प्रियत्रिः स्त्री 'a woman having three lovers;' प्रियत्रि कुलं 'a family having three agreeable persons;' but प्रियत्रिमृ, 'a man who has

three mistresses,' makes प्रियतिसा, प्रियतिसौ, प्रियतिसः, प्रियतिसृभ्यां, &c. The same term may be used in the neuter; as प्रियतिसृ कुलं 'a family with three beloved females;' nom. and acc. प्रियति or प्रियतिसृ, प्रियतिसृणी, प्रियतिसृणि, &c. चतुर् in such a compound becomes चत्वार in the nominative and in the accusative singular and dual; as, nom. प्रियचत्वाः, प्रियचत्वारौ, प्रियचत्वारः; acc. प्रियचत्वारं, प्रियचत्वारौ, प्रियचतुरः; instr. प्रियचतुरा, &c.

a. Similar compounds of षप् are inflected like nouns in ष्, and those of the numerals ending with न् like nouns in अन्; but अष्टन् may in composition be inflected like a noun in अन् (p. 61), or like a primitive noun masculine in आ (p. 34), or in the plural number like the simple numeral; as, nom. प्रियाष्टा, प्रियाष्टानौ, प्रियाष्टानः, or प्रियाष्टाः, प्रियाष्टौ, प्रियाष्टाः or प्रियाष्टौ; acc. प्रियाष्टानं, प्रियाष्टानौ, प्रियाष्टनः, or प्रियाष्टां, प्रियाष्टौ, प्रियाष्टाः, प्रियाष्टान् or प्रियाष्टौ; instr. प्रियाष्टना, प्रियाष्टभ्यां, प्रियाष्टभिः, or प्रियाष्टा, प्रियाष्टाभ्यां, प्रियाष्टाभिः, &c.

b. ऊन, implying 'less,' is only used, as above exhibited, to signify one less than the numeral to which it is prefixed; as, ऊनविंशतिः 'twenty minus one,' i. e. nineteen; ऊनत्रिंशत् 'thirty minus one,' i. e. twenty-nine. It may also be used with a definite number; as, एकोनविंशतिः 'twenty minus one;' पञ्चोन द्विंशत् 'thirty minus five,' i. e. twenty-five; दशोनशतं 'a hundred minus ten,' i. e. ninety. The term अधिक, 'more,' but which is declinable, is also compounded with numerals to denote addition, as पञ्चाधिकं शतं 'a hundred plus five,' or 'one hundred and five.'

### Ordinals.

154. The ordinal equivalent of 'one,' or 'first,' is most commonly प्रथम, declinable in three genders, प्रथमः, -मा, -नं, and according to the rules of pronominal inflexion (p. 79). Other synonymes are, आदिः, आद्यः, आदिमः; the first is restricted to the masculine gender, the others are declinable in three genders.

155. In forming ordinals from the other cardinal numbers, certain terminations are either added to or are substituted for

their proper finals, and the word is declinable in the three genders. In the case of चतुर्, 'four,' other words are optionally substituted.

द्वितीयः	-या -यं	second.	षष्ठः	-ष्टी -ष्टं	sixth.
तृतीयः	-या -यं	third.	सप्तमः	-मी -मं	seventh.
चतुर्थः	-र्थी -र्थं	fourth.	अष्टमः	-मी -मं	eighth.
तुरीयः	-या -यं		नवमः	-मी -मं	ninth.
तुर्यः	-या -यं		दशमः	-मी -मं	tenth.
पञ्चमः	-मी -मं	fifth.			

156. The termination अ, derived from the technical affix डट्, being added to एकादशन् and the rest as far as twenty, is substituted for the final syllable, leaving एकादशः, -शी, -शं, 'eleventh ;' द्वादशः, -शी, -शं, 'twelfth,' &c.

157. The same affix, causing the elision either of the final syllable or final vowel, is also added to the numerals from twenty upwards. In another form they add तम to their finals ; as,

विंशतितमः or विंशः	twentieth.	सप्ततितमः or सप्ततः	seventieth.
त्रिंशत्तमः or त्रिंशः	thirtieth.	अशीतितमः or अशीतः	eightieth.
चत्वारिंशत्तमः or चत्वारिंशः	fortieth.	नवतितमः or नवतः	ninetieth.
पञ्चाशत्तमः or पञ्चाशः	fiftieth.	शततमः or शतः	hundredth.
षष्टितमः or षष्ठः	sixtieth.		

a. In these as in the cardinal numbers the decimal subdivisions are expressed by prefixing the numeral, as एकविंशतितमः or एकविंशः 'one and twentieth.'

b. There are other modifications of the numerals, declinable or indeclinable, in different shades of meaning ; as, द्वयम् 'a two,' 'a duad ;' त्रयम्, त्रयी, 'a triad ;' also द्वितयम् and त्रितयम् in similar senses. द्विः 'twice ;' त्रिः 'thrice ;' एककृत्वः or एकधा 'once ;' द्विधा 'twice,' &c. : but these belong more especially to the subject of derivation.



## CHAPTER IV.

## INDECLINABLES.

158. THE indeclinable words of the Sanskrit language comprehend nouns used as nouns, and nouns or particles used as particles, that is, in some other sense than that which is expressed by a noun or verb.

159. I. Nouns which retain their character of the names of things or notions, but which are employed in one unalterable inflexion, whatever may be their relation to the other members of the sentence in which they stand, may be either simple monoptote nouns, or compounds of the indeclinable class: the latter will be noticed when treating of the different classes of compounds: the former are not numerous; the principal are the following:

अस्तम् setting, decline, of the	wane.
sun or of fortune.	भुवर् sky, atmosphere.
अस्ति what is, existence.	भूर् earth.
आदि remainder, et cetera.	मिथुर् a pair.
कम् water, head, happiness.	संवत् a year.
क्षमा patience, pardon.	सुदि the fortnight of the moon's
चनस् food.	increase.
नमस् reverence, salutation.	स्वर् heaven.
नास्ति non-existence.	स्वस्ति salutation, greeting.
वदि the fortnight of the moon's	

a. Besides अस्ति, as specified in the above list, there are a few other verbal inflexions which may be used in the sense of nouns; as, भवति and विद्यते 'what is,' 'existence;' स्यात् 'what may be,' 'scepticism;' or of pronouns; as, अस्मि 'I,' properly 'I am;' असि 'thou,' properly 'thou art.' They are also used absolutely, or as particles; as, अस्तु, भवतु 'so be it,' implying assent; एहि 'come,' 'begin;' पश्य and पश्यत 'see!' 'lo!' 'behold!' and a few others of rarer occurrence.

160. 2. The other division of Indeclinables, termed निपाताः, comprises a variety of terms, the origin and character of which are sometimes of difficult determination, but which, from the functions they fulfil, may be considered as adverbs, prepositions, conjunctions, interjections, expletives; and particles properly so termed; that is, syllables which are affixed or prefixed to words to modify their meaning, although in themselves they are apparently insignificant.

*Adverbs.*

161. Adverbs are numerous, and are variously formed, but they are obviously in most instances, and very possibly in all, attributive nouns adverbially employed in some one or other unvarying inflexion. The prevailing form is that of the neuter accusative; offering in this respect an analogy to such Latin adverbs as 'facile,' 'difficile,' 'dulce,' 'ceterum,' 'multum,' and the like: but other inflexions, either regularly or irregularly constructed, are also in use as adverbs. Thus सत्यम्, 'truth,' means also 'truly'; सुखम्, 'happiness,' occurs as सुखम् 'happily'; कृतः, -ता, -तं, 'done,' furnishes कृतम् 'done with,' 'enough:' from स्थानं, 'place,' comes स्थाने 'in place,' 'suitably,' 'fitly'; and from बलं 'strength,' 'force,' बलात् 'by force,' 'forcibly,' 'violently.' It may be a question if every Sanskrit noun which is capable of being used attributively may not be employed as an adverb, to denote the variations of mode, circumstance, kind, degree, or those modifications which adverbs are intended to express. The following list furnishes some of those in most familiar use. The manner in which such are formed as differ from the inflexions of the nouns hitherto described, belongs to the head of derivation.

अकस्मात् suddenly, unexpectedly,  
without a wherefore.

अग्रतस् before, preceding.

अग्रे before, in front of.

अचिरम्

अचिरात्

अचिरेण

अजस्रम् continuously, continually.

} without delay.

अज्ञानतस् ignorantly.  
 अञ्जसा quickly.  
 अतस् hence, hereafter, more-  
 over.  
 अतीव very much.  
 अत्र here.  
 अथ so, thus.  
 अथकिम् how-else, yes.  
 अद्वा rightly, truly, clearly.  
 अद्य to-day.  
 अद्यत्वे now, at present.  
 अध } down, downwards.  
 अधस् }  
 अधस्तात् below.  
 अपरम् moreover, further.  
 अपरेद्युस् the day after.  
 अधुना now.  
 अनिशम् always, eternally.  
 अनरम् }  
 अनरा } without, except ;  
 अनरे } within, among.  
 अनरेण }  
 अन्यच्च moreover.  
 अन्यत् other, otherwise.  
 अन्यत्र elsewhere.  
 अन्यथा otherwise.  
 अभितस् quickly, entirely, around,  
 near.  
 अभीक्षणम् repeatedly, quickly.  
 अम् quickly, a little.  
 अमुत्र there, in the next world.  
 अरम् quickly.  
 अर्ध्वाक् behind in time or place.  
 अलम् enough ; it is also a prefix.  
 अवस् without, outside.

असकृत् repeatedly, more than  
 once.  
 असम्प्रति improperly, unfitly.  
 असाम्प्रतम् improperly, unsea-  
 sonably.  
 अह्नाय by day.  
 आनुषक् } successively, seria-  
 आनुषद् } tim.  
 आरात् near, afar.  
 आर्यहलम् forcibly, violently.  
 आविस् present, in sight.  
 इतस् hence, from hence.  
 इतस्ततस् here and there.  
 इति so, thus, ita.  
 इतरम् again, another.  
 इतरेद्युस् either day.  
 इतिह traditionally.  
 इत्थम् thus.  
 इदानीम् now.  
 इद्वा clearly, truly.  
 इव like, as, so.  
 इह here, in this place, in this  
 world.  
 ईषत् a little.  
 उच्चैस् high, loud.  
 उत्तरम् subsequently.  
 उत्तरेद्युस् a subsequent day.  
 उपांशु secretly, privately, in a  
 whisper.  
 उभयतस् on both sides.  
 उभयद्युस् } both days.  
 उभयेद्युस् }  
 उषा dawn.  
 चृत्तम् rightly, truly.  
 चृधक् rightly, truly.

एकत्र at one place, together.

एकदा at one time.

एकधा once.

एकपदे at the same moment.

एतर्हि at this time.

एव also, verily, so.

एवम् thus, so, as.

ओम् yes, so be it: it is also  
an inceptive mystical term  
prefixed to prayers and  
charms.

कच्चन } what if, how, if ever.  
कच्चित् }

कथम् how.

कथञ्चन } some how.  
कथञ्चित् }

कथन्नाम how then, how indeed.

कदा when.

कदाचित् some when, some time:

न कदाचित् never.

कहिं when, at what time.

कहिंचित् some when, at some  
time.

किङ्किल what truly, what indeed.

किञ्च further, moreover.

किञ्चन { a little, something; as  
किञ्चित् { with a negative न  
किञ्चन nothing.

किन्तु but, also.

किन्तु but what, but how.

किम् what.

किमुत् what, what how.

किमुत् or what, or also.

किमुह what, how.

किंवा or, either, but how.

किंस्वित् or perhaps.

किल indeed, possibly.

किमु what then, how.

कुतस् whence, how.

कुत्र where.

कुत्रचित् somewhere.

कुवित् abundantly.

कूपत् excellently.

कूपत् excellently, well.

कृतम् enough.

क्व where.

क्वचित् somewhere; न क्वचित्  
nowhere.

खलु certainly.

चिरम् a long time. Other cases  
of this noun are used in the

same sense, as चिराय, चिरेण,

चिरात्, चिरस्य, चिरे.

चिररात्राय for a long time.

जातु sometimes, some-when.

जोषम् silently, happily.

ज्योक् quickly, frequently.

ऋगिति } quickly.  
ऋटिति }

तत् (तद्) therefore, then.

ततस् thence, from or after that.

तत्र there.

तदा then, at that time.

तदानीम् then.

तथा thus, so.

तथाहि thus, thus even.

तथैव in like manner.

तस्मात् therefore, from that.

तर्हि then, at that time.

तावत् so far, so much.

तिरस् } crookedly ; also dis-  
 तिर्यक् } honestly.  
 तुम् thou-ing.  
 तूष्णीकम् silently.  
 तूष्णीम् silently.  
 तेन by that, therefore.  
 दिवा by day.  
 दिव्या fortunately, luckily.  
 दुःसमम् vilely, badly.  
 दुष्टु badly.  
 दूरम् far off, distant.  
 दोषा in the evening.  
 द्राक् } speedily.  
 द्राङ् }  
 नकिम् } no-what, nothing, ex-  
 नकिर् } cept.  
 नक्तम् by night.  
 न }  
 नञ् } no, not.  
 नवरम् only.  
 नह }  
 नहि } no, not.  
 नाना many, various.  
 नाम evidently, variously.  
 निकषा near.  
 निकामम् willingly, readily, very.  
 नुवा perhaps.  
 नूनम् certainly, truly.  
 नो no, not.  
 न्वै perhaps.  
 परम् after, afterwards.  
 परश्चस् day after to-morrow.  
 परितस् all round.  
 परेद्यवि } the morrow, the day  
 परेद्युस् } after.

पर्याप्तम् sufficiently, abundantly.  
 पशु well, good, right.  
 पश्चात् after, afterwards, behind,  
 east.  
 पुनर् again ; पुनः पुनर् again and  
 again, repeatedly.  
 पुरतस् } before either in place  
 पुरम् } or time, in front,  
 पुरस्तात् } formerly.  
 पुरा in the east, in front, for-  
 merly.  
 पूर्वतस् formerly, in front.  
 पूर्वैद्युस् day before, yesterday,  
 forenoon.  
 पृथक् separately, distinctly,  
 apart.  
 प्रगे in the morning.  
 प्रतान् widely.  
 प्रताम् }  
 प्रशाम् } wearily, with fatigue.  
 प्रतिदिनम् daily, day by day.  
 प्रत्युत on the contrary, otherwise.  
 प्रभाते early, in the morning.  
 प्रवाहिका }  
 प्रवाहुकम् } at the same time.  
 प्रसद्य violently, forcibly.  
 प्राक् before in place or time,  
 in front, formerly, in pre-  
 sence of, east, hereafter.  
 प्रातर् early, in the morning.  
 प्राध्वम् in a contrary way, con-  
 tinuously.  
 प्रापस् mostly, for the most  
 part.  
 प्राह्णे in the forenoon.

प्रेत्य after death, in the next world.

बलवत् } violently, by violence  
बलात् } or force.

बहिस् out, without, outside.

भाजक् speedily, quickly.

भूयस् again, repeatedly ; much, abundantly.

भृशम् much, very much.

मंछु speedily, quickly.

मनाक् a little, slowly, dully.

मा or माङ् } no, not ; prohi-  
मास्स } bitive, 'do not.'

माकिम् } no, not, except.  
माकिर् }

माचिरम् without delay.

मिथस् } together, mutually, in  
मिथो } conjunction.

मिथ्या falsely.

मुधा vainly, idly, unprofitably.

मुहुर् repeatedly.

मृषा falsely.

यत् (यद्) what ; यत्, तत्, that-  
which.

यतस् whence, wherefore.

यत्र where.

यथा as ; यथा, तथा, so-as.

यथाकथाच any how ; seldom.

यथाक्रमम् in order or succession.

यथातथा properly, rightly.

यदा when.

यावत् as far as, as much as ; यावत्,  
तावत्, as much as, so much.

युक् bad, ill.

युक्तम् fitly, properly.

युगपत् (-पद्) at once.

युत् bad, ill.

येन wherefore, why, because.

रात्रौ by night.

वाद् like, as.

वाच only.

विभाषा in two ways, optionally,  
alternately.

विश्वक् universally.

विषु many.

विहायसा aloft, in the air.

वृषा vainly, idly.

वै verily, indeed.

शनैस् slowly.

शाश्वत् eternally, continually.

शुक्ल् quickly.

सकृत् once.

संछु speedily.

सत् well, good, right.

सततम् always.

सदा always.

सद्यस् at the same time.

सनत् } always, continually,  
सना } eternally.  
सनात् }

सनुत् in concealment, privily.

सपदि at once.

समन्तत् wholly, altogether, all  
about, all round, on every  
side.

समम् together, equally.

समया near to.

समीपम् } near to, in the pre-  
समीपे } sence of.

समीचीनम् entirely, rightly.



समुपजोषम् happily.	सामि half, equally.
सम्प्रति now, at this time.	साम्प्रतम् now, opportunely, fitly.
सम्मुखम् before, in the presence or face of.	सायम् evening.
सम्यक् entirely, completely ; rightly, properly.	सुकम् very, exceedingly.
सर्वतस् wholly, every way, every where.	सुचिरम् for a long time.
सर्वत्र every where.	सुधा uselessly, idly.
सर्वदा always.	सुष्ठु good, excellent, very.
सहसा hastily, precipitately.	स्वयम् of one's-self.
साक्षात् visibly, manifestly ; be- fore or in sight.	हि verily, for, because.
साचि awry, indirectly.	हिरुक् without, except.
	हेतोः } because, by reason or
	हेतौ } on account of.
	ह्यस् yesterday.

The same difficulty that exists in other languages applies to various terms in the preceding list, and they may be sometimes thought to be rather conjunctions or prepositions than adverbs. Several, no doubt, fulfil either office, and in any case the embarrassment is that rather of denomination than of application, as the connexion of the sentence will readily point out the sense in which they are to be employed.

### *Prepositions.*

162. The most important of these are used chiefly in combination with simple verbs, and form with them compound or derivative verbs, which, either in their own inflexions, or those of the nouns derived from them, constitute the bulk of the language. The verbs thus compounded sometimes retain the meaning of the original, or more frequently they have the sense of their component elements ; but in many instances they express significations which depart widely from those which they might be expected from their composition to convey. In all these respects they offer striking analogies to the compound verbs of the Greek, Latin, and German languages.

A preposition combined with a verb is termed an Upasarga (उपसर्गः). The name Gati (गतिः) is also given to it, as well as to other verbal prefixes. The Upasargas are twenty-one in number.

a. The principal or primary notion conveyed by these prepositions is in general sufficiently obvious, and may be rendered by equivalents in English or in the classical languages. Usage, convention, and metaphor, however, extend the primary notion through a variety of modifications, which can become familiar only by practice. The explanation of them all is the province of a dictionary, and in this place all that can be attempted is the explanation of, 1. the principal purport of each preposition; 2. the equivalents by which it is usually translated; and 3. its exemplification by nouns of frequent occurrence, derived from verbs compounded of a simple verb and a preposition; as in the following arrangement.

अति 1. Going beyond a real or imaginary limit: 2. 'over, beyond,' 'trans, ex:' 3. अतिक्रमः (1) 'going over or beyond;' (2) 'transgression;' अतिशयः 'excess.'

अधि 1. Being above in place or degree: 2. 'over, above, upon,' 'super:' 3. अधिगमः (1) 'going over or on;' (2) 'going over or through,' as a book; अधिकारः 'office, superintendence;' अध्यात्मा 'presiding spirit.'

अनु 1. After in order or manner: 2. 'after, like:' 3. अनुचरः 'a follower;' अनुक्रमः 'an index, a series;' अनुकृतिः 'imitation.'

अन्तर् 1. Coming within a space or interval: 2. 'inner, within,' 'inter, unter:' 3. अन्तर्द्धानं 'disappearance;' अन्तर्यामी 'the pervading or inner soul.'

अप 1. Taking away in substance or kind: 2. 'from, away, off,' ἀπὸ, 'de, dis, ex:' 3. अपहारः 'carrying off;' अपवादः 'detraction,' 'censure.'

अपि 1. Affirming of a certainty: 2. 'verily, indeed' (but this is more frequently used alone, as an adverb or conjunction):

3. अपिधानं 'a covering:' it is read also पिधानं, the initial being rejected.

अभि 1. Being present, opposite, or near to ; also, being above in place or degree : 2. 'to, unto,' 'ad ;' 'before, opposite,' 'ob ;' 'up,' 'super :' 3. अभिमुखं 'in front or in presence of ;' अभिगमः 'approach ;' अभिसारः 'a high land ;' अभिजनः 'a person of high rank.'

अव 1. Being below in place or degree ; also, being separated : 2. 'down, off, from,' 'de, dis, ex :' 3. अवतारः 'coming down,' as from heaven to earth ; अवकर्त्तनं 'cutting off, excision ;' अवगतः 'gone away, departed ;' अवगीतः 'despised.'

आ or आङ् 1. Bounding or limiting ; also 'reversing :' 2. 'to, unto, as far as,' 'ad, re :' 3. आकारः 'form ;' आकाशः 'sky ;' गमनं 'going ;' आगमनं 'coming ;' दानं 'gift or giving ;' आदानं 'taking.' It is also used conjunctively with nouns in the ablative case ; as, आग्रामात् 'as far as to the village ;' आसमुद्रात् 'as far as to the ocean.'

उत् or उद् 1. Being high in place or excellent in kind : 2. 'up, above, superior,' 'super, valde :' उड्डीनं 'flying up ;' उत्कृष्टः 'excellent ;' उद्यमः 'great effort.'

उप 1. Being near or next to ; whence also, being less than : 2. 'near, less,' ὑπὸ, 'sub, infra :' 3. उपगमः 'approach ;' उपवेदः 'a minor Veda or scripture.'

दुर् 1. Condition of badness, pain, difficulty, and the like : 2. 'in, un,' ὀυς, 'dis :' 3. दुराचारः 'wicked ;' दुःखं 'unhappiness, pain ;' दुस्सहः 'unbearable ;' दुर्द्धर्षः 'difficult of access.'

नि 1. Being within, below, or under ; also, being contrary or reverse : 2. 'in, on,' ἐν, 'in ;' 'down,' 'sub ;' 'un or in,' 're :' 3. निकेतः 'a dwelling ;' निचयः 'a heap ;' निपतनं 'coming down ;' निरृतिः 'iniquity.'

निर् 1. Being out or exempt from : whence also 'affirmation,' as excluding doubt : 2. 'out, without,' 'ex, ab, ne :' 3. निर्गमः 'going forth,' 'exit :' निश्चयः 'certainty ;' निर्दोषः 'faultless.'

- परा** 1. Being opposite or opposed to ; whence also ‘reverse :’  
 2. ‘over, back,’ *παρα*, ‘ob, re, de :’ 3. **पराञ्च** ‘turned back ;’ **पराजयः** ‘defeat.’
- परि** 1. Being all round or about ; whence also ‘fulness, completeness :’ 2. ‘about, around,’ *περι*, ‘per, circum :’  
 3. **परिधिः** ‘circumference ;’ **परिणामः** ‘maturity ;’ **परिष्कारः** ‘perfection of fabric.’
- प्र** 1. Being before in time, place, or quality : 2. ‘fore, before, above,’ *πρò*, ‘pro, præ :’ 3. **प्रभवः** ‘first birth ;’ **प्रयाणं** ‘going forth, proceeding ;’ **प्रभावः** ‘preeminence.’
- प्रति** 1. Reverted, or reflected, or repeated action or condition :  
 2. ‘again, back,’ ‘re :’ 3. **प्रतिकारः** ‘retaliation, requital ;’  
**प्रतिभाषा** ‘reply ;’ **प्रतिविम्बं** ‘a reflected image ;’ **प्रतिदिनं** ‘day by day.’
- वि** 1. Being several or separate ; whence also ‘privation :’  
 2. ‘apart, away, without,’ ‘dis, de, se :’ 3. **विकारः** ‘separate or new form, change of form ;’ **वियोगः** ‘disjunction, separation ;’ **विशेषः** ‘distinction ;’ **विकर्णः** ‘without ears.’
- सम्** 1. Being conjoined with ; whence also ‘completeness :’  
 2. ‘with, together with,’ *σύν*, ‘con :’ 3. **सङ्गमः** ‘association ;’  
**संयोगः** ‘union ;’ **संस्कारः** ‘perfect fabric or performance.’
- सु** 1. The opposite of **दुः**, or condition of happiness, ease, and the like : 2. ‘good, well,’ *εὖ*, ‘bene :’ **सुखं** ‘happiness ;’  
**सुरूपः** ‘handsome.’

b. Some of these prepositions may be used separately or without verbs, especially **अति**, **अधि**, **अनु**, **अनर्**, **अप**, **अभि**, **आ**, **उप**, **परि**, and **प्रति** ; and there are others which are not subject to be compounded with verbs ; as, **अनरेण** ‘except,’ **अमा** ‘with,’ **ऋते** ‘except,’ **विना** ‘without’ or ‘except,’ and **सजुस्**, **सह**, **सहितम्**, **साकम्**, or **साङ्गम्**, ‘with,’ ‘together with.’ Some of the words given as adverbs may be considered as prepositions, as **समीपं**, **समीपे**, ‘near to.’

c. Besides prepositions in the sense in which they are usually understood, a number of words which are actually or were

originally nouns, of which some are included in the above list of adverbs, are prefixed in one unvarying or uninflected form, analogously to particles, to the verbs अस् 'to be,' भू 'to be' or 'become,' and कृ 'to do.' To these, in native grammars, the term Gati, 'motion' or 'transition,' is extended; and a few of them may be conveniently specified here, as illustrative of the manner in which they are used with nouns derived from the verbs above specified.

अन्वाजे assisting the weak ;	अन्वाजेकरणं giving such assistance.
अलम् ornament ;	अलङ्कारः decoration.
आविस् manifestation ;	आवीर्भूतः appeared.
उररी	{ उरीकरणं &c., promising, making assent.
उरी	
ऊररी	
ऊरी	
कवाली	{ striking ;
केवाली	
केवासी	
ताली diffusion ;	तालीभूतः diffused.
नमस् reverence ;	नमस्कारः reverential salutation.
पशु an animal, a victim ;	पशुभूतः hurt, slain.
पाणौ in the hand ;	पाणौकरणं marriage.
प्रादुस् manifestation ;	प्रादुरस्ति appearance.
प्राध्वम् continuity ;	प्राध्वङ्कृतं tied in regular order.
श्रद्धा faith ;	श्रद्धाकरणं believing, trusting.
सत् good ;	सत्कार treating kindly or hospitably.
साक्षात् manifestly ;	साक्षाद्भवः being manifest.

Most nouns may also be combined in this manner with the analogous verbs भू and अस् 'to be,' and कृ 'to do,' by the substitution of the technical affix च्चि, leaving the vowel ई for their finals; as, कृष्ण 'black;' कृष्णीकरणं 'blackening,' 'making black,' &c.: but this subject belongs rather to derivation.

*Conjunctions.*

163. The principal conjunctions are the following :

अथ	{	inceptive, used to begin a sentence or a subject ;	किंवा but, or, moreover.
अथो		‘ now, then, thus.’	किंस्वित् or, perhaps.
अपि		and, also.	च and, or, but.
आह	{	but, how.	चेत् if.
आहो			चैव and also.
आहोस्वित्		inceptive, and implying doubt.	तु but.
इति		conclusive, used to finish a sentence or a subject ;	नै but how ; implying doubt.
‘ so it is,’ ‘ finis.’			नतु but not.
उत also, or.			ननु but, if, is not, nonne.
उताह	{	whether ; implying	नवा or not, if not.
उताहो		doubt or interrogation.	नु if, how ; implying doubt.
एव also.			नुक्कम् either, or.
किञ्च but.			नुवा perhaps, or if.
किन्तु but.			नेत् if.
किन्तु but how ; implying doubt.			नोचेत् if not.
किमु how, but.			नै if, perhaps.
किमुत or how, or also.			यदि if.
किमुह or how, or what.			वा or, either.
			वेट् if.
			हि for, because.

*Interjections.*

164. These are numerous: they are mostly sounds devoid of signification, other than the unpremeditated utterance of natural emotions: some are significant words, and of them some are capable in other senses of inflexion, although others appear to have become obsolete both in inflexion and meaning.

Of the simple exclamations the principal are the vowels, as अ आ, इ ई, उ ऊ, ए, ओ, which may express ‘surprise’ or ‘sorrow,’ like ‘ah!’ ‘eh!’ and अयि, अह, अहह, अहो, अहोवत, ह, हा, हाहा, are exclamations of a similar kind. Others are, कित्



implying 'contempt;' धिक् importing the same, also 'grief,' 'alas!' 'ah me!' वत् implying 'grief;' इत् 'anger' or 'sorrow;' हाहा or हाहो 'grief;' हिम् 'alarm;' हुम् 'displeasure,' &c.

a. Vocative particles, used in speaking or calling to, are frequently employed; some of which are respectful, others disrespectful. Of the former class are, अयो, अह, अहो, अहोवत्, ए, ऐ, ओ, औ, पाट, प्पाट्, भगोस्, भोस्, हंहो, हे, है, हो. Of the latter are, अरे, अवे, रे, रै. अङ् may be used in either.

b. Some ejaculatory syllables are mystical, like the monosyllable ओम्, which is typical of the three great deities of the Hindu mythology, Brahmá, Vishñu, and S'iva, and of the three Vedas, and should never be uttered in the hearing of ears profane. Others are used with charms and mystical prayers peculiar to certain sects; as हं, हुम्, ह्रीं, फट्. Others, again, of which some are significant words, are uttered in the act of pouring oiled butter on the sacrificial fire, as a libation to the manes or the gods; as घाट, वेट्, वषट्, वौषट्, श्रौषट्, स्वाहा, and स्वाहा.

### *Expletives.*

165. Syllables used mostly to complete the metre of a line are considered to be devoid of signification; they are, किल, खलु, च, तु, नु, वै, स्म, ह, हि; being identical, therefore, for the most part with the conjunctions.

### *Particles.*

166. These are syllables added to words, either as prefixes or affixes, to qualify their purport. The specification of them properly belongs to derivation, but a few may be advantageously noticed here.

अ may be prefixed to nouns of any kind, to give them a contrary or negative sense; as, धर्म्मः 'virtue,' अधर्म्मः 'vice;' सत् 'being,' असत् 'non-existent.' Before a vowel it is changed to अन्; as, अन्नः 'finite,' अनन्नः 'infinite,' 'eternal.' अद् is a prefix implying 'surprise;' अद्भुतं 'wonderful!'

का prefixed to nouns gives them a depreciatory sense ; as, पुरुषः 'a man,' कापुरुषः 'a contemptible man,' 'a wretch.' It also signifies 'diminution;' as, का + उष्ण = कोष्ण 'a little warm.'

कु is also a depreciatory prefix ; कुकृत्यं 'wickedness.'

चन } These are added to pronouns and adverbs to give them  
चित् } a more extended sense ; as, कश्चन, कश्चित् 'any one,'  
'some one;' कयच्चन, कयच्चित् 'any how;' कर्हिचित् 'any where,' &c.

वत् implies 'resemblance,' as ब्राह्मणवत् 'like a Brahman.'

स्म is usually an expletive, but when affixed to a verb in a present tense it gives it a past signification : as, भवति 'it is,' भवतिस्म 'it was.' It is also used with the prohibitive मा or माडु ; as, मास्म 'no,' 'not,' 'do not.'

स्वित् is added to particles to imply 'doubt and interrogation;' as, किंस्वित् 'How is it?' 'Is it so?' अहोस्वित् 'Whether?' 'Is it so?' and the like.

स्वी prefixed to कृ and its derivatives implies 'consent;' स्वीकारः 'assent,' 'promise.'

## CHAPTER V.

### CONJUGATION.

#### SECTION I.

##### *Roots and indicatory letters.*

167. THE धातु or 'radical' of the Sanskrit language, although in strictness it fulfils no specific grammatical function, and is equally the theme of a noun as of a verb, may be most conveniently considered as identical with the latter, or as the crude verb ; in which condition it undergoes the usual modification of conjugation, and the varieties of voice, mood, and tense.

168. As arranged in the Dhātu-páthas (धातुपाठाः) or 'glos-

saries of roots,' the root is usually interpreted by an active or abstract noun in the locative case ; as, अंश-विभागे 'in' division ; गम-गतौ 'in' going ; भू-सतायां 'in' being ; ज्ञा-ज्ञाने 'in' knowledge ; and the like ; intimating one general and comprehensive idea to which the different modifications expressed by its derivatives may be referred.

169. All the roots, with a few doubtful exceptions, as आन्दोल 'swinging,' अवधीर 'ascertaining,' हुमाल 'playing,' गवेष 'seeking,' are monosyllables : many of them are unliteral, as इ 'going,' च्च 'injuring : ' the greater number, however, terminate in consonants, as तर्क 'discussion,' गज् 'sounding,' भास् 'shining.' In all cases, however, the root has some vowel, most usually the short अ, attached to the final consonant, not as a radical letter, but for the sake of pronunciation or accentuation, and the mark of quiescence is therefore not always subjoined : the roots specified, although ending as radicals in consonants, are written तर्क, गज, भास. The whole number is about nineteen hundred.

170. In the original lists the roots have attached to them certain supernumerary letters or Anubandhas (अनुबन्धाः), which have one of two objects ; 1. Some of them denote the class or conjugation in which the verb is inflected ; 2. Others intimate those peculiarities to which each single verb is subject in its inflexions. It will be useful to specify the principal of either class for the sake of occasional reference.

#### 1. General Anubandhas.

Sign.	Verb.	Conjugation.
ल	अद ल	second.
लि	हु लि	third.
य	दिव य	fourth.
न	सु न	fifth.
श	तुद श	sixth.
थ	रुथ थ	seventh.
द	तन द	eighth.

ग	क्ती ग	ninth.
क	चुर क	tenth.
नृड	द्युत नृड	{ a subdivision of the first conjugation, द्युत and other verbs.
रे	यज रे	
		another subdivision.

## 2. *Special Anubandhas.*

अ is added to all roots not terminating in any other radical or indicatory vowel ; as एध (एध् + अ). This vowel should be accented, and the accents mark the voice in which the verb is conjugated. The grave shews that the verb takes the voice which is termed the *Ātmane-pada*, ‘the reflective ;’ the acute accent indicates the *Parasmai-pada* or ‘transitive ;’ and the circumflex denotes that the verb takes both voices. The accents, however, are no longer marked in manuscripts.

आ denotes the optional insertion of इ before the affix of one of the past participles, and its absolute insertion before another ; as, ध्विदा (ध्विद् + आ) ‘to perspire ;’ indef. past part. खेदितः or खिन्नः ; perfect past part. मिस्विदिवस्.

इ indicates the insertion of a nasal after a radical vowel in all the tenses ; as, निदि for निद् ‘to abuse ;’ निन्दति, निनिन्द, निन्दिता, &c.

इर indicates two modes of inflecting the indefinite past ; as, स्फुटिर् (स्फुट् + इर्), ‘to swell,’ makes either अस्फोटीत् or अस्फुटत्.

ई prohibits the insertion of इ in the past participle ; as, उन्दी (उन्द् + ई) ‘to wet ;’ past part. उन्नः.

उ marks the optional insertion of इ in the indeclinable past participle ; as, दमु ‘to tame’ (दम् + उ), दमिन्वा or दान्वा.

ऊ indicates the optional insertion of इ in certain of the tenses ; as, विधू (विध् + ऊ) ‘to succeed ;’ definite future सेद्धा or सेधिता ; indefinite future सेत्स्यति or सेधिष्यति ; indef. past असैत्सीत् or असेधीत्.

चृ prohibits the substitution of a short vowel for a radical long one in the indefinite past of the causal verb ; as, शीकृ (शीक् + चृ) ‘to sprinkle,’ अशिशीकृत्.

च् denotes that this is optional ; as, भानृ (भान् + च्), 'to shine,' makes either अविभाजत् or अविभजत्.

ल् restricts the indefinite past of the simple verb to one form ; as, घसू (घस् + ल्) 'to eat ;' indef. past अघसत्.

ए prohibits the substitution of a Vriddhi letter in the indefinite past ; as, कटे (कट् + ए) 'to encompass ;' indef. past अकटीत् not अकाटीत्.

ओ indicates the change of the usual termination of the past participle, त् to न् ; as, भञ्जो (भञ्ज + ओ) 'to break ;' past part. भग्नः.

औ prohibits the insertion of इ in those tenses in which it might else be inserted ; as रभौ (रभ + औ) 'to begin ;' def. fut. रभा ; indef. fut. रप्स्यति ; indef. past अरभ.

ङ indicates the reflective voice ; as, म्मिङ् (म् + इङ्) 'to smile,' स्मयते.

ञ indicates both voices ; as, श्रिञ् (श्रि + ञ्) 'to serve,' श्रयति or श्रयते.

त्रि indicates the optional employment of the past participle in the sense of the present ; as, त्रिष्विद् 'to perspire ;' स्विन्नः 'perspiring,' 'perspired.' This is an instance of what is not uncommon, the annexation of more than one Anubandha to a verb. The present occurs in the lists, as त्रिष्विदा.

टु indicates that the verb may take the affix अणु to form abstract or active nouns ; as, टुवेप् 'to tremble ;' वेपयुः 'a trembling,' 'a tremor.'

डु indicates the formation of participial nouns with the affix क्तिम् ; as, डुपच् 'to cook' or 'ripen ;' पक्तिम् 'cooked,' 'ripened.'

प indicates the formation of feminine derivatives with टाप्, as in the case of the last quoted verb पच्, which occurs डुपचप्, and therefore forms the derivative पचा 'cooking,' 'maturing.'

With regard to the roots themselves it may be added, that those which in the lists are marked as beginning with the cerebral nasal or sibilant, ण or य, change usually those letters in inflexion to the corresponding dentals ; so णम, 'to bow,' makes नमति 'he bows ;' यह, 'to bear,' सहते 'he bears.' There are a few exceptions.



## SECTION II.

*Classes or Conjugations of Verbs.*

171. The conjugational inflexion of Sanskrit verbs is effected by a scheme similar to that which has been described under the head of the Declension of nouns. The verb in its inflected form is composed of two elements; 1. the Anga or 'base,' the modified verb to which the inflexions are subjoined; and 2. certain letters or syllables which constitute the inflectional terminations, and are subjoined to the base. These terminations, which will be presently specified, are subject to but few changes in themselves; but there is some variety in the manner of attaching them to the base. The crude verb, on the contrary, is liable to a greater number of modifications, most of which are special; that is, they are restricted to the individual instance; and, as not being reducible to general rules, they constitute the chief difficulty of Sanskrit grammar.

172. Certain changes, affecting a greater or lesser number of verbs alike, have the effect of distributing them into *ten* classes or conjugations. These changes regard the manner in which the base is fitted to receive the affixes, either immediately, or mediately through the intervention of a vowel or a syllable, accompanied in some instances by the substitution of a Guña vowel for the vowel either of the base or of the adjunct, when it is capable of such substitution.

a. Each conjugation is designated by a word compounded of the first verb of the conjugation with the term *आदि*, equivalent to 'et cetera,' added to it. They are severally, 1. भ्वादि or भू 'to be,' and other verbs; 2. अदादि or अद् 'to eat,' and others; 3. हुहादि or हु 'to sacrifice,' &c.; 4. दिवादि or दिव 'to sport,' &c.; 5. स्वादि or सु 'to bear,' &c.; 6. तुदादि or तुद् 'to tease,' &c.; 7. रुधादि or रुध 'to obstruct,' &c.; 8. तनादि or तन 'to stretch,' &c.; 9. व्रयादि or व्री 'to buy,' &c.; 10. चुरादि or चुर 'to steal,' &c. The following are the characteristic peculiarities.

1. The first conjugation, भ्वादि, interposes अ between the



final of the verb and the inflectional termination, and requires the Guña change of the simple vowel. Thus before ति, the affix of the third person singular of the present tense, the verb भू 'to be' substituting Guña becomes भो, and अ being inserted, ओ with अ becomes अव (r. 5); the entire form therefore is (भव-ति) भवति. Before the letters व, म of a termination this अ is made long; as, भवामि 'I am.'

2. In the second conjugation, अदादि, the affixes are attached immediately to the base, with only such change as the rules of Sandhi require: अद्, 'to eat,' with ति makes (अत्-ति) अत्ति.

3. The third conjugation, called जुह्वादि, requires the reduplication of the base, and the substitution of the Guña vowel before certain terminations: no vowel is interposed. हु, 'to sacrifice,' becomes जुहु; and with ति, (जुहो-ति) जुहोति.

4. The fourth conjugation, दिवादि, interposes य, and in some cases elongates a radical vowel: दिव्, 'to sport,' thus makes (दीव्य-ति) दीव्यति.

5. The fifth conjugation, स्वादि, is characterised by the addition of नु to the base; the उ of which substitutes the Guña letter ओ before certain affixes; as सु, 'to bear young,' becomes सुनु, and in inflexion (सुनो-ति) सुनोति.

6. The sixth conjugation, तुदादि, like the first, interposes अ; but it differs from the first in not substituting a Guña letter for the vowel of the base: तुद्, 'to torment,' makes तुद (तुद-ति) तुदति.

7. The seventh conjugation, रुधादि, subjoins न् to the last vowel of the base: रुध्, 'to obstruct,' becomes therefore रुन्ध्. The vowel अ is however inserted between the members of the conjunct consonant before certain affixes; and in combination with ति, changed to धि, the verb makes (रुणद्-धि) रुणद्धि.

8. The eighth conjugation, तनादि, adds उ to the final of the base; for which, before certain affixes, the Guña element ओ is substituted: thus तनु for तन्, 'to stretch,' makes (तनो-ति) तनोति.

9. The verbs of the ninth conjugation, क्रीयादि, take ना after the final; as क्री 'to buy,' (क्रीणा-ति) क्रीणाति.

10. The tenth conjugation, चुरादि, inserts अय before the

affixes, and substitutes the Guña letter for a radical vowel: चुर, 'to steal,' becomes (चोरय-ति) चोरयति.

b. Of these conjugational distinctions it may be remarked, that their especial object is obviously, in every conjugation except the second and third, to interpose a vowel between the base and the terminations. In four of them the vowel is either mediately or immediately अ, and consequently an analogous mode of adapting the terminations to the base prevails in all of them; that is, in the first, fourth, sixth, and tenth. The vowel of the fifth and eighth classes is उ; of the ninth आ. The second and third dispense with any vowel. Professor Bopp has accordingly distributed the verbs into two principal conjugations; the first composed of the first, fourth, sixth, and tenth; and the second of the remaining conjugations. The first he considers as agreeing most nearly with Greek verbs in  $\omega$ ; the second with those in  $\mu$ .

c. It is also to be borne in mind with regard to these conjugational characteristics, that they are limited to four tenses, the present, the first præterite, the imperative, and the potential, in all the conjugations except the tenth, in which the distinctive sign is preserved in most of the other tenses. In the other nine conjugations the tenses beyond the four above named have not the conjugational characteristic distinctions. Accordingly Dr. Wilkins has given the four tenses specified above alone under each conjugation, and has classed the other tenses promiscuously together. Professor Bopp has followed a similar distinction in regard to the same, under the denomination of "Tempora specialia" and "Tempora generalia." The inconvenience however of searching for different tenses of the same verb in different places, seems to be more than equivalent to any advantage resulting from the more distinct exhibition of conjugational peculiarities in the four special or conjugational tenses; and although the peculiarities of these will be noted in the following pages, yet the whole of the tenses of each verb, when particularised, will be kept together.

## SECTION III.

*Moods and Tenses.*

173. The moods are not distinguished from the tenses by native grammarians, who arrange the inflexions of the verb under nine subdivisions. One of these, however, being again subdivided, we have ten divisions, tenses and moods, of which the verb consists. There is another, an imperative, peculiar to the Vedas ; which, not occurring in other books, need not be farther noticed in this place. Adopting, however, the principle of classification common in European grammatical systems, we shall arrange the Sanskrit verb in the following manner :

Indicative mood.

1. Present tense.
2. First præterite or imperfect tense.
3. Second præterite or perfect tense.
4. Third præterite, indefinite præterite, or aorist.
5. Definite future.
6. Indefinite future.
7. Imperative mood.
8. Potential mood.
9. Benedictive mood.
10. Conditional mood.

On which distinctions a few observations may be necessary.

174. The present tense requires no remark ; it is defined as denoting present action—action begun, and not completed : स करोति ‘ he does ’ or ‘ is doing ; ’ सा गच्छति ‘ she goes ’ or ‘ is going.’

175. The first præterite corresponds in the adoption of the temporal augment, and apparently in application, with the imperfect of the Greek verb. It is defined as denoting action recently past—action only not of to-day. But it seems especially used to signify action past, but not perfected ; or it represents a past action continuing during another past action,

and accompanying it; as, *ऋषयो मनुमभिगम्येदं वचनमब्रुवन्* 'The Rishis having gone to Manu, spake this speech.' What they said then follows; so that the act of speaking was not then perfected. Again; *न तानगणयन् सश्वानास्कन्दंश्च रिपून् द्विषः* 'The hostile (Rakshasas) regarded not all those (omens), but attacked their enemies.' In both cases we have the action accompanying another action, and only begun, not done and past.

176. The second præterite is the absolute past; it relates to an action entirely out of sight, or concluded, and also agrees in purport, as well as construction by reduplication, with the Greek præterite; as, *जम्बुमाली जहौ प्राणान् ग्राव्णा मारुतिना हतः* 'Jambumālī abandoned life, slain by the son of the wind with a stone.'

177. The third præterite is the past of any period, but usually remote; as, *आसीद्राजा* 'There was a king;' *अभूवृषो विबुधसहः* 'There was a prince, a friend of the gods;' that is, they were, at some time or other, in fact long ago; but how long, is undetermined. The application of this tense is both that of the Greek aorists and "plusquam-perfectum;" and in its forms it varies so as to correspond more or less with them, sometimes taking only the augment, and sometimes taking the reduplication and the augment also. It has hence been termed by Professor Bopp the "Præteritum augmentatum multifforme," and may be suspected of being an aggregate of more than one tense under a common denomination.

178. The first future is the definite future, denoting action which will be after a fixed period, not remote, although not immediate; as, *अयोध्यां श्वः प्रयातासि* 'Thou shalt depart to-morrow to Ayodhyá.'

179. The second future defines no limit to the commencement of the action; it will be at some future period, or it will be contingent on some future event; as, *रविस्तपस्यति निःशङ्कं वास्यत्यनियतं मरुत्* 'The sun will shine without fear; the wind will blow unrestrained;' that is, when the power of the enemy Rávaṇa shall be overturned.

180. The imperative mood is defined as implying not simply command, but the various significations of the potential. In general, however, it denotes, in the second and third persons, injunction, advice, or command; as, हिंसा भवतु ते बुद्धिरेतासु कुरु निष्ठुरं 'Let thy purpose be cruel, shew sternness, to these (thy guards).' In the first person, the senses are those of intention or volition, and the verb is commonly put interrogatively, as asking for acquiescence or command; as, किं करवाणि ते 'What may I do for thee?' करवामैतत्प्रियं देवि वयं तव 'Let us do that which is agreeable to thee, O queen.'

181. The senses of the potential, which may be also expressed by the imperative, are said to be, 1. प्रेरणं 'commanding;' as, त्वं ग्रामं गच्छे: 'Thou mayest go (i. e. Go thou) to the village:' 2. निमन्त्रणं 'directing;' as, इह दौहितो भुञ्जीत 'Let the daughter's son eat in this place:' 3. आमन्त्रणं 'inviting;' as, भवानिह आसीत 'Let your honour sit here:' 4. अशीष्टं 'expression of wish;' as, गुरुः पुत्रमध्यापयेत् 'Let the Guru teach the boy:' 5. सम्प्रश्नः 'interrogation' or 'inquiring;' as, वेदमधीयीय उत तर्कमधीयीय 'Shall I peruse the Veda? or shall I study logic?' and 6. प्रार्थना 'asking;' as, भो भोजनं लभेय 'O may I obtain (i. e. give me) food.' It is also very commonly used as the subjunctive mood with the conjunction 'if;' as, म्रियेय न स्यात्स्वं यदि मे गतिः 'If thou be not my protector, then I may (or shall) die.'

182. The benedictive or optative mood is considered as a modification of the potential; as, धेया धीरत्वमच्युतं स्वयेयाः कार्येषु वन्धूनां 'Mayest thou preserve unshaken firmness, and be steady in the affairs of thy friends.'

183. The last tense is the conditional, which is susceptible, like the moods, of all times, and is commonly used with the conjunctions यदि and चेत्; as, नाभविष्यदियं शुद्धा यद्यपास्यमहं न तां 'She (Sítá) would not have been purified, if I had not protected her;' यावज्जीवमशोचिष्यो नाहास्यश्रेदिदं तमः 'You will grieve as long as you live, if you do not relinquish this error.'



## SECTION IV.

*Voices.*

184. The preceding moods and tenses are common to the usual distinctions of active and passive voices; but the Sanskrit verb, like the Greek, has two active voices, as well as one passive: they are called severally Parasmai-pada and Ātmane-pada, which terms are retained by Professor Bopp, and rendered by Dr. Wilkins 'common' and 'proper' forms.

185. The Parasmai-pada is that inflected word or verb (pada) the action of which is addressed to another than the agent (from Parasmai, dative of Para, 'another'). Ātmane-pada is a word or verb the action of which is addressed or reverts to the agent himself (from Ātmane, dative of Ātman, 'self'). These might be rendered therefore 'transitive' and 'reflective' verbs, but that it is in a peculiar sense that the action is said to affect either a different agent or the agent himself: it is the result rather than the action, and this is therefore compatible with an intransitive verb. Thus, 'Devadatta cooks:' in the one case he cooks for his master, the verb is then put in the Parasmai-pada, देवदत्तः पचति; but in another case he cooks for himself, the Ātmane-pada is then employed, and the phrase is देवदत्तः पचते. In ordinary usage, however, the distinction of import is little observed, and some verbs are conjugated in one voice, some in the other, and some in both, without much attention being paid to their signification or relations.

186. The passive voice takes the terminations of the Ātmane-pada, and prefixes य ya or in some cases य् to them before those of the four conjugational tenses. Before य the radical vowel takes neither Guṇa nor Vṛiddhi. In the other tenses the form is the same as in the active, with a few special changes to be hereafter noticed.



## SECTION V.

*Numbers and Persons.*

187. The Sanskrit verb in its different tenses has three numbers, singular, dual, and plural; and three persons in each number. They are arranged in native grammars in an inverse order to that which we follow, the third person being placed first, and the first person last; but it may be more convenient to follow the European order. The terminations by which the persons are distinguished are shewn in the following scheme.

## Indicative mood.

## Present tense.

Parasmai-pada.			Ātmane-pada.			
Pers.	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1.	मिप्	वस्	मस्	ए	वहे	महे
2.	सिप्	यस्	य	मे	आये	ध्वे
3.	तिप्	तस्	अन्ति	ते	आते	अने

## First præterite or imperfect.

1.	अमिप्	व	म	इ	वहि	महि
2.	सिप्	तं	त	यास्	आथां	ध्वं
3.	दिप्	तां	अन्	तन्	आतां	अन्त

## Second præterite or perfect.

1.	णप्	व	म	ए	वहे	महे
2.	यप्	अयुस्	अ	मे	आये	ध्वे
3.	णप्	अतुस्	उस्	ए	आते	इरे

## Third præterite or indefinite past.

1.	सम्	स्व	स्म	सि	स्वहि	स्महि
2.	सीस्	स्तं	स्त	स्थास्	साथां	ध्वं
3.	सीत्	स्तां	मुस्	स्त	सातां	सन्त

## First or definite future.

1.	तास्मि	तास्वस्	तास्मस्	ताहे	तास्वहे	तास्महे
2.	तासि	तास्थस्	तास्थ	तामे	तासाये	ताध्वे
3.	ता	तारौ	तारस्	ता	तारौ	तारस्

## Second or indefinite future.

1.	स्यामिप्	स्यावस्	स्यामस्	स्ये	स्यावहे	स्यामहे
2.	स्यसिप्	स्यथस्	स्यथ	स्यसे	स्येथे	स्यध्वे
3.	स्यतिप्	स्यतस्	स्यन्ति	स्यते	स्येते	स्यन्ते

## Imperative mood.

1.	आनिप्	आवप्	आमप्	ऐप्	आवहैप्	आमहैप्
2.	हि	तं	त	स्व	आथां	ध्वं
3.	तुप्	तां	अन्तु	तां	आतां	अन्तां

## Potential or subjunctive mood.

1.	यां	याव	याम	ईय	ईवहि	ईमहि
2.	यास्	यातं	यात	ईयास्	ईयाथां	ईध्वं
3.	यात्	यातां	युस्	ईत	ईयातां	ईरन्

## Benedictive or optative mood.

1.	यासं	यास्व	यास्म	सीय	सीवहि	सीमहि
2.	यास्	यास्तं	यास्त	सीष्टास्	सीयास्थां	सीध्वं
3.	यात्	यास्तां	यासुस्	सीष्ट	सीयास्तां	सीरन्

## Conditional mood.

1.	स्यम्	स्याव	स्याम	स्ये	स्यावहि	स्यामहि
2.	स्यस्	स्यतं	स्यत	स्यथास्	स्येथां	स्यध्वं
3.	स्यत्	स्यतां	स्यन्	स्यत	स्येतां	स्यन्त

*Principles of Conjugation.*

188. The inflexions of the verb are formed, like those of nouns, by adding the preceding terminations to a base modified from the root by conjugational or other peculiarities; requiring us therefore to consider the subject under the same heads, or changes of the terminations and changes of the base.

*Changes of the Terminations.*

189. Of the changes of the terminations, some relate to their structure, independently of any influence of the base, and arise from the rejection of the superfluous and indicatory letters which they comprehend: thus the letter प in मिप्, सिप्, तिप्, and

wherever else it occurs, is rejected, leaving मि, सि, ति, and the like, as the real terminations. But प is an indicatory letter, and serves to point out that, when there is no rule to the contrary, the vowel of the base, whether radical or derived from the conjugation, is to be changed to its Guña substitute: thus इ, 'to go,' makes एमि before मिप्, but before मस्, इमः; सु 'to extract,' in the base सुनु, before तिप् makes सुनोति, before तस्, सुनुतः; or the प serves to limit other changes of the vowel of the base to the persons in which it occurs; as, क्री, 'to buy,' before सिप् is क्रीणासि, before घस्, क्रीणीयः. In the Ātmane-pada, it will be observed, an indicatory प occurs only in the first persons of the imperative, and accordingly before the rest of the terminations the changes which that letter is employed to indicate do not occur.

a. In the first präterite the इ of अमिप्, सिप्, दिप् is inserted only for the articulation of the syllable, and the real terminations are therefore अम्, स्, द्, the latter changeable to त्: thus वद, 'to speak,' having a final अ in the base from the conjugation, makes अवदम्, अवदः, अवदत्. When the base ends in a consonant, स् and द् as the finals of a conjunct consonant are rejected: thus हन्, 'to kill, makes अहनम्, अहन्, अहन्, not अहन्स्, अहन्त्. In the Ātmane-pada the न of the termination तन् is superfluous, leaving त as the real termination, अभवत्.

b. The ण of णप् in the first and third persons singular of the second präterite is an indicatory letter, and as प is so also, as well as in यप् of the second person, the real terminations are अ, य, अ; but प, as before, indicates the Guña change of the radical vowel, while ण indicates its taking the Vṛiddhi form if it be final, or if it be a medial अ; as, णी, 'to guide,' makes निनाय (ई becoming ऐ, and ऐ becoming आय्, by r. 5, before अ): so चर्, 'to go,' becomes चचार, the medial radical अ taking the Vṛiddhi आ.

c. A final स् becomes of course Visarga by the rules of Sandhi (r. 37); so घस्, तस्, &c. make घः, तः, and the like.

190. Besides those changes of the terminations which are

independent of the influence of the base, the initial letters of the terminations are commonly modified according to the letter of the base which immediately precedes them. Some of these modifications are merely the changes of Sandhi, as when इ follows a base ending in अ the substitute is ए (r. 2); as, भव and इ make भवे; भव and इतां, भवेतां; and dental letters following a cerebral final become, as being part of an affix, cerebrals also (r. 13); as द्विप्, 'to hate,' with ति forms द्वेष्टि, the vowel being changed by virtue of the ष of तिप्: so ध्वे, ध्वं, &c. of the Ātmane-pada become द्वे &c. after a cerebral. But besides these changes of Sandhi, there are some of a special character, of which the following are the most important.

a. After a base ending in अ, that is, after a verb of the first, fourth, sixth, and tenth conjugations, the या of the terminations of the potential mood in the Parasmai-pada substitutes in the first pers. sing. इय, in the rest इ, as इस्, इत्; and in the third pers. plur. prefixes इ to युस्. With the अ of the base इ becomes ए, and we have therefore with भव, from भू 'to be,' भवेयं, भवेः, भवेत्, &c.

b. In the same conjugations in the Ātmane-pada, the ए of the first person sing. present tense, and the initial आ of the terminations of the second and third persons dual of the present, first präterite, and imperative, are changed to इ, which with the conjugational final अ becomes ए, as एथ 'to increase,' एथे, एथेथे, एथेते. In the other conjugations the initials are unchanged, as चक्ष् 'to speak,' second conj., चक्षे, चक्षाथे, चक्षाते.

c. After verbs of the four conjugations which form their bases with अ, the initial अ of the terminations of the third person plural of the present, first präterite, and imperative in both Padas is rejected; as पच् 'to cook,' पचन्ति, अपचन्, पचन्तु, not पचान्ति &c., as would else accrue from the concurrence of a final and an initial अ. After any other vowel the initial remains, as सुनु, सुन्वन्ति; also after a consonant, अद्, अदन्ति.

d. After verbs which are polysyllabic, or become so by reduplication, the nasal of the third person plural of the

present, first præterite, and imperative is rejected; as, दरिद्रा 'to be poor,' दरिद्रति; मा 'to measure,' reduplicated, मिमते, अमिमत, मिमतां. The nasal of the third person plural is also rejected in the same tenses in the *Ātmane-pada* after all verbs in all the conjugations except the first, fourth, sixth, and tenth; as, शास, 2d conj., 'to rule,' शासते, अशासत, शासतां; कृ, 8th conj., 'to do,' कुर्वते, अकुर्वत, कुर्वतां, not शासन्ते, कुर्वन्ते, &c.

e. After a base ending in आ, whether it be the radical vowel or derived from a diphthong, the अ left by णप् is changed to औ, in which the final of the base is merged, as दा 'to give,' ददौ.

f. The initial त or थ of a termination, as तस्, थस्, &c., or when it has become the initial by rejecting a preceding स्, as त from स्त (see next clause), is changed to थ after an inflective base ending in an aspirated soft consonant, which aspirate becomes of course the corresponding unaspirated letter (r. 8); so ति after रुणध् makes रुणद्धि, and थस् after रुन्ध् makes रुद्धः.

g. The initial स of the compounds स्तं, स्त, स्तां, स्यास्, and स्त of the third præterite is rejected after an inflective base ending in any short vowel except अ, or in any consonant except a nasal or a semivowel; so कृ, 'to make,' before स्तं, स्त, &c. makes अकृतं, अकृत, &c.; पच, 'to cook,' before स्तां, Par. pada, अपाक्तां; before स्त, *Ātm. pada*, अपक्त् (the च् having been changed to क्): so दह, 'to burn,' having made its final थ, makes अदाग्धां with स्तां; the स being rejected, त becomes थ by the preceding clause, and थ, ग by Sandhi (r. 32).

h. The termination हि of the second person singular of the imperative is rejected altogether after a verb of the first, fourth, sixth, and tenth conjugations. In the other conjugations it remains unaltered after a base ending in a vowel, as वृहि 'speak:' it is changed to थि after a consonant, अद्भि 'eat:' it is similarly changed after the verb हु 'to sacrifice,' as जुहुथि.

### *Changes of the Base.*

191. The inflective bases are modified in the conjugational tenses according to the rules already described (r. 172),



or the influence of the indicatory letters contained in the terminations affixed to them. But in affixing those terminations, the final of the base, whether a vowel or a consonant, will be further modified by the rules of Sandhi, which should always be borne in mind, as many seeming anomalies arise from no other cause, and admit of ready explanation. Most of the rules of Sandhi which are applicable to verbal inflexion, and some which scarcely belong to the subject of euphonic combination alone, have been already inserted; but it will be convenient to repeat some of those which are most useful, as immediately concerned in the principles of conjugation.

*a.* The final vowels of the inflective base take the changes required by Sandhi before other vowels. Monosyllabic bases ending in इ, ई, उ, ऊ, when not liable to Guṇa or Vṛiddhi, change them sometimes to इम् and उम्; as, अधी 'to study,' अधीयाते; यु 'to join,' युवन्ति; पू 'to bear,' as a child, सुवाते. Final diphthongs in the non-conjugational tenses substitute आ; as, क्षौ 'to decay,' first future, क्षाता; पो 'to destroy,' साता, &c.

*b.* Final consonants in coming upon terminations beginning with consonants combine with them, according to the rules affecting hard and soft consonants: thus अद्, 'to eat,' changes द to त before ति &c., as अन्ति, अत्ति; before a soft consonant it is unaltered, as अद्भि. But before semivowels and nasals, although, as included in the class of soft consonants, they should require a change in the preceding letter, yet, in conjugation, hard consonants remain unaltered; as, वच् 'to speak,' वच्मः, वच्चः; pot. वच्यात्.

*c.* A final palatal consonant followed by any consonant except a nasal or a semivowel is changed to its corresponding guttural; as, वच् before ति makes वक्ति; त्यज् 'to abandon,' 1st fut., त्यक्ता.

*d.* But there are certain verbs ending in palatals which in conjugation, as well as in declension, substitute प for the final (see r. 94, *a*) before any consonant except a nasal or a semi-



vowel: यज्, 'to worship,' is one of these; hence in the first future, यष्टा.

e. A final ष before स becomes क, and forms with it छ (r. 27): whether therefore क be derived from the change of the palatal to a guttural, as in तज्, making तग्, and before a hard consonant तक्, or from the change of the palatal to ष, and thence to क, as in यज्, making यप्, and then यक्, the formation with terminations beginning with स will be the same, as in the second future we have with स्यामि &c. तस्यामि, यस्यामि, and the like.

f. A final छ or श may also be changed to ष before any consonants except a nasal or a semivowel; as, प्रछ, 'to ask,' with ता makes प्रष्टा; लिश 'to be small,' लेष्टा; and with स्यति, प्रक्ष्यति, लेक्ष्यति.

g. A final द or ध may be optionally changed to र् (रु) before the स् of the second person sing. of the first präterite in the Parasmai-pada, when विद्, 'to know,' would become अवेर्स्; but स् as the final of a conjunct must be rejected (r. 35), leaving अवेर्; and as र् final is changed to Visarga, the form is अवै; otherwise, the radical final being merely changed to its hard consonant before स्, we have अवेत्; so before त् or द् of the third person we have अवेत् or अवेद्, becoming, by rejection of the final of the conjunct, अवेत् or अवेद्.

h. A final ष before स् and द् of the first präterite, and before धि of the second person imperative, and ध्व of the second person plural in all the tenses of the Ātmane-pada, is changed to ट्. In the two first cases the finals of the conjunct are rejected, leaving ट् as the final; as, द्विष् 'to hate;' second and third persons first præter. अद्वेट्. In the latter the hard letter becomes the soft ड, and ध after a cerebral is changed to the cerebral ढ, whence we have द्विड्ढि, द्विड्ढे, द्विड्ढं.

i. A final छ before any consonant except a nasal or a semivowel rejects क, and is inflected like a verb ending in ष; as, चछ, 'to speak,' makes चष्टे, चष्टे, with ते, मे, &c.

j. A final स may be changed to द् before the terminations

of the second and third persons of the first præterite, rejecting them as finals: चकास्, 'to shine,' makes अचकाः, अचकात्. Before a sibilant, स may be changed to त; as, वस, 'to dwell,' before सीत् makes अवात्सीत्, before स्यति, वक्ष्यति. In the present tense of the indicative mood स may be rejected or retained before सि, से; as शास्, 'to govern,' makes शामि, शामे, or शास्मि, शास्ते. After अस्, 'to be,' it is rejected, making असि only. Before धि and स्व it is rejected; as, from शास् we have शामि, शामस्.

k. A final ह before any consonant except a nasal or a semivowel is changed either to य or ढ. It is changed to य if the verb begins with द, followed by any vowel except अ; if it begins with the syllable ह, or with any other consonant than द, it is changed to ढ, except in the verb बध् 'to bind,' when ह becomes ध. These several consonants combine with the initials of the inflectional terminations, agreeably to the rules of Sandhi: thus य before an aspirated soft consonant becomes ग; as, दुह, 'to milk,' with ति, becoming धि by r. 190, f; as above, and changing its vowel through the य of तिप्, makes दोग्धि; with यस्, दुग्धः; with ता, दोग्धा.

l. But य as a final, or before स, must be changed to the hard letter of its class, or क; before सि therefore it makes धोक्षि, क and स becoming eventually क्ष (r. 27). The स् and ह of the second and third persons of the first præterite being rejected, the verb becomes अथोक् (स्), अथोक् (ह); for the initial of a word being ग, ड, द, ब, and the final being either of their aspirates or ह, the first are changed to their respective aspirates, or य, ढ, ध, भ, when the latter undergo a change, as being the finals of the inflected term, or as coming before ध्व or स; hence दुह makes धोक्षि, धुग्ध्वे, अथोक्.

m. When ह final is changed to ढ, ति and य become (r. 190, f) धि, ध; but the dental is changed to the cerebral after a cerebral, and ध becomes ढ; when ढ is doubled, the first is rejected; लिह, 'to lick,' becoming लेह before ढि from ति, makes therefore लेढि. Before स, ढ becomes य, and that, as

before, क; whence in the second person singular present tense we have लेक्षि, and in the future लेक्ष्यति, लेक्ष्यतः, &c. In the two persons of the singular of the first præterite, which reject their स and द, the aspirate ढ becoming final is necessarily changed to ट, when we have अलेट् (स्), अलेट् (द्). A few verbs, as दुह् and others, substitute either घ or ढ for the aspirate, as do the nouns derived from them (see Declension, r. 133).

The changes prescribed by these rules will be rendered more familiar by their application, at the risk of some repetition, to the inflexions of different verbs in the paradigms that will be given under the several conjugations.

### *Formation of the Tenses.*

192. Present tense. The changes of the terminations have been pointed out in the preceding rules: the subjoined scheme gives them as they are so modified.

Parasmai-pada.			Ātmane-pada.		
1. मि	वः	मः	इ or ए	वहे	महे
2. सि	घः	घ	से	इधे or आधे	ध्वे
3. ति	तः	न्ति - अन्ति or अति	ते	इते or आते	न्ते - अन्ते or अते

The changes of the base are either conjugational, or result from the influence of general or special rules already noticed: they will be specified in their places.

193. First præterite. The modified inflectional terminations are,

अम् or म्	व	म	इ	वहि	महि
:	तं	त	याः	इयां or आयां	ध्वं
त्	तां	न् - अन् or उम्	त	इतां or आतां	न्त - अन्त or अन्त

Besides the special changes to which the base is subject in this tense, there is one modification which is universal, the prefixing of the temporal augment अ to a verb beginning with a consonant; thus चर् makes अचरत् 'he went;' and आ to one beginning with a vowel: in prefixing the augment अ to a verb

beginning with a consonant, no change takes place, but for आ and the radical vowel the Vṛiddhi equivalent of the latter is substituted; as, अट् 'to go,' अटत् 'he went;' ईह् 'to wish,' ऐहत 'he wished.' If the verb be a compound with a preposition, the augment is inserted between the preposition and the simple verb: thus from भाष्, 'to speak,' comes प्रतिभाष् 'to speak again,' 'to reply;' first præterite, प्रदभाषत् 'he replied.'

194. Second præterite. The terminations as modified are,

अ	व	म	ए	वहि	महि
य	अयुः	अ	मे	आये	ध्वे
अ	अतुः	उः	ए	आते	इरे

After verbs in आ, or diphthongs converted to आ, औ is substituted for अ in the first and third persons singular.

The changes of the base are more numerous, and the most important may be conveniently noticed here. One of these, which may be regarded as universal, although subject to a few exceptions, is the reduplication of the root; in effecting which, certain substitutions for the radical letters sometimes take place.

a. If the verb commences with the vowel अ, the repeated vowel is आ, which combines with the radical अ; as, अद् 'to eat,' आद् 'he ate.' But if the verb contain a double consonant, न is inserted after the reduplication, and before the radical vowel; as, अर्च 'to worship,' आनर्च 'he worshipped.' It is also inserted before अश् 'to spread;' as, आनश् 'he spread:' but not before अश् 'to eat;' as, आश् 'he ate.'

b. If the verb begins with इ or उ, convertible to the Guña or Vṛiddhi elements, as before the terminations of the singular number, by virtue of their indicatory letters, the syllables of reduplication are इय् and उय्; thus इ, 'to go,' becomes इयि; and the radical इ becoming ऐ before णप्, forms with the अ of the termination आय, or altogether इयाय; before the य of यप् the radical इ takes only Guña, making इयेय. The root उक्, 'to wither,' takes Guña before णप्, making, when repeated, उवोख; before the other terminations of the same tense, not requiring a

change of the radical vowel, the reduplication of the initial produces a long vowel ; as, ईयतुः, ऊखतुः.

c. An initial च् substitutes आ; as, च् 'to go,' आर 'he went:' followed by a consonant it inserts न; as, च्चन्, 'to be straight,' makes आनृजे 'it was straight.'

d. A verb beginning with a single consonant, not a guttural nor an aspirate, is simply reiterated ; as, रद् 'to sound,' रराद; पच् 'to cook,' पपाच.

e. A guttural consonant is changed to the corresponding palatal, or क ख to च, and ग घ to ज; as, कृ 'to make,' चकार; खन् 'to dig,' चखान; ग्रह् 'to take,' जग्राह; घस् 'to eat,' जघास. ज is also substituted for ह; as, हृ 'to take,' जहार. In some cases the reduplication of an initial semivowel is the corresponding vowel ; as, यज् 'to sacrifice,' इयाज; and वच् 'to speak,' उवाच.

f. The unaspirated is substituted for an aspirated consonant ; as, भम् 'to whirl,' बभाम.

g. When the initial is a double consonant, the first only is reduplicated ; as, श्रि 'to serve,' शिश्राय; क्षिप् 'to throw,' चिक्षेप. If the compound be a sibilant and a hard consonant, the latter is reduplicated ; as, छु 'to praise,' तुष्टाव; स्या 'to stay or stand,' तस्यौ. If the consonant is soft, the sibilant is repeated ; as, स्मृ 'to remember,' सस्मार. If a sibilant and hard consonant followed by य occur, the medial is repeated ; as, श्मुत् 'to ooze,' चुश्च्योत्.

h. अ is the reduplicate of a medial or final अ, आ, च्, च्, and of a final ए, ऐ, ओ; as, कृ 'to make,' चकार; भा 'to shine,' बभौ; गै 'to sing,' जगौ; also for the ऊ of भू 'to be,' बभूव.

i. Any other short vowel, medial or final, is repeated ; as, मुद् 'to be pleased,' मुमुदे. A long vowel is made short ; as, शीक् 'to sprinkle,' शिशिके. For a medial diphthong the analogous short vowel is repeated ; as, पेल् 'to go,' पिपेल; लोक 'to see,' लुलोक.

k. Verbs which begin and end with a simple consonant, having a medial अ, and of which the first consonant is unal-



tered in the repetition (see cl. *d*), do not double the verb before the terminations of this tense beginning with a vowel, whether it be the vowel of the termination itself, or the inserted augment इ, to be presently noticed. Such verbs change the radical अ to ए; thus पच् makes, dual and plural in the third person, पेचतुः, पेचुः; and in the first, पेचिव, पेचिम; and in the second singular, before च, optionally पेचिच (r. 195, *g*).

195. Of those changes which affect the primitive or unduplicated syllable of the inflective base, some are special, and will be hereafter noticed: the most general are the following, and concern chiefly the vowels.

*a.* The terminations of the first and third persons singular having an indicatory ण require, as observed above (r. 189 *b*), the substitution of the Vṛiddhi letter for final vowels and a medial अ; as, णी 'to guide,' third pers. sing. निनाय; तु 'to run,' तुद्राव (इ and उ becoming severally ऐ and औ, changeable before a vowel to आय् and आव्; see r. 5); गम 'to go,' जगाम. The termination of the first person singular is sometimes considered to be optionally अ, and the person has therefore two forms, जगम or जगाम.

*b.* An initial short vowel, and a medial, except अ, takes the Guṇa substitute before णप्; as, इप्, 'to wish,' makes इयेप्; बुध् 'to know,' बुबोध. A vowel long either by nature or position, when initial, requires a different form of inflexion, as will be presently explained: when medial, it is unaltered; as, जीव् 'to live,' जिजीव; शिष् 'to learn,' शिशिष्.

*c.* The second person, यप्, requires the Guṇa change of any final vowel, and of a short medial vowel; as, जि 'to conquer,' जिगेय; द्विप् 'to hate,' दिद्वेष्ट. The same if इ is inserted; as, जिगयिष्, दिद्वेयिष्; see cl. *g*.

*d.* Before the dual and plural terminations of this tense in the Parasmai-pada, and all those of the Ātmane-pada, that is, in all the persons not having an indicatory ण् or प्, the radical vowel, if initial or medial, is unaltered; as, उष् 'to burn,' ऊषतुः (उ becoming ऊ by virtue of the reduplication only,



as above, r. 194, b); द्विप् 'to hate,' दिद्विषतुः, दिद्विषे. A final vowel is unaltered before the consonants; as, कृ 'to do,' कृतव, चकृत; and is changed before the vowels only according to the rules of Sandhi, चक्रतुः, चक्रे. A final आ is rejected before a vowel; as, दा 'to give,' ददतुः, ददे; and roots ending in diphthongs change them, with few exceptions, to आ, and are similarly inflected. इ and ई final undergo the changes of Sandhi, or are changed to य् before the terminations which begin with vowels, or which are preceded by the augment इ, as चि, 'to gather,' makes चिच्यतुः, चिच्यिष; except when the root consists of a single vowel, or when इ is preceded by a conjunct consonant, in which cases इय् is substituted; as, इ 'to go,' ईयतुः; श्रि 'to serve,' शिश्रियतुः. A final उ or ऊ substitutes उव्, as दु 'to run,' दुदुवतुः, except भू, which substitutes ऊव्, वभूवतुः. A final च् substitutes the Guṇa ऊर्, and so does च् when preceded by a double consonant; as, स्मृ 'to remember,' सस्मरतुः, सस्मरुः. There are some anomalies in regard to the changes of the radical vowels; but these will be pointed out as they occur.

e. Initial semivowels are sometimes changed to their corresponding vowels, and the verb is inflected as if commencing with them; as, वच् 'to speak,' उवाच, ऊचतुः, ऊचुः.

f. Some verbs having झ between two consonants, of which the latter is a nasal, reject the vowel before all the terminations except those of the singular in the Parasmai-pada; as, जन् 'to be born,' जज्ञान, जज्ञतुः, जज्ञे; गम् 'to go,' जगमतुः, &c.

g. Before यप् and the other affixes of the second präterite beginning with consonants, as व, झ, वहे, महे, मे, ध्ये, all roots, except कृ 'to do,' मृ 'to go,' भृ 'to nourish,' वृ 'to surround,' दु 'to run,' श्रु 'to hear,' स्रु 'to drop,' स्तु 'to praise,' insert इ; as, पच makes पेचिष, पेचिव, पेचिम, पेचिषे, पेचिध्वे, पेचिवहे, पेचिमहे; but कृ, चकर्म; दु, दुद्वोष, &c. Before यप्, roots ending in vowels optionally insert the augment, as चि makes चिचेष or चिचयिष; and roots ending and beginning with consonants having a medial झ, and not inserting इ in the other tenses to which it is

usually applicable, may take it before **यप्**, as **पेचिथ** or **पपकथ**. The **थ** of **ध्वे** may be changed to **ढ** after the augment **इ**, as **पेचिद्धे** or **पेचिध्वे**.

196. Besides the formation of the second præterite upon the principle of reduplication, there is another form of it, which may be regarded as a compound præterite tense, the radical verb being combined with the inflexions of the auxiliary verbs **अस** 'to be,' **भू** 'to be,' and **कृ** 'to make.' The syllable **आम्** is interposed between the radical verb and the auxiliary inflexion: thus **एध**, 'to increase,' becomes in this tense,

एधामास	एधामासिव	एधामासिम
एधामासिथ	एधामासयुः	एधामास
एधामास	एधामासतुः	एधामासुः
एधांवभूव	एधांवभूविव	एधांवभूविम
एधांवभूविथ	एधांवभूवयुः	एधांवभूव
एधांवभूव	एधांवभूवतुः	एधांवभूवुः
एधाञ्चक्रे	एधाञ्चकृवहे	एधाञ्चकृमहे
एधाञ्चकृषे	एधाञ्चक्राये	एधाञ्चकृद्धे
एधाञ्चक्रे	एधाञ्चक्राते	एधाञ्चक्रिरे

a. Verbs of which the initial is any vowel except **अ** or **आ**, and which is long either by nature or position before two consonants (except **गृञ्** 'to go,' and **ऊर्णु** 'to cover'), also the roots **अय्** 'to go,' **आस्** 'to sit,' and **दय्** 'to hurt'—verbs of more than one syllable—all verbs of the tenth conjugation—and all derivative verbs, as causals, frequentatives, desideratives, and nominals—take the compound form of the second præterite.

b. In inflexion, **भू** and **अस** always follow the Parasmai-pada; **कृ** takes either Pada, according to the voice of the primary verb.

c. **काश्** and **कास्** 'to shine,' **दरिद्रा** 'to be poor,' **विद्** 'to know,' **जागृ** 'to be awake,' and **उप्** 'to burn,' may be conjugated either in the reduplicate or compound præterite.

197. Third præterite or indefinite past. The inflexions of

this tense are so various, that it has been termed by Professor Bopp the “præteritum multiforme;” and Dr. Wilkins has specified eleven modes in which they are formed. In these latter, however, he comprises not merely changes of termination, but modifications of the base, and those affecting the terminations by the insertion of certain augments.

*a.* The alterations of the terminations are not many, but the terminations themselves are referrible to two classes. They are, 1. the terminations of the tense, as specified in the scheme, p. 116; or they are, 2. those of the first præterite, as found in the same place.

*b.* The changes of the first class are confined to the elision of the **स्** combined with **त** or **च** (r. 190. *g*). The only change of the second class is the optional substitution of **उस्** for **अन्**, the termination of the third person plural.

*c.* But besides these forms, of which the first class may be regarded as regular, the tense is in different verbs inflected with various modifications of both classes, arising from prefixing certain augments to these terminations. To the terminations of the first class **इ** may be prefixed, either singly or with **स**, as **सि**; to those of the second class, in like manner, **अ** is prefixed, either singly or with the sibilant, as **स**.

*d.* When **इ** is prefixed alone to the terminations of the first class, the **स** of **सीस्** and **सीत्** of the second and third persons singular of the Parasmai-pada is rejected. In the other persons the dental sibilant is changed, of course, to the cerebral after **इ** (rule 29). We have then,

Parasmai-pada.			Ātmane-pada.		
इषं	इष्व	इष्म	इषि	इष्वहि	इष्महि
ईः	इष्टं	इष्ट	इष्टाः	इषायां	इध्वं or इद्वं
ईत्	इष्टां	इष्टुः	इष्ट	इष्टातां	इषत

In the Parasmai-pada only, **स्** may be prefixed to these terminations, making **सिषम्**, **सिष्व**, **सिष्म**; **सीः**, **सिष्टं**, **सिष्ट**; **सीत्**, **सिष्टां**, **सिष्टुः**.

*e.* The inflexions of the third præterite becoming those of

the first, the tense preserves an analogy 'throughout, and instead of inserting the augment इ, which cannot belong to the first præterite, inserts अ, which does belong to it in the first, fourth, sixth, and tenth conjugations. The terminations of the tense then become,

Parasmai-pada.			Ātmane-pada.		
अं	आव	आम	ए	आवहि	आमहि
अः	अतं	अत	अथाः	एथां	अध्वं
अत्	अतां	अन् or उः	अत	एतां	अन्त or अत

Here, agreeably to rules already specified, अ has become आ before व and म; the initial of अम्, अन्, अन्त has been rejected after the vowel augment; अ is dropped before उम्; and the आ of आतां and आथां, having been changed to इ, form ए with the augment अ; so does the इ of the first person singular.

f. Sometimes, but rarely, and only after a verb ending in a vowel, the augment अ is rejected in the Parasmai-pada, when the terminations of the first præterite are attached directly to the base. It is more usual, however, to prefix स् to them in both voices; making therefore,

Parasmai-pada.			Ātmane-pada.		
सम्	साव	साम	मि	स्वहि	स्महि
सः	सतं	सत	सथाः	साथां	सध्वं
सत्	सतां	सुः	सत	सातां	सन्त

Or, in order to have a convenient view of the whole at once, we may exhibit the scheme of the terminations together, both primitive and modified.

### First class.

1. Terminations of the third præterite, according to the regular scheme.

Parasmai-pada.			Ātmane-pada.		
Pers. Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. सम्	स्व	स्म	सि	स्वहि	स्महि
2. सीः	स्तं (तं)	स्त (त)	स्याः (याः)	साथां	ध्वं
3. सीत्	स्तां (तां)	सुः	स्त (त)	सातां	सत

2. Terminations of the scheme with इ prefixed, and the स् of the second and third pers. sing. Parasmai-pada omitted.

1. इप्	इप्	इप्	इप्	इप्	इप्
2. ईः	इष्टं	इष्ट	इष्टाः	इष्टायां	इष्ट्वं
3. ईत्	इष्टां	इष्टुः	इष्ट	इष्टातां	इष्टत

3. The same with स् prefixed : Parasmai-pada only.

1. सिप्	सिप्	सिप्
2. सीः	सिष्टं	सिष्ट
3. सीत्	सिष्टां	सिष्टुः

*Second class.*

1. Terminations of the first præterite, omitting the indicative letters : Parasmai-pada only.

1. अम्	व	म
2. स् (ः)	तं	त
3. त्	तां	अन् or उः

2. The same, and those of the Ātmane-pada, with अ prefixed, according to the usual forms.

1. अम्	आव	आम	ए	आवहि	आमहि
2. अः	अतं	अत	अथाः	एथां	अध्वं
3. अत्	अतां	अन् or उः	अत	एतां	अन्त or अत

3. The same terminations with स् prefixed, without the Guṇa changes of the Ātmane-pada.

1. सम्	साव	साम	सि	स्वहि	स्महि
2. सः	सतं	सत	सथाः	साथां	सध्वं
3. सत्	सतां	सुः	सत	सातां	सन्त

g. Modifications of the base. These are for the greater part of a special description, and will best be adverted to under each particular case. A few of the most general ones may be here inserted.

h. The indefinite præterite prefixes the temporal augment, whether it retains its own terminations, or adopts those of the first præterite ; as, या 'to go,' अयासीत् ; भू 'to be,' अभूत्.



Combined with a vowel, the Vṛiddhi substitute is taken ; as, ईद् 'to see,' ऐक्षिष्ट. In a few verbs, which take the terminations of the first præterite, the root is also doubled ; as, अश्नि 'to serve,' अश्निश्चियत्.

i. Before the terminations of the first class, or those which are its own, verbs having simple final vowels commonly substitute for them the Vṛiddhi element in the Parasmai-pada, and the Guṇa in the Ātmane-pada ; as, गी 'to take,' अनेपीत्, अनेष्ट ; धु 'to shake,' अधावीत्, अधोष्ट ; कृ 'to make,' अकामीत्. A short vowel is however sometimes unchanged before स्त, when (r. 190. g) the sibilant is dropped ; as, कृ, third pers. sing. Ātmane-pada, अकृत. A final च् is unchanged in the Ātmane-pada when the augment इ is not inserted. Verbs ending in diphthongs commonly change this to आ ; as, पो, 'to destroy,' makes अपासीत् or अपात्.

Of roots ending in consonants, those which take the augment इ, either with or without the sibilant, and have a medial अ, optionally substitute the Vṛiddhi आ in the Parasmai-pada ; but not if they end in म, य, ह, or a double consonant, or are distinguished by an Anubandha ए ; nor do the roots क्षण् and श्रस् admit of the alternative ; as, पठ्, 'to read,' makes अपाठीत् or अपठीत् ; but भ्रम् 'to wander,' अभ्रमीत् ; यम् 'to restrain,' अयंसीत्. If they end with र् or ल्, the vowel is invariably long ; as, चर् or चल् 'to go,' अचारीत्, अचालीत्. So it is in वद् 'to speak,' and व्रज् 'to go,' अवादीत्, अव्राजीत्. In the Ātmane-pada the change does not take place ; as, त्वर् 'to hasten,' अत्वरिष्ट.

j. Any other medial short vowel substitutes the Guṇa element in both voices, except in certain verbs. If the final is a double consonant, no change takes place, nor is a long vowel changed ; as, विद् 'to know,' अवेदीत् ; पुष्प् 'to flower,' अपुष्पीत् ; दीप् 'to shine,' अदीपिष्ट.

k. Of those which do not take the augment इ, and which are marked in lists of roots by the Anubandha औ, the medial vowel substitutes the Vṛiddhi element in the Parasmai-pada, before the proper inflexions of the tense ; as, यज् 'to worship,'



अयाक्षीत्; but not in the *Ātmane-pada*; as, मुच् 'to liberate,' अमुक्त; स of स्त being rejected (r. 190. g), and च becoming क before त (r. 191. c).

l. Before the terminations of the first präterite—and before which, it should be remembered, the augment इ cannot be inserted—verbs ending in vowels undergo the Guṇa change when the affix begins with अ; as, गृ, 'to go,' makes असरत्; when the augment अ is not inserted, they are unchanged; as, दा 'to give,' अदात्; and final diphthongs are changed to आ; so that धे, 'to drink,' makes अधात्. Medial short vowels are unchanged. The verbs that insert the sibilant before the terminations of the first präterite in the sense of the third, are those which end in श, ष, or ह, having any other penultimate than अ or आ. There are a few exceptions. The final sibilant or aspirate is changed to क before स (r. 191. e. k. l), making the compound क्ष; as, दिश् 'to shew,' अदिक्षत्; कृश् 'to be thin,' अकृक्षत्. Verbs of the fourth conjugation of the class पुषादि are inflected with the terminations of the first präterite in the *Parasmai-pada* with the augment अ, when the radical vowel is unaltered; as, पुष् 'to nourish,' अपुषत्. So are verbs of the class हुतादि of the first conjugation, अद्युतत्; and verbs distinguished by an Anubandha लृ; as, शक् 'to be able,' अशक्तत्. In the *Ātmane-pada* some of these verbs may be inflected with the terminations of the third präterite, prefixing इ, and may take the usual changes; as, द्युत्, 'to shine,' makes अद्योतिष्ट.

m. Verbs which have an Anubandha इर् are conjugated in the indefinite präterite with both classes of terminations; as, (चिदिर्) चिद्, 'to cut,' makes either अचैत्सीत् or अचिदत्.

n. Verbs having an Anubandha औ do not insert इ before the terminations of the third präterite; as, (रुधौ) रुध् 'to obstruct,' अरौत्सीत्, अरौद्वां, अरौत्सु; or *Ātmane-pada*, अरुद्ध, अरुत्सातां, अरुत्सत.

o. Verbs with an Anubandha ऊ optionally insert इ; as, (पिधू) पिध् 'to be perfect,' असैत्सीत्, असैद्वां, असैत्सु; or असेधीत्, असेधिषां, असेधिषु:.

*p.* All the verbs of the eighth conjugation, except कृ 'to do,' besides taking इ, and being inflected on the principle of cl. *d*, may dispense with the इ in the Ātmane-pada, before the terminations of the second and third persons singular; before which also they drop their own finals; as, तन् 'to stretch,' अतत, अतथा: (the स of त्त and स्यास् being rejected by cl. *b*.)

*q.* All verbs of the tenth conjugation, and causal verbs, are inflected with the terminations of the first präterite, with the augment अ. The root is doubled before them, according to rules to be given when treating of the causal präterite; thus चुर, 'to steal,' makes अचूचुरत्.

### *Of the augment इ.*

198. The insertion of this augment is not restricted to the cases in which it has already been pointed out in the second and third präterites, but is extended to the terminations beginning with consonants in the other tenses which are not comprised within those that take the conjugational distinctions, except the benedictive of the Parasmai-pada. The objects of the insertion and exception may be easily understood. In the former case it is intended to supply the place of the conjugational vowel; in the latter, the initial of the termination is the semivowel य, which may be united with a preceding consonant, and does not need the interposition of a vowel.

*a.* The augment इ does not form a long vowel with a preceding इ, nor does it ever take the Guña substitute: गी, 'to guide,' becoming निनी in the second präterite, makes, with इ prefixed to व, म, निन्यिव, निन्यिम.

*b.* Although, however enjoined in most cases, there are many exceptions to the insertion of this augment. In the two futures, the conditional, and the benedictive Ātmane-pada, as in the third präterite, इ is not inserted after verbs distinguished by an indicative औ; एभ-औ 'to begin,' एभा 'he will begin:' and it is optionally inserted in verbs having an indicative ऊ; as, पिधू, 'to be accomplished,' makes in the first

future **मेद्धा** or **रेधिता**. In the tenses now named, however, a more general prohibition to the insertion of **इ**, and which is not applicable to the präterites, is when the vowel of a verb has the grave accent. These verbs are specified as follows.

c. Monosyllabic verbs ending in vowels: except those ending in **ऊ** and **चू**, and except also **सु** 'to sneeze,' **ह्नु** 'to whet,' **डी** 'to fly,' **गु** 'to praise,' **यु** (2d conj.) 'to join,' **रु** 'to weep,' **वृ** 'to enclose,' **शी** 'to sleep,' **अि** 'to serve,' **अि** 'to increase,' **णु** 'to drop;' which verbs admit **इ**. Verbs ending in **चू** also insert **इ** before the terminations of the indefinite future.

d. The following verbs ending in consonants do not insert this prefix.

**अद** to eat.

**आप** to obtain.

**कृष** to attract. (1. 6.)

**क्रुध** to be angry.

**क्रुश** to cry aloud.

**क्षिप** to throw.

**सुद** to pound.

**सुध** to be hungry.

**खिद** to be distressed.

**गम** to go.

**घम** to eat.

**छिद** to cut.

**छुप** to touch.

**णम** to bow.

**णह** to tie.

**णिज** to cleanse.

**णुद** to send.

**तप** to inflame. (1. 4. 10.)

**तिप** to drop.

**तुद** to torment.

**तुप** to be satisfied.

**तृप** to be satisfied. (4.)

**त्यज** to abandon.

**त्विष** to shine.

**दंश** to bite.

**दह** to burn.

**दिश** to shew.

**दिह** to smear.

**दुष** to do wrong.

**दुह** to milk. (2.)

**दृष** to be proud.

**दृश** to see.

**द्विष** to hate.

**पच** to cook.

**पद** to go.

**पिप** to grind.

**पुष** to cherish. (4.)

**प्रच्छ** to ask.

**बध** to bind.

**बन्ध** to bind.

**भज** to serve.

**भन्न** to break.

**भिद** to break.

**भुज** to enjoy.

**भस्ज** to fry.

**मन** to think.

मस्ज् to merge.	वस to dwell. (1.)
मिह् to urine.	वह् to bear.
मुच् to be free.	विच् to differ.
मृश् to perceive.	विज् to differ.
यज् to sacrifice.	विद् to know. (4. 6. 7.)
यभ् to copulate.	विश् to enter.
यम to stop.	विप् to pervade. (1. 3. 9.)
युज् to join.	व्यध् to pierce.
युध् to fight.	शक् to be able. (5.)
रज्ज् to colour.	शद् to wither.
रभ् to begin.	शप् to vow.
रम to sport.	शिष् to hurt, to distinguish. (1. 7.)
राथ् to accomplish.	शुध् to be pure. (4.)
रिच् to purge.	शुष् to dry.
रिश् to hurt.	स्त्रिप् to embrace. (4.)
रुज् to be sick.	पज्ज् to embrace.
रुध् to obstruct.	पद् to wither.
रुश् to hurt.	पिच् to sprinkle.
रुह् to ascend.	पिध् to accomplish.
लभ् to acquire.	प्वज्ज् to embrace.
लिप् to smear.	प्वप् to sleep.
लिश् to lessen.	साथ् to accomplish.
लिह् to lick.	मृज् to abandon.
लुप् to disturb.	मृष् to creep.
वच् to speak.	स्कन्द् to go.
वप् to sow.	स्मृश् to touch.

The figures mark the conjugations in which the verbs are inflected without इ; in any others they may insert it. The same verb sometimes belongs to more than one conjugation, either with the same or with a different sense.

199. First future. The terminations of this tense undergo no other change than the substitution of Visarga for स, as तास्वः, तास्सः, and the change of त् to थ after an aspirated soft consonant (r. 190, f). The changes of the base are few and

simple. The final vowels इ, ई, उ, ऊ, अ, ए, substitute the Guña elements, ए, ओ, अर, whether the augment इ be inserted or not; as, जि 'to conquer,' जेता 'he will conquer:' if inserted, the first two are changed by the rules of Sandhi to अय्, अव्; as, शी 'to sleep,' शयिता 'he will sleep;' रु 'to cry,' रविता. A final ए and ऐ are changed to आ, and this vowel, as well as ओ, undergoes no change; as, दा 'to give,' दाता 'he will give;' धे 'to drink,' धाता; शो 'to sharpen,' शोता. The medial vowels इ, उ, अ, if followed by a single consonant, also substitute the Guña letters; as, पिच् 'to sprinkle,' सेक्ता; शुच् 'to be sad,' शोचिता; but अ is sometimes changed to र, as दृश् 'to see,' दृष्टा; long vowels are unchanged, as जीव् 'to live,' जीविता. The final consonants when not separated by the augment इ from the dental त, which is the initial of all the terminations of this tense, combine with it, according to rules already given: thus पच् makes पक्ता; गम्, गन्ता; रुध्, रोद्धा.

200. Indefinite future. The terminations of this tense differ from those of the present only by prefixing स्य; like them, they reject प, and substitute Visarga for a final स; as, स्यामि, स्यावः, स्यामः, &c. After any vowel, except अ or आ, the स becomes प; and after a consonant it takes such form as the rules of combination require.

a. The changes of the base are not numerous. A final vowel short or long, or a medial short vowel, the latter not being long by position, substitutes the Guña element, which before इ is changed to the form which the laws of combination require. Final consonants are also modified according to the same rules, and to others given above. A final palatal is changed before स to the hard guttural क, and the compound छ is formed; as, पच् 'to cook,' पक्ष्यति; शिजि 'to wash,' निक्ष्यति. After a final cerebral sibilant the same change takes place; as, दप् for दृश्, 'to see,' makes दृक्ष्यति; and a similar combination takes place after a final ह (r. 191, k): when the final is so changed, the initial is changed to its aspirate (r. 191, l); so दह, 'to burn,' makes धक्ष्यति; दुह 'to milk,' धोक्ष्यति.



201. Imperative. The terminations in the four conjugations ending in अ are,

आनि	आव	आम	रे	आवहे	आमहे
—	तं	त	स्व	इथां	ध्वं
तु	तां	नु	तां	इतां	नां

In the other conjugations the terminations of the second sing. Parasmai-pada are हि or धि, and in the third plural अन्तु or अतु. In the Ātmanē-pada they are आथां, आतां in the second and third persons dual, and अन्तां or अतां in the third plural. तात् is substituted for the second and third persons sing. in a benedictive sense; as, भवतात् 'may thou' or 'may he be.'

a. The changes of the base are conjugational, and analogous to those of the present.

202. Potential. The terminations may be those of the regular scheme, substituting Visarga for the final स; or they may be thus modified in the four conjugations ending in अ in the Parasmai-pada: 1. इयं, इव, इम; 2. इः, इतं, इत; 3. इत्, इतां, इयुः. These with the अ of the base make the initial ए; as, भवेयम्, भवेः, भवेत्. The ई of the Ātmanē-pada likewise forms ए with अ; as, एधेत्, एधेयातां. After the other conjugations the terminations of the scheme are unchanged; as, अद्यात्, जुहुयात्, आसीत्, आसीयातां, &c.

a. The changes of the base are conjugational.

203. Benedictive mood. The terminations are not liable to any other change than that of स् final to Visarga: इ may be inserted before those of the Ātmanē-pada, when स becomes घ.

a. The following are the principal changes to which the inflective base is subject in the Parasmai-pada, and when इ is not inserted in the Ātmanē-pada.

b. Of verbs ending in vowels, most of those which terminate in आ, either as a primitive or as derived from ए or ऐ, substitute ए in the Parasmai-pada; they are unchanged in the Ātmanē-pada; as, दा 'to give,' देयात्, दासीष्ट. Some change



it optionally before य; as, गै 'to sing,' गायत् or गेयात्. Those in which आ is preceded by a conjunct consonant, except ष्टा 'to stay,' do not change the आ; as, ध्वा 'to blow,' ध्वायात्. Those ending in इ or ई substitute ई in the Parasmai-pada, and the Guṇa letter ए in the Ātmane-pada; as, नी 'to take,' नीयात्, नेषीष्ट. Those ending in उ and ऊ substitute ऊ and ओ; as, श्रु 'to hear,' श्रूयात्; स्तु 'to praise,' स्तूयात्, स्तोषीष्ट. च short substitutes रि, and च्च long ईर, in the Parasmai-pada; as, कृ 'to make,' क्रियात्; तृ 'to cross,' तीर्यात्. Verbs ending in च्च, and beginning with a compound consonant, substitute the Guṇa अर् for their final; as, स्मृ 'to spread,' स्मर्यात्. In the Ātmane-pada the vowel is unchanged; as, कृ 'to make,' कृषीष्ट. A final ओ is unchanged; as, शो 'to wither,' शोयात्.

c. Verbs ending in consonants change their finals according to the rules of Sandhi, or others of an analogous application, only before the sibilants of the Ātmane-pada; nor do their preceding vowels undergo any alteration; as, छिद् 'to cut,' छिद्यात्, छिस्तीष्ट; पच् 'to cook,' पच्यात्, पक्षीष्ट. If the final be a compound, of which a nasal is the first member, it is rejected in the Parasmai-pada, as दंश् 'to bite,' दश्यात्; not in the Ātmane-pada, as स्खञ् 'to embrace,' स्खंदीष्ट; nor does this apply to roots inserting a nasal in consequence of an Anubhandha इ; as, नदि 'to rejoice,' नन्द्यात्.

d. Some verbs containing semivowels change them to their corresponding vowels in the Parasmai-pada; as, प्रच्छ् 'to ask,' पृच्छयात्; वच् 'to speak,' उच्यात्; वप् 'to sow,' उष्यात्; यञ् 'to worship,' इज्यात्; बह् 'to bear,' उह्यात्; वस् 'to dwell,' उष्यात्; वश् 'to subdue,' उश्यात्. There are a few verbs containing the semivowel व, and ending in ए, which admit of a similar modification, and reject the diphthong; as, वे 'to weave,' ऊयात्; व्ये 'to conceal,' वीयात्; and ह्वे 'to call,' हूयात्.

e. When इ is prefixed to the terminations of this tense in the Ātmane-pada, the changes of the base are analogous to those of the other tenses before the same augment.

204. Conditional mood. The terminations follow the analogy of those of the indefinite future (see p. 117).

a. The base prefixes the temporal augment, with the same modifications that occur in the first and third præterites: in all other respects it is analogous to the inflective base of the indefinite future; as, ind. fut. भविष्यति 'will be,' cond. अभविष्यत्; अत्स्यति 'will eat,' cond. आत्स्यत्.

## SECTION VI.

### *Formation of the Verb.*

205. From this general view of the formation of the tenses, we may now proceed to trace an entire verb through all its inflexions in the two active voices and in the passive voice. In following the example of Mr. Colebrooke, and offering भू, 'to be,' as an example, we select a verb of general usefulness, and frequent recurrence. भू is a verb of the first conjugation: it is properly confined to the Parasmai-pada, and in its character of a substantive verb cannot well admit of any other. With prepositions, however, it takes a transitive sense, and may then be both active and passive; as, अनुभवते 'he perceives;' अनुभूयते 'it is perceived.' We may, however, lay aside the preposition for the present, that the purpose for which the verb is exhibited, that of supplying a model of extensive application, may not be embarrassed by unnecessary complexity.

206. भू as a verb of the first conjugation changes its vowel to ओ before the sign of the conjugation अ. It changes it to ओ also before the augment इ, which it admits: and before अ and इ, ओ becomes अव्. The inflective base with the augments is therefore भव and भवि. In the second præterite व् is added to the radical vowel, and the verb being repeated, the base is बभूव्. In the third præterite in the Parasmai-pada the verb takes the terminations of the first præterite, without any antecedent vowel: in the Atmane-pada the tense retains its own proper terminations with the augment इ.

भू 'to be.'

Indicative mood.

Present tense, 'I am,' &amp;c.

Parasmai-pada.			Ātmane-pada.		
भवामि	भवावः	भवामः	भवे	भवावहे	भवामहे
भवसि	भवथः	भवथ	भवसे	भवेथे	भवध्वे
भवति	भवतः	भवन्ति	भवते	भवेते	भवन्ते

First præterite or imperfect, 'I was,' &amp;c.

अभवम्	अभवाव	अभवाम	अभवे	अभवावहि	अभवामहि
अभवः	अभवतं	अभवत	अभवथाः	अभवेथां	अभवध्वं
अभवत्	अभवतां	अभवन्	अभवत	अभवेतां	अभवन्त

Second præterite or perfect, 'I was or have been,' &amp;c.

वभूव	वभूविव	वभूविम	वभूवे	वभूविवहे	वभूविमहे
वभूविथ	वभूवथुः	वभूव	वभूविथे	वभूवाथे	वभूविध्वे (द्वे)
वभूव	वभूवतुः	वभूवुः	वभूवे	वभूवाते	वभूवरे

Third præter., indefinite, or aorist past, 'I was or had been,' &amp;c.

अभूवम्	अभूव	अभूम	अभविमि	अभविष्वहि	अभविष्महि
अभूः	अभूतं	अभूत	अभविष्ठाः	अभविषाथां	अभविध्वं (द्वं)
अभूत्	अभूतां	अभूवन्	अभविष्ट	अभविषातां	अभविषत

First or definite future, 'I will be,' &amp;c.

भवितास्मि	भवितास्वः	भवितास्मः	भविताहे	भवितास्वहे	भवितास्महे
भवितामि	भवितास्यः	भवितास्य	भवितासे	भवितासाथे	भविताध्वे
भविता	भवितारौ	भवितारः	भविता	भवितारौ	भवितारः

Second or indefinite future, 'I will or shall be,' &amp;c.

भविष्यामि	भविष्यावः	भविष्यामः	भविष्ये	भविष्यावहे	भविष्यामहे
भविष्यसि	भविष्यथः	भविष्यथ	भविष्यसे	भविष्येथे	भविष्यध्वे
भविष्यति	भविष्यतः	भविष्यन्ति	भविष्यते	भविष्येते	भविष्यन्ते

Imperative mood, 'May I be,' &amp;c.

भवानि	भवाव	भवाम	भवै	भवावहे	भवामहे
भव	भवतं	भवत	भवस्व	भवेथां	भवध्वं
भवतु	भवतां	भवन्तु	भवतां	भवेतां	भवन्तां

Potential or subjunctive mood, 'I may be,' &c.

भवेयं	भवेव	भवेम	भवेय	भवेवहि	भवेमहि
भवेः	भवेतं	भवेत	भवेयाः	भवेयायां	भवेध्वं
भवेत्	भवेतां	भवेयुः	भवेत	भवेयातां	भवेरन्

Benedictive or optative mood, 'I wish I may be,' &c.

भूयासम्	भूयास्व	भूयास्म	भविषीय	भविषीवहि	भविषीमहि
भूयाः	भूयास्तं	भूयास्त	भविषीष्टाः	भविषीयास्थां	भविषीध्वं (द्वं)
भूयात्	भूयास्तां	भूयासुः	भविषीष्ट	भविषीयास्तां	भविषीरन्

Conditional mood, 'I shall be, if,' &c.

अभविष्यम्	अभविष्याव	अभविष्याम	अभविष्ये	अभविष्यावहि	अभविष्यामहि
अभविष्यः	अभविष्यतं	अभविष्यत	अभविष्यथाः	अभविष्येथां	अभविष्यध्वं
अभविष्यत्	अभविष्यतां	अभविष्यन्	अभविष्यत	अभविष्येतां	अभविष्यन्त

### Passive voice.

207. In this voice **य** is prefixed to the terminations of the conjugational tenses in the *Ātmane-pada*, as in the first conjugation, or preceded by **अ**. Before **य** a final vowel is not susceptible of a Guṇa or Vṛiddhi change. In the non-conjugational tenses the passive follows the form of the active voice in the *Ātmane-pada*; but verbs ending in vowels may also take the Vṛiddhi change in all the tenses except the reduplicate präterite. In the third person singular of the third präterite **इ** is substituted for **स्त**; and before it the radical vowel is changed to Vṛiddhi, with exception of **बुध्** 'to know,' **जन्** 'to be born,' and **वध्** 'to kill,' which make **अबोधि** 'he was known,' **अजनि** 'he was born,' **अवधि** 'he was killed.'

208. Before the conjugational tenses, however, several verbs ending in vowels undergo special changes. Roots ending in **आ** commonly substitute **ई** for the final; as, **दा** 'to give,' **दीयते**; **पा** 'to drink,' **पीयते**; **स्था** 'to stand,' **स्थीयते**. **पा**, 'to nourish,' preserves **आ**, as **पायते**. **दरिद्रा**, 'to be poor,' drops its final, **दरिद्र्यते**. **इ** and **उ** are severally changed to the corresponding long vowels; as, **चि** 'to gather,' **चीयते**; **यु** 'to join,' **यूयते**. A long **ई** is unchanged, but **शी**, 'to sleep,' forms **शय्यते**. A final

चृ generally becomes रि, as कृ, 'to make,' क्रियते; but if preceded by a conjunct consonant, it adopts, in exception to the general rule, Guṇa, as स्मृ, 'to remember,' स्मर्यते. A final चृ, with some exceptions, becomes ईर, as दृ 'to tear,' दीर्यते. Diphthongs are changed to आ, and then follow the analogy of roots in आ, as सो, 'to destroy,' सीयते, &c. It is unnecessary to multiply examples, as the type of the passive voice is included in the paradigms given in the following pages. The following is the verb भू in the passive voice.

## Present tense.

भूये	भूयावहे	भूयामहे
भूयसे	भूयेथे	भूयध्वे
भूयते	भूयेते	भूयन्ते

## First præterite.

अभूये	अभूयावहि	अभूयामहि
अभूयथाः	अभूयेथां	अभूयध्वं
अभूयत	अभूयेतां	अभूयन्त

## Second præterite.

वभूवे	वभूविवहे	वभूविमहे
वभूविषे	वभूवाथे	वभूविध्वे
वभूये	वभूवाते	वभूविरे

## Third præterite.

अभवि- or अभविषि	अभवि- or अभविष्वहि	अभवि- or अभविष्वहि
अभवि- or अभविष्ठाः	अभवि- or अभविष्ठायां	अभवि- or अभविध्वं
अभवि	अभवि- or अभविष्ठातां	अभवि- or अभविष्यत

## First future.

भवि- or भाविताहे	भवि- or भावितास्वहे	भवि- or भावितास्महे
भवि- or भावितासे	भवि- or भावितासाथे	भवि- or भाविताध्वे
भवि- or भाविता	भवि- or भावितातौ	भवि- or भावितारः

## Second future.

भवि- or भाविष्ये	भवि- or भाविष्यावहे	भवि- or भाविष्यामहे
भवि- or भाविष्यसे	भवि- or भाविष्येथे	भवि- or भाविष्यध्वे
भवि- or भाविष्यते	भवि- or भाविष्येते	भवि- or भाविष्यन्ते

## Imperative.

भूये	भूयावहै	भूयामहे
भूयस्व	भूयेथां	भूयध्वं
भूयतां	भूयेतां	भूयन्तां

## Potential.

भूयेय	भूयेवहि	भूयेमहि
भूयेथाः	भूयेयाथां	भूयेध्वं
भूयेत	भूयेयातां	भूयेरन्

## Benedictive.

भवि- or भाविषीय	भवि- or भाविषीवहि	भवि- or भाविषीमहि
भवि- or भाविषीष्टाः	भवि- or भाविषीयाथां	भवि- or भाविषीध्वं
भवि- or भाविषीष्ट	भवि- or भाविषीयास्तां	भवि- or भाविषीरन्

## Conditional.

अभवि- or अभाविष्ये	अभवि- or अभाविष्यावहि	अभवि- or अभाविष्यामहि
अभवि- or अभाविष्यथाः	अभवि- or अभाविष्येथां	अभवि- or अभाविष्यध्वं
अभवि- or अभाविष्यत	अभवि- or अभाविष्येतां	अभवि- or अभाविष्यन्त

## SECTION VII.

*Derivative Verbs.*

209. Before proceeding to any detail of individual verbs, it is desirable that some notion should be entertained of those secondary or derivative forms of which the simple verb admits. Some of these might perhaps be more correctly designated as moods; for causality, desire, frequency, or intensity, are but different modes or conditions of the same action; and the modifications by which they are expressed are no more to be regarded as distinct verbs because they take all the tenses of the simple verb, than are the moods of the Greek verb, of which the same circumstance may be predicated. As however the derivative forms have been hitherto given separately, and as their annexation to the simple verb as moods would present to the learner a rather formidable array of verbal inflexion, the distinct explanation of them may be here also observed.



*Causals.*

210. All verbs admit of a modification implying causality, as causing to be, to do, &c. In the language of the original grammarians, **णिच्** is added to the verb; that is, the vowel **इ**, which is convertible to **ए**, and becomes **अय्** before a vowel; the **ण** in the affix indicates the substitution of the Vṛiddhi element for the radical vowel; **भू** therefore becomes **भौ**, which with **इ** makes **भावि**, or before a vowel **भावय्**.

a. The causal verb may be conjugated with the terminations of either voice; with those of the Parasmai-pada when it is strictly transitive; with the Ātmane-pada when it is reflective, or when the consequence of the action reverts to the causer or instigator. **अ** is inserted before the terminations in the conjugational tenses, and **इ** in the non-conjugational; except in the third präterite, which takes the terminations of the first präterite. The second präterite is formed with the auxiliary verbs **वृ**, **भू**, **अस्**.

b. Verbs ending in **आ**, whether primitive or derived from the change of a final diphthong to **आ**, insert **य**, **ल**, or **प**, before the causal augment; as, **पा** 'to drink,' **पाययति** 'he causes to drink;' **पा** 'to preserve,' **पालयति** 'he causes to preserve;' **ज्ञा** 'to know,' **ज्ञापयति** 'he causes to know,' 'he teaches.' In some instances the radical vowel is optionally made short; as, **ज्ञा** 'to sharpen' or 'kill,' **ज्ञापयति** or **ज्ञपयति** 'he causes to kill;' **णा** 'to bathe,' **स्नापयति** or **स्नपयति** 'he causes to bathe.'

c. Roots ending in **इ** or **ई** when substituting the Vṛiddhi element **ऐ** change the latter, of course, before the vowel of the causal form to **आय्**; as, **चि** 'to collect,' **चाययति** 'he causes to collect:' but **य** is sometimes replaced by **प**, and the vowel in both cases made optionally short; so that **चि** makes also **चापयति**, **चययति**, or **चपयति**. Roots ending with **ई** sometimes either change the radical to the Guṇa element, or preserve it unchanged, interposing a consonant before the causal augment; as, **ही** 'to be ashamed,' **ह्रेपयति**; **प्री** 'to be pleased,' **प्रीणयति** or

प्रीययति. Roots ending in उ, झ, च्, and च्, mostly change their finals to the Vriddhi substitutes.

d. Roots ending in consonants usually change a medial अ to आ; and इ, उ and च् to ए, ओ and अर्. Long vowels are unchanged. There are exceptions, as in the class of roots called घटादि or घट् 'to endeavour,' with other verbs of the first conjugation, which do not make the vowel long, as घट्, घटयति. Of roots ending in स, some do and some do not make the vowel long; as, गम् 'to go,' गमयति; कम् 'to wish,' कामयति. हन्, 'to kill,' substitutes घात; as, घातयति 'he causes to kill.' रुह्, 'to ascend,' optionally substitutes प for the final; as, रोहयति or रोपयति 'he causes to ascend or grow,' 'he plants.'

e. These general rules for the modification of the base are applicable to all the tenses except the benedictive in the Parasmai-pada, and the third präterite. In the former the causal augment is rejected, although the vowel of the base undergoes the change to which it is liable in this form, as भू becomes भाव्यात्. In the third präterite, which takes the terminations of the first, and the conjugational augment अ before them, the root undergoes reduplication, with some peculiar modifications of the radical vowel. With very few exceptions the causal augment is rejected; as, याच्, 'to ask,' makes अययाचत्, not अययाचयत्. In general the radical vowel, if long, is made short; as, प्री 'to please,' अप्रीप्रिणत् 'he caused to please;' धू 'to shake,' अधूधुनत् 'he caused to shake.' There are some exceptions, as in the instance of याच्; so also शास्, 'to govern,' makes अशशासत्. Some verbs take both forms; as, भाष् 'to speak,' अविभापत् or अविभयत् 'he caused to speak.'

f. In doubling the root before the third präterite of the causal, the general rules are mostly to be observed (see p. 125); but there are also some peculiarities.

g. If the verb consists of a vowel followed by a consonant, the first member of the reduplication is the entire root, with the vowel modified by prefixing the augment आ; to this, इ is added, with the radical consonant; as, अट् 'to go,' आटिटत् 'he

sent,' or 'caused to go;' इल् 'to worship,' ऐलिलत् 'he caused to worship.'

*h.* If the verb begin with a consonant, the reduplicated consonant will conform to preceding rules (r. 194. *d* to *g*). The reduplicate vowel will be अ, इ, or उ.

*i.* अ is repeated for a radical अ prosodially long; as, लम्, 'to obtain,' makes अललम्भत् 'he caused to obtain;' and for अ when it is preceded by a double consonant; as, मद् 'to trample,' अममदत् 'he caused to trample:' for आ medial, which is preserved in the inflexion; as, शाम् 'to govern,' अशशामत्; and for च् and च्च in some verbs; as, वृत् 'to be,' अववर्त्तत् 'he caused to be;' दृ 'to tear,' अददरत् 'he caused to tear.'

*j.* इ, becoming ई before a single consonant followed in its inflected form by a short vowel, and remaining unchanged before a double consonant, or before a single consonant if followed in its inflected form by a long vowel, is repeated—

1. for अ or आ when not followed by a double consonant; as, पच् 'to cook,' अपीपचत्; क्षा 'to shake,' अचिक्षपत्; स्था 'to stand,' अतिष्ठिपत् 'he caused to stand:' 2. for इ, ई, ए, ऐ; as, जि 'to conquer,' अजीजपत्; वेष्ट 'to surround,' अविवेष्टत्: 3. for उ or ऊ preceded by ज, a labial, or a semivowel; as, जु 'to make haste,' अजीजवत् 'he caused to make haste;' भू 'to be,' अवीभवत् 'he caused to be;' लू 'to cut,' अलीलवत्: 4. optionally for उ or ऊ preceded by the same consonants in composition with others; as, श्रु 'to hear,' अशिश्रवत् or अशुश्रवत्: 5. for च्, when that does not substitute अर्; as, वृत् 'to be,' अवीवृत्तत्, otherwise अववर्त्तत्; or in some cases where it does take गुण; as, कृ 'to make,' अचीकरत् 'he caused to make.'

*k.* उ, liable to be changed to ऊ by the same circumstances which require the alteration of इ to ई, is repeated for उ, ऊ, ओ, औ; as, रुह् 'to grow,' अरुरुहत् 'he caused to grow,' 'he raised;' दौक् 'to seek,' अदुदौकत् 'he caused to seek;' ध्वप् 'to sleep,' असूपुपत् 'he caused to sleep.'

*l.* Some of the forms of this tense are apparently anomalous, although they arise out of previous rules: thus इ 'to go,' with

अधि prefixed, 'to read,' makes अध्यापिप् or अध्यजीगप् 'he taught' or 'caused to read;' घ्रा 'to smell,' अजिघ्रिप् or अजिघ्रपप् 'he caused to smell;' हन् 'to kill,' अजीघनत्; and पा 'to drink,' अपीयत् 'he caused to drink.'

*m.* It is not necessary, either in the case of causal derivatives or those about to be described, to multiply examples under their several rules. In the succeeding pages paradigms will be given of many of the most useful verbs, and these will include examples of their derivative verbal inflexions.

### *Desideratives.*

211. When the agent wishes, intends, or expects to do the action, or be in the condition, which the verb imports, स, technically called सन्, is added to the root. The अ is rejected before the terminations of the non-conjugational tenses. The root undergoes reduplication, and is conjugated in the same voice in which the primitive is conjugated.

*a.* Before सन् the augment इ is very commonly prefixed. Its exclusion occurs for the most part after those roots which do not take the same augment before the non-conjugational tenses (see p. 136). This does not prevent the use of the augment before the personal terminations in those tenses in which it is enjoined in all derivative verbs. After इ the स of सन् is changed to ष.

*b.* The reduplication of the radical syllable follows the rules affecting consonants (r. 194, *d* to *g*). There are some peculiarities in regard to the vowels; इ being usually substituted for a radical medial or final अ, आ, इ, ई, ऊ, औ, ए, ऐ; and उ for उ, ऊ, ओ, औ. When the root begins with a vowel, the reduplication is the radical syllable itself, followed by the final consonant with इ prefixed; as, अश् 'to eat,' अशिशिष् 'to wish to eat.' Very commonly, however, there is no reduplication, but the initial letter or the whole syllable is changed; as, आप् 'to obtain,' ईप् 'to wish to obtain;' च्छ् 'to increase,' ईर्त् 'to wish

to increase,' &c. The same occurs with verbs beginning with consonants; as, दा 'to give,' दित्स्, दित्सति 'he wishes to give;' मि 'to scatter,' and मी 'to kill,' मित्स्, मित्सति 'he wishes to scatter' or 'kill;' शक् 'to be able,' शिद्य्, as शिद्यति 'he wishes to be able,' 'he learns;' लभ् 'to obtain,' लिप्स्, as लिप्सति 'he desires to obtain;' पद् 'to go,' पित्सते 'he wishes to go;' पत् 'to fall,' पित्सति 'he expects to fall,' &c.

c. Besides the changes to which the radical vowels are subject in the syllable of reduplication, they are occasionally subject to the same or similar changes in the radical syllable also. When इ is not prefixed to सन्, a radical short इ and उ become long; as, जि, 'to conquer,' makes जिगीषति; यु 'to join,' युयूषति. The long vowels remain for the most part unaltered; as, ज्ञा 'to know,' जिज्ञासति 'he wishes to know;' भू 'to be,' बुभूषति 'he wishes to be.' च् and च् are commonly changed to ईर्; as, कृ 'to make,' चिकीर्षति 'he wishes to make;' but when preceded by a labial, the substitute is ऊर्; as, मृ, 'to die,' makes मुमूर्षति 'he wishes to die.'

d. When इ is prefixed to सन्, a final आ may be dropped; as, दरिद्रा 'to be poor,' दरिद्रिषति; otherwise दरिद्रासति. Other final vowels may substitute the Guṇa or Vṛiddhi elements, changed before इ agreeably to the rules of Sandhi. Thus अि, 'to serve,' makes शिश्रिषति; otherwise शिश्रीषति. इ, 'to go,' substitutes गम्, which takes इ, and makes जिगमिषति; but not if अधि be prefixed, as अधिजिगांसते. पू, 'to purify,' substitutes इ for its radical, which becomes the Guṇa ए, and by Sandhi अय् before the augment पिपयिषति. ऊर्णु, 'to cover,' takes different forms, ऊर्णुनुविषति, ऊर्णुनविषति, or ऊर्णुनूपति. Those verbs in च् or च् which prefix इ to स, change the radical letter to र; as, च् 'to go,' अरिषति 'he wishes to go.' तृ 'to cross,' with इ, is तितरिषति; without it, तितीर्षति.

e. Most roots ending with consonants prefix इ to सन्. When they do not, the finals combine with the sibilant, agreeably to the laws of Sandhi; as, पच् 'to cook,' पिपद्य् 'to wish to cook,' पिपद्यति; पठ्, which takes इ, makes पिपठिषति 'he wishes to



read.' तन् 'to spread,' and षन् 'to serve,' take both forms ; as, तितांसति or तितानिषति, सिसांसति or सिसनिषति.

f. Verbs having a medial इ, ई, उ, ऊ, when इ is prefixed to स, optionally substitute the Guṇa letter ; as, रुच् 'to please,' रुरुचिषति or रुरोचिषति. There are a few exceptions ; as, रुद् 'to weep,' रुरुदिषति. When the final is च, it is changed to उ, when इ is not inserted ; so दिव्, 'to play,' makes दिदूषति, दिदिषति, or दिदेदिषति 'he wishes to play.' A medial च्च or च्च is usually changed to च्च when इ is inserted, but remains unchanged when it is not ; as, नृत्, 'to dance,' makes either निनर्त्तिषति or निनृत्सति.

g. Some verbs take the form of the desiderative, although they have the meaning only of the simple verb ; as, गुप् 'to blame,' जुगुप्सते 'he blames ;' कित् 'to cure,' चिकित्सति 'he cures ;' मान् 'to investigate,' मीमांसते ; and a few others.

### *Frequentatives.*

212. When repetition or intensity of the action or condition is signified, य्, technically called यङ्, is added to the verb. The nasal ङ intimates that it is to be conjugated in the Atmane-pada only. The root is doubled. Again, it is said that the affix is rejected ; when य् is not inserted, although the verb retains the reduplication. In that case the frequentative form may, according to some authorities, be conjugated in either voice, although others restrict it to the Parasmai-pada.

a. Verbs implying motion take the frequentative form in the sense of tortuous motion, and some others in an ill sense of the verb. With some exceptions, the frequentative form is restricted to verbs consisting of a single syllable beginning with a consonant.

b. When conjugated with य्, the verb follows the model of verbs of the first conjugation ; that is, it inserts अ before the terminations of the four conjugational tenses. When य् has been rejected, it follows that of verbs of the second conjugation, or is inflected without the intermediate vowel अ.



*Frequentatives inserting य्.*

213. In the reduplication initial consonants are repeated, agreeably to general rules (r. 194. *d* to *g*). A verb beginning with a vowel repeats the whole, and makes the vowel of the primitive syllable, if short, long; as, अट् 'to wander,' अटाट्यते 'he wanders much.' A monosyllabic vowel is changed to its Guña representative in both syllables; as, अच् 'to go,' अराच्यते 'he goes often.'

a. A medial अ or आ is represented in the reduplicate syllable by आ; as, पच् 'to cook,' पापच्यते; याच् 'to ask,' यायाच्यते. If a root with a medial अ ends in a nasal, the nasal is repeated; as, गम् 'to go,' जङ्गम्यते 'he goes frequently' or 'crookedly.' Some follow different forms; as, जन्, 'to be born,' makes either जञ्जयते or जाजायते; and हन् 'to kill,' जंहयते, जह्वयते, or जेष्ठीयते. Some verbs insert a nasal in the reduplicate syllable; as, जल् 'to speak,' जञ्जल्पते 'he talks much.' Some with a nasal in the primitive, retain it only in the reduplication; as, दंश् 'to bite,' दन्दश्यते 'he bites much:' and verbs ending in य, ल, व, insert a nasal optionally; as, चल 'to go,' चंचल्यते or चाचल्यते 'he goes crookedly' or 'repeatedly;' फल्, 'to bear fruit,' has only one form, पंफल्यते. The verb च्, 'to go,' also inserts a nasal, चचूर्च्यते. Some verbs, having a medial अ, require अनी to be placed after the reduplicated consonant, and if they have nasals, drop them; as, पद् 'to go,' पनीपद्यते; or थ्रस् 'to fall,' शनीथ्रस्यते.

b. The simple vowels इ, ई, उ, ऊ, अच्, अच्, final or medial, and whether radical or derived from the changes to which a radical vowel or diphthong is subject in this form, substitute the Guña letter in the reduplication; as, विद् 'to know,' वेविद्यते; भू 'to be,' बोभूयते. दा 'to give,' becoming दी, makes देदीयते; and गै 'to sing,' first changed to गा, makes गी, and then जेगीयते. The vowel ई is put after the Guña substitute of अच्; as, नृत् 'to dance,' नरीनृत्यते.

c. The radical syllable is also subject to various modifica-

tions, affecting chiefly the vowels. A final आ, whether primitive or substituted for a final diphthong, is changed to ई; as, दा 'to give,' देदीयते. इ and उ, when final, are made long; and if long, are unchanged; as, चि 'to gather,' चेचीयते; कु 'to coo,' चोकूयते or कोकूयते. चृ preceded by a single consonant is changed to री; as, कृ, 'to make,' becomes चेक्रीयते 'he makes' or 'does incessantly.' If the initial is a double consonant, the vowel is changed to अर्; as, स्मृ, 'to remember,' makes मास्मर्यते. When medials, the radical vowels are for the most part unchanged.

d. Some verbs containing semivowels combined with consonants change them, and the vowels following them, to their analogous vowels: thus च्ये, 'to cover,' becomes वी; as, वेचीयते 'he hides repeatedly:' च्चि, 'to increase,' becomes शु, and makes शोशुयते 'he increases constantly:' स्वप्, 'to sleep,' becomes सुप्; as, सोपुष्यते 'he sleeps frequently' or 'soundly:' स्यम्, 'to make a noise,' becomes सिम्; as, सेषिम्यते 'he makes a great noise:' गृ, 'to swallow,' becomes गिर्, and again changes र to ल; as, जेगित्यते 'he swallows voraciously.' In others, the changes are arbitrary; as, चर, 'to go,' changes its अ to ऊ: and फल, 'to bear fruit,' changes it to उ; as, चञ्चूर्यते, पंफुल्यते.

### *Frequentatives rejecting य्.*

214. The rules regarding reduplication are generally the same for this as for the preceding form of the frequentative verb.

a. The vowel of the reduplicate syllable is the Guṇa equivalent of that of the base; or ए for इ, ई; ओ for उ, ऊ; अर् for चृ, चू. The vowel इ or ई may be optionally subjoined to अर्; thus कृ, 'to make,' in its reduplication becomes चरीकृ, चरिकृ, or चर्कृ; चृ, 'to go,' becomes अर्चृ or अरिचृ. The final चृ of गृ 'to swallow,' and तृ 'to cross,' becomes आ; as, जागृ, तातृ. The changes of medial vowels, and the rules affecting the insertion or ejection of a nasal in the reduplicate syllable, are the same as those of the preceding class of frequentatives.

*b.* As being inflected in the second conjugation, no vowel is interposed between the terminations and the base: दा, 'to give,' therefore makes दादाति, and पच 'to cook,' पापचि, in the third pers. sing. present tense. Optionally, however, ई may be prefixed to terminations containing a mute प्, and beginning with a consonant. Before the same terminations a final, and if short a medial vowel undergoes the usual Guña substitution; and when ई is inserted, the final combines with it, according to the rules of Sandhi; as, शी 'to sleep,' शेशेति or शेशयीति; and भू 'to be,' बोभेति or बोभवीति.

*c.* Verbs ending in आ change the final to ई before the terminations of the conjugational tenses beginning with consonants not having a mute प्; as, हा 'to abandon,' जाहीवः, जाहीमः; but दा 'to give,' and धा 'to have,' before the same, drop their final vowel, as दाडः, दान्नः. Before terminations containing प् the change is optional, as जाहाति or जाहेति; ई being changed to its Guña equivalent. Before vowels the final is dropped, as, third pers. plur. जाहति, दादति; the nasal being rejected after a reduplicate (r. 190. *d*). Before य the final is optionally changed to ए, as जाहायात् or जाहेयात्. ध्मा and घ्रा change the final to ई, and are inflected like verbs ending with ई.

*d.* The changes of इ, ई, उ, ऊ, ऋ, ॠ, when final, are analogous to those to which they are subject in conjugational inflexion. Before those terminations which reject प्, they substitute the Guña letters ए, ओ, अर्, which undergo the usual changes before vowels. Before a termination beginning with a vowel, and not containing a mute प्, they are changed according to the rules of Sandhi, or in some cases इ ई make इय्, and उ ऊ become उव्, before such a vowel. Before similar terminations beginning with consonants they are unchanged. In like manner medial short vowels are changed to Guña vowels before the terminations rejecting प्.

*e.* There are some special modifications, which will be noticed in the paradigms. We may now give the continuation of भू in its derivative modifications.

Causal form of भू 'to be : ' भावि 'to cause to be.'

Present tense, 'I cause to be,' &c.

Parasmai-pada.			Ātmane-pada.		
भावयामि	भावयावः	भावयामः	भावये	भावयावहे	भावयामहे
भावयसि	भावयथः	भावयथ	भावयसे	भावयेथे	भावयध्वे
भावयति	भावयतः	भावयन्ति	भावयते	भावयेते	भावयन्ते

First præterite, 'I caused to be,' &c.

अभावयम्	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयामहि
अभावयः	अभावयतं	अभावयत	अभावयथाः	अभावयेथां	अभावयध्वं
अभावयत्	अभावयतां	अभावयन्	अभावयत	अभावयेतां	अभावयन्त

Second præterite, 'I have caused to be,' &c.

भावयाञ्चकार	भावयाञ्चकृव	भावयाञ्चकृम	भावयाञ्चक्रे	भावयाञ्चकृवहे	भावयाञ्चकृमहे
भावयाञ्चकृष्ये	भावयाञ्चकृषुः	भावयाञ्चकृष्व	भावयाञ्चकृष्ये	भावयाञ्चकृष्ये	भावयाञ्चकृष्वे
भावयाञ्चकार	भावयाञ्चक्रुः	भावयाञ्चक्रुः	भावयाञ्चक्रे	भावयाञ्चक्राते	भावयाञ्चक्रिरे

Third præterite, 'I had caused to be,' &c.

अवीभवम्	अवीभवाव	अवीभवाम	अवीभवे	अवीभवावहि	अवीभवामहि
अवीभवः	अवीभवतं	अवीभवत	अवीभवथाः	अवीभवेथां	अवीभवध्वं
अवीभवत्	अवीभवतां	अवीभवन्	अवीभवत	अवीभवेतां	अवीभवन्त

First future, 'I will cause to be,' &c.

भावयितास्मि	भावयितास्वः	भावयितास्मः	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्यः	भावयितास्य	भावयितासे	भावयितासाथे	भावयिताध्वे
भावयिता	भावयितारौ	भावयितारः	भावयिता	भावयितारौ	भावयितारः

Second future, 'I shall or will cause to be,' &c.

भावयिष्यामि	भावयिष्यावः	भावयिष्यामः	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यथः	भावयिष्यथ	भावयिष्यसे	भावयिष्येथे	भावयिष्यध्वे
भावयिष्यति	भावयिष्यतः	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

Imperative, 'May I cause to be,' &c.

भावयानि	भावयाव	भावयाम	भावयै	भावयावहे	भावयामहे
भावय	भावयतं	भावयत	भावयस्व	भावयेथां	भावयध्वं
भावयतु	भावयतां	भावयन्तु	भावयतां	भावयेतां	भावयन्तां

Potential, 'I may cause to be,' &c.

भावयेयं	भावयेव	भावयेम	भावयेय	भावयेवहि	भावयेमहि
भावयेः	भावयेतं	भावयेत	भावयेषाः	भावयेषायां	भावयेध्वं
भावयेत्	भावयेतां	भावयेयुः	भवयेत	भावयेयातां	भावयेरन्

Benedictive or optative, 'I pray I may cause to be,' &c.

भाव्यासम्	भाव्यास्व	भाव्यास्म	भावयिषीय	भावयिषीवहि	भावयिषीमहि
भाव्याः	भाव्यास्तं	भाव्यास्त	भावयिषीष्टाः	भावयिषीयास्यां	भावयिषीध्वं
भाव्यात्	भाव्यास्तां	भाव्यासुः	भावयिषीष्ट	भावयिषीयास्तां	भावयिषीरन्

Conditional, 'I shall cause to be, if,' &c.

अभावयिष्यम्	अभावयिष्याव	अभावयिष्याम	अभावयिष्ये	अभावयिष्यावहि	अभावयिष्यामहि
अभावयिष्यः	अभावयिष्यतं	अभावयिष्यत	अभावयिष्यथाः	अभावयिष्येयां	अभावयिष्यध्वं
अभावयिष्यत्	अभावयिष्यतां	अभावयिष्यन्	अभावयिष्यत	अभावयिष्येतां	अभावयिष्यन्त

Desiderative form of भू 'to be:' वुभूप् 'to wish to be.'

Present tense, 'I wish to be,' &c.

Parasmai-pada.			Ātmane-pada.		
वुभूषामि	वुभूषावः	वुभूषामः	वुभूषे	वुभूषावहे	वुभूषामहे
वुभूषसि	वुभूषथः	वुभूषथ	वुभूषसे	वुभूषेथे	वुभूषध्वे
वुभूषति	वुभूषतः	वुभूषन्ति	वुभूषते	वुभूषेते	वुभूषन्ते

First præterite, 'I wished to be,' &c.

अवुभूषम्	अवुभूषाव	अवुभूषाम	अवुभूषे	अवुभूषावहि	अवुभूषामहि
अवुभूषः	अवुभूषतं	अवुभूषत	अवुभूषथाः	अवुभूषेयां	अवुभूषध्वं
अवुभूषत्	अवुभूषतां	अवुभूषन्	अवुभूषत	अवुभूषेतां	अवुभूषन्त

Second præterite, 'I have wished to be,' &c.

वुभूषाञ्चकार or -चक्र	वुभूषाञ्चकृव	वुभूषाञ्चकृम	वुभूषाञ्चक्रे	वुभूषाञ्चकृवहे	वुभूषाञ्चकृमहे
वुभूषाञ्चकथ्य	वुभूषाञ्चक्रथुः	वुभूषाञ्चक्र	वुभूषाञ्चकृपे	वुभूषाञ्चक्राथे	वुभूषाञ्चकृद्वे
वुभूषाञ्चकार	वुभूषाञ्चक्रतुः	वुभूषाञ्चक्रुः	वुभूषाञ्चक्रे	वुभूषाञ्चक्राते	वुभूषाञ्चक्रिरे

Third præterite, 'I had wished to be,' &c.

अवुभूषिषम्	अवुभूषिष्य	अवुभूषिष्य	अवुभूषिषि	अवुभूषिष्वहि	अवुभूषिष्यमहि
अवुभूषीः	अवुभूषिष्टं	अवुभूषिष्ट	अवुभूषिष्टाः	अवुभूषिष्यायां	अवुभूषिष्ट्वं
अवुभूषीत्	अवुभूषिष्टां	अवुभूषिषुः	अवुभूषिष्ट	अवुभूषिष्यातां	अवुभूषिषत



First future, 'I will wish to be,' &c.

बुभूषितास्मि	बुभूषितास्वः	बुभूषितास्मः	बुभूषिताहे	बुभूषितास्वहे	बुभूषितास्महे
बुभूषितासि	बुभूषितास्यः	बुभूषितास्य	बुभूषितासे	बुभूषितासाये	बुभूषिताध्वे
बुभूषिता	बुभूषितारौ	बुभूषितारः	बुभूषिता	बुभूषितारौ	बुभूषितारः

Second future, 'I will or shall wish to be,' &c.

बुभूषिष्यामि	बुभूषिष्यावः	बुभूषिष्यामः	बुभूषिष्ये	बुभूषिष्यावहे	बुभूषिष्यामहे
बुभूषिष्यसि	बुभूषिष्यथः	बुभूषिष्यथ	बुभूषिष्यसे	बुभूषिष्येथे	बुभूषिष्यध्वे
बुभूषिष्यति	बुभूषिष्यतः	बुभूषिष्यन्ति	बुभूषिष्यते	बुभूषिष्येते	बुभूषिष्यन्ते

Imperative, 'May I wish to be,' &c.

बुभूषानि	बुभूषाव	बुभूषाम	बुभूषै	बुभूषावहै	बुभूषामहै
बुभूष	बुभूषतं	बुभूषत	बुभूषस्व	बुभूषेथां	बुभूषध्वं
बुभूषतु	बुभूषतां	बुभूषन्तु	बुभूषतां	बुभूषेतां	बुभूषन्तां

Potential, 'I may wish to be,' &c.

बुभूषेयं	बुभूषेव	बुभूषेम	बुभूषेय	बुभूषेवहि	बुभूषेमहि
बुभूषेः	बुभूषेतं	बुभूषेत	बुभूषेथाः	बुभूषेयाथां	बुभूषेध्वं
बुभूषेत्	बुभूषेतां	बुभूषेयुः	बुभूषेत	बुभूषेयातां	बुभूषेरन्

Benedictive, 'I pray I may wish to be,' &c.

बुभूष्यासम्	बुभूष्यास्व	बुभूष्यास्म	बुभूषिषीय	बुभूषिषीवहि	बुभूषिषीमहि
बुभूष्याः	बुभूष्यास्तं	बुभूष्यास्त	बुभूषिषीष्टाः	बुभूषिषीयास्थां	बुभूषिषीध्वं
बुभूष्यात्	बुभूष्यास्तां	बुभूष्यासुः	बुभूषिषीष्ट	बुभूषिषीयास्तां	बुभूषिषीरन्

Conditional, 'I shall wish to be, if,' &c.

अबुभूषिष्यम्	अबुभूषिष्याव	अबुभूषिष्याम	अबुभूषिष्ये	अबुभूषिष्यावहि	अबुभूषिष्यामहि
अबुभूषिष्यः	अबुभूषिष्यतं	अबुभूषिष्यत	अबुभूषिष्यथाः	अबुभूषिष्येथां	अबुभूषिष्यध्वं
अबुभूषिष्यत्	अबुभूषिष्यतां	अबुभूषिष्यन्	अबुभूषिष्यत	अबुभूषिष्येतां	अबुभूषिष्यन्त

Frequentative form of भू 'to be,' with the affix यङ्; बोभूय् 'to be repeatedly;' conjugated in the Ātmane-pada only.

Present tense, 'I am repeatedly,' &c.

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयसे	बोभूयेथे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते



First præterite, 'I was frequently,' &c.

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूयथाः	अबोभूयेथां	अबोभूयध्वं
अबोभूयत	अबोभूयेतां	अबोभूयन्त

Second præterite, 'I have been frequently,' &c.

बोभूयाच्चक्रे	बोभूयाच्चकृवहे	बोभूयाच्चकृमहे
बोभूयाच्चकृषे	बोभूयाच्चक्राये	बोभूयाच्चकृद्वे
बोभूयाच्चक्रे	बोभूयाच्चक्राते	बोभूयाच्चक्रिरे

Third præterite, 'I had been frequently,' &c.

अबोभूयिषि	अबोभूयिष्वहि	अबोभूयिष्वहि
अबोभूयिष्ठाः	अबोभूयिष्ठायां	अबोभूयिध्वं (द्वं)
अबोभूयिष्ट	अबोभूयिष्ठातां	अबोभूयिष्यत

First future, 'I will be frequently,' &c.

बोभूयिताहे	बोभूयितास्वहे	बोभूयितास्महे
बोभूयितासे	बोभूयितासाये	बोभूयिताध्वे
बोभूयिता	बोभूयितारौ	बोभूयितारः

Second future, 'I will or shall be frequently,' &c.

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्ये	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

Imperative, 'May I be frequently,' &c.

बोभूयै	बोभूयावहै	बोभूयामहै
बोभूयस्व	बोभूयेथां	बोभूयध्वं
बोभूयतां	बोभूयेतां	बोभूयन्तां

Potential, 'I may be frequently,' &c.

बोभूयेय	बोभूयेवहि	बोभूयेमहि
बोभूयेथाः	बोभूयेथायां	बोभूयेध्वं
बोभूयेत	बोभूयेयातां	बोभूयेरन्

Benedictive, 'I wish I may be frequently,' &c.

बोभूयिषीय	बोभूयिषीवहि	बोभूयिषीमहि
बोभूयिषीष्ठाः	बोभूयिषीयास्यां	बोभूयिषीध्वं (द्वं)
बोभूयिषीष्ट	बोभूयिषीयास्तां	बोभूयिषीरन्

Conditional, 'I will be frequently, if,' &c.

अबोभूयिष्ये	अबोभूयिष्यावहि	अबोभूयिष्यामहि
अबोभूयिष्यथाः	अबोभूयिष्येथां	अबोभूयिष्यध्वं (द्वां)
अबोभूयिष्यत	अबोभूयिष्येतां	अबोभूयिष्यन्त

Frequentative form of भू 'to be,' after rejecting the affix यङ् in the Parasmai-pada.

Present tense, 'I am frequently,' &c.

बोभवीमि or बोभोमि	बोभूवः	बोभूमः
बोभवीषि or बोभोषि	बोभूयः	बोभूय
बोभवीति or बोभोति	बोभूतः	बोभुवति

First præterite, 'I was frequently,' &c.

अबोभवम्	अबोभूव	अबोभूम
अबोभवीः or अबोभोः	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभवुः

Second præterite, 'I have been frequently,' &c.

बोभवाञ्चकार	बोभवाञ्चकृव	बोभवाञ्चकृम &c.
or		
बोभाव or बोभूव	बोभुविव or बोभूविव	बोभुविम or बोभूविम
बोभूविथ	बोभुवथुः or बोभूवथुः	बोभुव or बोभूव
बोभाव or बोभूव	बोभुवतुः or बोभूवतुः	बोभुवुः or बोभूवुः

Third præterite, 'I had been frequently,' &c.

अबोभवम्	अबोभूव	अबोभूम
अबोभवीः or अबोभोः	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभवुः or अबोभवुः
अबोभूवीत् or अबोभूत्		

or

अबोभाविषम्	अबोभाविष्व	अबोभाविष्म
अबोभावीः	अबोभाविष्टं	अबोभाविष्ट
अबोभावीत्	अबोभाविष्टां	अबोभाविषुः

First future, 'I will be frequently,' &c.

बोभवितास्मि	बोभवितास्वः	बोभवितास्मः
बोभवितासि	बोभवितास्यः	बोभवितास्य
बोभविता	बोभवितारौ	बोभवितारः

Second future, ' I will or shall be frequently,' &c.

बोभविष्यामि	बोभविष्यावः	बोभविष्यामः
बोभविष्यसि	बोभविष्यथः	बोभविष्यथ
बोभविष्यति	बोभविष्यतः	बोभविष्यन्ति

Imperative, ' May I be frequently,' &c.

बोभवाणि	बोभवाव	बोभवाम
बोभूहि	बोभूतं	बोभूत
बोभवीतु or बोभोतु	बोभूतां	बोभुवतु

Potential, ' I may be frequently,' &c.

बोभूयां	बोभूयाव	बोभूयाम
बोभूयाः	बोभूयातं	बोभूयात
बोभूयात्	बोभूयातां	बोभूयुः

Benedictive, ' I wish I may be frequently,' &c.

बोभूयासं	बोभूयास्व	बोभूयास्म
बोभूयाः	बोभूयास्तं	बोभूयास्त
बोभूयात्	बोभूयास्तां	बोभूयासुः

Conditional, ' I shall be frequently, if,' &c.

अबोभविष्यम्	अबोभविष्याव	अबोभविष्याम
अबोभविष्यः	अबोभविष्यतं	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यतां	अबोभविष्यन्

The conjugation of the frequentative form of the verb, after rejecting यङ् in the *Ātmane-pada*, is not admitted by all grammarians, and it is unnecessary therefore to exhibit it at length. The following exemplification of it in the third person singular of each tense will be sufficient.

Pres. बोभूते, 1st præt. अबोभूत, 2d præt. बोभवाच्चक्रे, 3d præt. अबोभविष्ट, 1st fut. बोभविता, 2d fut. बोभविष्यते, imp. बोभूतां, pot. बोभवीत, bened. बोभविषीष्ट, cond. अबोभविष्यत्.

These derivative forms or moods may be used also in the passive as well as in the active voice; as, भाव्यते 'it is caused to be;' बुभूष्यते 'he is desired to be;' बोभूय्यते 'he is to be frequently.' They may also take other derivative forms; as, the causal of the passive, भावयते 'he is caused to be;' the desiderative of the causal, भावयिषति 'he wishes to cause to

be :’ or more than one desiderative may be combined ; as, **बोभूययिष्यति** ‘he causes the wish to occasion frequent existence.’ These complex forms, and even the simple derivative forms, seldom occur, except the causal. The desiderative form is most frequently met with in the derivative nouns ; as, **जिज्ञासा** ‘the wish to know ;’ **मुमूर्षुः** ‘one who desires to die.’ The frequentative is rarely used.

### *Impersonals.*

There is another specified form of a verb, which can scarcely be considered as distinct—that of the impersonal—as it is nothing else than the third person singular of each tense of the passive form, either of the simple or derivative verb, being used with a noun in the instrumental case ; as, **भूयते** ‘it is ;’ **मया भूयते** ‘it is by me,’ i. e. I am ; **वभूवे** ‘it was ;’ **भविता** ‘it will be ;’ **दुभूष्यते** ‘it is desired to be ;’ **बोभूयते** ‘it is frequently,’ &c.

### *Nominals.*

Nouns are also not unfrequently employed as verbs. Instances of this are not wanting in other languages, but not perhaps to a like extent. At the same time it is to be remarked, that the verbal form of the noun occurs only in specific inflexions, and that its conjugation in every person and tense is only theoretically allowable. The most common inflexion is that which is usually given in example of the formation of such verbs, the third person singular of the present tense, and it is that of the first conjugation. There is no peculiarity in the mode of inflexion : the modification is confined to the base, and is chiefly the insertion of **काम्य**, or of **य** called technically **क्यच्** or **क्यङ्**, between the noun and the verbal terminations.

**काम्य** is inserted before the terminations to imply desire ; as, **पुत्रकाम्यति** ‘he wishes for a son ;’ **स्वःकाम्यति** ‘he desires heaven.’

**य** is more extensively employed, and in most cases with some modification of the vowel of the noun. The principal

changes are the substitution of **आ** for **अ**; **ई** for **अ** and **इ**; **ऊ** for **उ**; and **री** for **चू**. A final **न** or **स** is usually rejected. The senses expressed by these forms may mostly be resolved into desire and imitative action: thus from **पुत्र**, 'a son,' comes **पुत्रीयति**, 1. 'he wishes for a son;' 2. 'he treats as a son:' from **राजा** 'a king,' **राजीयति**, 1. 'he wishes for a king;' 2. 'he acts like a king;' **धन** 'wealth,' **धनीयति** 'he desires wealth;' **धनायति** 'he longs to acquire wealth:' **विष्णु** 'Vishṇu;' **विष्णूयति** **द्विजम्** 'he treats the Brahman as if he was Vishṇu:' **प्रासाद** 'a palace;' **प्रासादीयति** **कुट्यां भिक्षुः** 'the beggar acts or lives in his hut as if he were in a palace:' **श्येन** 'a kite;' **श्येनायते** **काकः** 'the crow acts like a kite:' **अप्सरस्** 'a nymph;' **अप्सरायते** 'she acts like a nymph.' A final **स्** is sometimes retained; as, **यशस्**, 'fame,' makes either **यशायते** or **यशस्यते** **कापुरुषः** 'the vile man acts as if he were famous.'

In some cases **स** is prefixed to **य**, implying desire; as, **द्वीर** 'milk;' **द्वीरस्यति** **बालः** 'the child longs for milk:' **अश्व** 'a horse;' **अश्वस्यति** **वडवा** 'the mare longs for the horse.'

Sometimes the augment is dropped; as, 'he acts like Krishṇa' may be either **कृष्णायते** or **कृष्णति**; 'he acts like a father' may be **पित्रीयति** or **पितरति**; **गल्भ** 'arrogant,' **गल्भते** or **गल्भायते** 'he acts arrogantly.'

The class of verbs called **भृशादि** takes **य** in the **Ātmanepada** to imply becoming or acquiring that which the word denotes; they lengthen a final vowel before **य**; and optionally adopt the **Parasmai-pada**, rejecting the augment; as, **भृश** 'much,' 'many;' **भृशायते**, **भृशति**, 'becomes much:' **पण्डित** 'learned;' **पण्डितायते**, **पण्डितति**, 'becomes learned,' &c. The class termed **लोहितादि** in a similar sense may take **य** in either **Pada**, or reject it in the **Parasmai-pada**; as, **लोहितायते**, **लोहितायति**, or **लोहितति**, 'becomes red,' 'reddens.'

**शब्द** and other words are conjugated with **य**, in the **Ātmanepada** only, to signify making; as, **शब्दायते** 'he makes a noise.' **सुख** and others are so conjugated to signify feeling or experiencing; as, **सुखायते** 'he enjoys happiness;' **कष्टायते** 'he suffers

pain.' The last also denotes, doing what will incur pain ; as, कष्टायते दुर्जनः 'the wicked man commits what will bring him pain,' i. e. sin. धूम 'smoke,' उष्मन् 'heat,' फेन 'froth,' वाष्प 'steam,' are used exactly as in English : धूमायते 'it smokes ;' उष्मायते 'it grows warm,' 'it heats ;' फेनायते 'it froths' or 'foams ;' वाष्पायते 'it steams.'

नमस् 'reverence,' तपस् 'penance,' वरिवस् 'service,' do not reject स before य ; as, नमस्यति देवान् 'he salutes the gods ;' तपस्यति तपः 'he performs penance ;' वरिवस्यति गुरुं 'he serves his Guru.'

A class of words called कर्त्तृदि is conjugated with य in the sense of doing or suffering what the noun implies ; as, कर्त्तु 'scratching,' कर्त्तुयति or कर्त्तुयते 'he scratches ;' मन्तु 'sin,' मन्तुयति or मन्तुयते 'he sins ;' उपस् 'dawn,' उपस्यति 'it dawns ;' मही 'worship,' महीयते 'he is worshipped,' &c.

There is no apparent limit to this conversion of a noun into a verb, but the pleasure of the writer, or the practice of his predecessors. Little or no difficulty can arise from it, however, as the context will sufficiently explain the meaning of such a term, whenever it occurs in a sentence.

The general construction of the Sanskrit verb having been thus premised, we now proceed to offer paradigms of individual verbs which are of most frequent occurrence, with such occasional remarks as they may seem to require ; arranging them under the conjugation to which they severally belong, in alphabetical order. The person given is the third person of each tense in the primitive, and of the present tense in the derivative forms ; with an occasional notice of other persons in the former, and other tenses in the latter. When there is no sufficient authority for the derivatives they will be omitted.

## SECTION VIII.

### *First Conjugation.*

215. The modifications of the inflectional terminations in the conjugational tenses of this conjugation follow the rules



which have been already pointed out (r. 189. 190. 192). Those of the inflective base have also been specified (r. 172), but they may be here conveniently recapitulated.

a. The characteristic of the conjugation is the insertion of **अ** between the final of the root and the initial of the terminations in the four conjugational tenses. This **अ** is said to be left by the the syllable **शप्**.

b. As the syllable **शप्** comprises an indicatory **प**, it denotes that the radical vowel shall be changed to its Guña equivalent—I. when it is a final, whether it be short or long ; as, **जि** becomes **जे**, **भू** becomes **भो**, **भृ** becomes **भर्** ; and 2. when it is an initial or medial short vowel ; as, **उख** becomes **ओख्**, **रुह्** makes **रोह्**.

c. An initial or medial long vowel, whether long by nature or position, is unchanged ; as, **जीवति**, **निन्दति**.

d. A final radical vowel, having undergone the change required by the conjugation, combines with the vowel **अ** prefixed to the terminations, agreeably to the rules of Sandhi : thus **इ** and **ई** having become **ए**, the latter is changed to **अय्** before a vowel ; and **उ** and **ऊ** having been modified to **ओ**, the diphthong is changed to **अव्** ; as **जि**, **जयति** ; **भू**, **भवति**, &c. As further exemplifications of the peculiarities of this conjugation, the following conjugational tenses of **जि** ‘to conquer,’ and **एध** ‘to increase,’ are subjoined.

#### Present.

I conquer, &c.			I increase, &c.		
जयामि	जयावः	जयामः	एधे	एधावहे	एधामहे
जयसि	जयथः	जयथ	एधसे	एधेये	एधध्वे
जयति	जयतः	जयन्ति	एधते	एधेते	एधन्ते

#### First præterite.

I conquered, &c.			I increased, &c.		
अजयम्	अजयाव	अजयाम	एधे	एधावहि	एधामहि
अजयः	अजयतं	अजयत	एधथाः	एधेथां	एधध्वं
अजयत्	अजयतां	अजयन्	एधत	एधेतां	एधन्त

## Imperative.

May I conquer, &c.			May I increase, &c.		
जयाणि	जयाव	जयाम	एधै	एधावहे	एधामहे
जय	जयतं	जयत	एधस्व	एधेयां	एधध्वं
जयतु	जयतां	जयन्तु	एधतां	एधेतां	एधन्तां

## Potential.

I may conquer, &c.			I may increase, &c.		
जयेयम्	जयेव	जयेम	एधेय	एधेवहि	एधेमहि
जये:	जयेतं	जयेत	एधेया:	एधेयायां	एधेध्वं
जयेत्	जयेतां	जयेयु:	एधेत	एधेयातां	एधेरन्

a. Of the remaining tenses of जि it may be observed, that, as a monosyllable ending in a short vowel, it does not take the augment इ (r. 198. c) except in the second præterite (r. 195. g). In the reduplication of the second præterite and of the desiderative it substitutes गि for जि in the radical syllable, and modifies the radical vowel according to general rules (195); इ before the इ of the augment, as before any other vowel, becomes य्; thus:

2d præt. जिगाय (जिगियव, जिगेय or जिगयिष्य, जिग्यतुः, जिग्युः, &c.); 3d præt. अजैषीत् (अजैष्टां, अजैषम्, &c.); 1st fut. जेता; 2d fut. जेष्यति; bened. जीयात्; cond. अजेष्यत्. Pass. pres. जीयते; 3d præt. अजायि; 1st fut. जयिता or जायिता. Caus. pres. जापयति; 3d præt. अजीजयत्. Desid. जिगीषति. Freq. जेजीयते, and जेजेति or जेजयीति.

Other verbs ending in इ will be analogously conjugated.

b. एध, as beginning with a diphthong prosodially long, is conjugated in the second præterite with the auxiliary verbs. It takes the augment इ.

2d præt. एधाच्चक्रे, एधान्नुभूव, एधामास; 3d præt. ऐधिष्ट (ऐधिषि); 1st fut. एधिता; 2d fut. एधिष्यते; bened. एधिषीष्ट; cond. ऐधिष्यत्. Pass. एध्यते. Caus. एधयति or -ते. Desid. एदिधिष्यते.

The most useful verbs of this conjugation are the following.

अक (अकि) 'to mark.'

The इ which is added to the verb in the list of roots is

indicatory, and denotes the insertion of a nasal before the final consonant in all the inflexions (p. 107).

Pres. अङ्कते; 1st. præt. आङ्कत; 2d præt. आनङ्के; 3d præt. आङ्किष्ट; 1st fut. अङ्किता; 2d fut. अङ्किष्यते; imp. अङ्कतां; pot. अङ्केत; bened. अङ्किषीष्ट; cond. आङ्किष्यत्. Pass. अङ्क्यते. Caus. अङ्कयति or -ते. Desid. अञ्चिकिषते.

अद्य (अद्) 'to pervade.'

The indicatory ऊ shews the insertion of इ before the non-conjugational tenses to be optional (p. 107). The क of द्य is rejected before consonants in general (r. 191. i). In the second præterite न is inserted in the reduplication (r. 194. a).

Pres. अद्यति; 1st præt. आद्यत्; 2d præt. आनद्य (आनद्यिष्य or आनद्य); 3d præt. आदधीत्, आदधिष्ठां, आदधिषुः, or आदधीत्, आदधां, आदधुः; 1st fut. अद्यिता or अद्या; 2d fut. अद्यिष्यति or अद्यस्यति; imp. अद्यतु; pot. अद्येत्; bened. अद्यात्; cond. आदधिष्यत् or आदस्यत्. Pass. अद्यते. Caus. अद्ययति; 3d præt. आचिद्यत्. Desid. अचिद्यिषति.

This is also a verb of the fifth conjugation, q. v.

अज 'to go.'

This verb is defective in the non-conjugational tenses, and its place is supplied by वी before the terminations beginning with a vowel or with य, and optionally before the rest; when वी does not, and अज does, take the augment इ. वी admits the augment in the second præterite before व and म, and optionally before य.

Pres. अजति; 1st præt. आजत्; 2d præt. विवाय (विष्यतुः, विव्युः, विवयिष्य, विवेय or आजिष्य, विव्यिव or आजिव, विव्यिम or आजिम); 3d præt. अवैषीत् (अवैषम्) or आजीत् (आजिषम्); 1st fut. वेता or अजिता; 2d fut. वेष्यति or अजिष्यति; imp. अजतु; pot. अजेत्; bened. वीयात्; cond. अवेष्यत् or आजिष्यत्. Pass. वीयते. Caus. वाययति. Desid. अजिजिषति or विवीषति. Freq. वेवीयते.

अट 'to go.'

This and the next are examples of a verb regular throughout.

Pres. अटति; 1st præt. आटत्; 2d præt. आट; 3d præt. आटीत्;

1st fut. अटिता; 2d fut. अटिष्यति; imp. अटतु; pot. अटेत्; bened. अट्यात्; cond. आटिष्यत्. Pass. अट्यते. Caus. आटयति or -ते. Desid. अटिटिषति. Freq. (but meaning 'to go crookedly') अटाट्यते, आट्टि or आटीति.

अर्ह 'to be fit' or 'worthy.'

Pres. अर्हति; 1st præt. आर्हत्; 2d præt. आनर्ह; 3d præt. आर्हीत्; 1st fut. अर्हिता; 2d fut. अर्हिष्यति; imp. अर्हतु; pot. अर्हेत्; bened. अर्ह्यात्; cond. आर्हिष्यत्. Pass. अर्ह्यते. Caus. अर्हयति or -ते. Desid. अर्जिहिषति.

इ 'to go.'

In the conjugational tenses a final इ, by the general rule of the conjugation (r. 215), is changed to the Guṇa element ए, which becomes अय् before the vowel अ. It does not take the augment इ except in the second præterite, where its duplicate is इय् in the singular, and ईय् in the other persons (r. 193. b). It takes Guṇa in both futures. Its derivative forms are those of the same root conjugated as a verb of the second conjugation, in which it is most usually inflected.

Pres. अयति; 1st præt. आयत्; 2d præt. इयाय (इयतुः, ईयुः, इययिष्य or इयेष्य, ईयिष्य, ईयिम); 3d præt. ऐपीत् (ऐपम्); 1st fut. एता; 2d fut. एष्यति; imp. अयतु; pot. अयेत्; bened. ईयात्; cond. ऐष्यत्.

ईक्ष 'to see.'

Pres. ईक्षते; 1st præt. ऐक्षत्; 2d præt. ईक्षाच्चक्रे; 3d præt. ऐक्षिष्ट (ऐक्षिषि); 1st fut. ईक्षिता; 2d fut. ईक्षिष्यते; imp. ईक्षतां; pot. ईक्षेत; bened. ईक्षिषीष्ट; cond. ऐक्षिष्यत्. Pass. ईक्ष्यते. Caus. ईक्षयति. Desid. ईचिक्षिषते.

ईर्ष्य 'to envy.'

Pres. ईर्ष्यति; 1st præt. ऐर्ष्यत्; 2d præt. ईर्ष्याच्चकार; 3d præt. ऐर्षीत्; 1st fut. ईर्ष्यिता; 2d fut. ईर्ष्यिष्यति; imp. ईर्ष्यतु; pot. ईर्ष्येत्; bened. ईर्ष्यात्; cond. ऐर्ष्यिष्यत्. Pass. ईर्ष्यते. Caus. ईर्ष्ययति; 3d præt. ऐर्ष्ययत् or ऐर्ष्यिष्यत्. Desid. ईर्ष्यिषिषति or ईर्ष्यिषिषति.

उ 'to sound.'

Pres. अवते (अवसे, अवे); 1st præt. आवत; 2d præt. ऊवे (ऊविषे); 3d præt. औष्ट; 1st fut. ओता; 2d fut. ओष्यते; imp. अवतां; pot. अवेत; bened. ओपीष्ट; cond. औष्यत. Pass. ऊयते. Caus. आवयते. Desid. ऊषिषते.

So other verbs ending in उ; as, कु 'to sound;' दु 'to go;' सु 'to jump,' &c.

उख 'to go.'

Pres. ओखति; 1st præt. औखत्; 2d præt. उवोख (ऊखतु; उवोखिष); 3d præt. औखीत्; 1st fut. ओखिता; 2d fut. ओखिष्यति; imp. ओखतु; pot. ओखेत्; bened. उख्यात्; cond. औखिष्यत्. Pass. उख्यते. Caus. ओखयति. Desid. ओचिखिषति.

ऊह 'to reason.'

Pres. ऊहते; 1st præt. औहत; 2d præt. ऊहाच्चक्रे; 3d præt. औहिष्ट; 1st fut. ऊहिता; 2d fut. ऊहिष्यते; imp. ऊहतां; pot. ऊहेत; bened. ऊहिपीष्ट; cond. औहिष्यत. Pass. ऊह्यते. Caus. ऊहयते. Desid. ऊजिहिषते.

With a preposition it takes both Padas; as, समूहति or समूहते 'he assembles.'

चृ 'to go,' 'to gain.'

This substitutes चृच् before the conjugational tenses. Its other changes are to the Guña or Vṛiddhi substitutes required by rules previously stated; that is, चृ becomes आर् with the temporal augment, as in the first and third præterite and conditional (r. 193. 197. *h.* 204. *a*); or with reduplication, as in the second præterite (r. 194. *c*); and अर् before the futures (r. 199.. 200) and before य.

Pres. चृच्छति; 1st præt. आर्च्छत्; 2d præt. आर् (आरिष, आरिष, आरिम); 3d præt. आर्षीत् (आर्षीं, आर्षम्); 1st fut. अर्त्ता; 2d fut. अरिष्यति; imp. चृच्छतु; pot. चृच्छेत्; bened. अर्ष्यात्; cond. अरिष्यत्. Pass. अर्ष्यते. Caus. अर्षयति. Desid. अरिरिषति. Freq. अरायते, and अरर्त्ति, अरिष्यन्ति, अररीति or अरिषरीति.

With सम् it takes the Atmane-pada, if used intransitively; as, समृच्छते 'it accumulates.'



अर्ज 'to be straight' or 'honest,' 'to gain,' 'to go,' 'to live.'

Pres. अर्जते; 1st præt. अर्जत; 2d præt. आनृजे; 3d præt. अर्जिष्ट; 1st fut. अर्जिता; 2d fut. अर्जिष्यते; imp. अर्जतां; pot. अर्जेत; bened. अर्जिषीष्ट; cond. अर्जिष्यत्. Pass. अर्ज्यते. Caus. अर्जयति; 3d præt. अर्जिजत्. Desid. अर्जिजिषते.

ओखृ 'to be dry' or 'arid.'

Pres. ओखति; 1st præt. औखत्; 2d præt. ओखाच्चकार; 3d præt. औखीत्; 1st fut. ओखिता; 2d fut. ओखिष्यति; imp. ओखतु; pot. ओखेत्; bened. ओख्यात्; cond. औखिष्यत्. Pass. ओख्यते. Caus. ओखयति; 3d præt. औचिखत्. Desid. औचिखिषति.

कमु 'to desire.'

This verb by special rule becomes काम् in the conjugational tenses, and optionally so in the non-conjugational. In the third præterite it takes the terminations of the first, and is inflected like a verb of the tenth conjugation.

Pres. कामयते; 1st præt. अकामयत्; 2d præt. चकमे or कामयाच्चक्रे; 3d præt. अचीकमत or अचकमत; 1st fut. कामयिता or कमिता; 2d fut. कामयिष्यते or कमिष्यते; imp. कामयतां; pot. कामयेत्; bened. कामयिषीष्ट or कमिषीष्ट; cond. अकामयिष्यत् or अकमिष्यत्. Pass. काम्यते; 3d præt. अकामि. Caus. कामयति. Desid. चिकामयिषते.

कित 'to cure.'

In this sense the verb is conjugated in the desiderative form only. It takes इ in the non-conjugational tenses (r. 211. a).

Pres. चिकित्सति; 1st præt. अचिकित्सत्; 2d præt. चिकित्साच्चकार; 3d præt. अचिकित्सीत्; 1st fut. चिकित्सिता; 2d fut. चिकित्सिष्यति; imp. चिकित्सतु; pot. चिकित्सेत्; bened. चिकित्स्यात्; cond. अचिकित्सिष्यत्.

कृपू 'to be able.'

The Anubandha ऊ renders the insertion of इ optional (p. 107); the radical vowel is changed throughout to लृ, which becomes अलृ, the Guṇa substitute of लृ, where that substitution is required. As belonging to the class द्युतादि (see the verb द्युत), it may be conjugated in the third præterite in the



Parasmai-pada, as well as in the *Ātmane-pada*. This verb may likewise be conjugated in both voices in the two future and the conditional tenses.

Pres. कल्पते; 1st præt. अकल्पत्; 2d præt. चकृपे (चकृपिपे or चकृप्पे); 3d præt. अकृपत् and अकल्पिष्ट or अकृम्; 1st fut. कल्प्ता or कल्पिता (कल्प्तासे or कल्पितासे, and कल्प्तासि or कल्पितासि); 2d fut. कल्प्यते or कल्पिष्यते, and कल्पस्यति or कल्पिष्यति; imp. कल्पतां; pot. कल्पेत्; bened. कल्पिषीष्ट or कृप्सीष्ट; cond. अकल्पस्यत् or अकल्पिष्यत्, and अकल्पस्यत् or अकल्पिष्यत्. Pass. कृप्यते. Caus. कल्पयति. Desid. चिकल्पिषते or चिकृप्सते.

क्रम 'to go,' 'to walk.'

This verb, under different circumstances, may be conjugated in either voice. In the *Parasmai-pada* it makes the radical vowel long in the conjugational tenses, and prefixes इ to the consonantal terminations of the rest. Not so in the *Ātmane-pada*. In the conjugational tenses it is also optionally conjugated in the fourth or the first class. The vowel is short in the causal, as the verb ends in म.

Pres. क्रामति or क्राम्यति, क्रमते or क्रम्यते; 1st præt. अक्रामत् or अक्राम्यत्, अक्रमत् or अक्रम्यत्; 2d præt. चक्राम, चक्रमे; 3d præt. अक्रमीत् (अक्रमिषम्), अक्रंसत् (अक्रंसि); 1st fut. क्रमिता, क्रमता; 2d fut. क्रमिष्यति, क्रंस्यते; imp. क्रामतु or क्राम्यतु, क्रमतां or क्रम्यतां; pot. क्रामेत् or क्राम्येत्, क्रमेत् or क्रम्येत्; bened. क्रम्यात्, क्रंसीष्ट; cond. अक्रमिष्यत्, अक्रंस्यत्. Pass. क्रम्यते. Caus. क्रमयति; 3d præt. अचिक्रामत्. Desid. चिक्रमिषति. Freq. चंक्रम्यते, चंक्रमीति or चंक्रमन्ति.

क्रुश 'to cry.'

This does not take इ except in the second præterite. The third præterite is formed with the terminations of the first. श final becomes ष, with the usual consequences (r. 191. d. e. f).

Pres. क्रोशति; 1st præt. अक्रोशत्; 2d præt. चुक्रोश (चुक्रोशिष, चुक्रुशतुः, चुक्रुशिव); 3d præt. अक्रुक्षत्; 1st fut. क्रोश; 2d fut. क्रोष्यति; imp. क्रोशतु; pot. क्रोशेत्; bened. क्रुश्यात्; cond. अक्रोष्यत्. Pass. क्रुश्यते. Caus. क्रोशयति; 3d præt. अचुक्रुशत्. Desid. चुक्रुक्षति. Freq. चोक्रुश्यते, चोक्रोशीति, चोक्रोष्टि.

क्ष्मू 'to bear' or 'be patient.'

The final न becomes न in conjunction with the व or म of a termination, and is changed to ण by virtue of the preceding क्ष. It becomes Anuswára before any other consonant, which may be changed to the dental न before a dental (r. 19-23). The third præterite is formed after class first, 1. 2.

Pres. क्षमते; 1st præt. अक्षमत; 2d præt. चक्षमे (चक्षमिषे or चक्षंसे, चक्षमिध्वे or चक्षंध्वे, चक्षमिवहे or चक्षरावहे, चक्षमिमहे or चक्षरमहे); 3d præt. अक्षमिष्ट or अक्षंस्त; 1st fut. क्षमिता or क्षन्ता; 2d fut. क्षमिष्यते, क्षंस्यते; imp. क्षमतां; pot. क्षमेत; bened. क्षमिषीष्ट or क्षंसीष्ट; cond. अक्षमिष्यत or अक्षंस्यत. Pass. क्षम्यते. Caus. क्षमयति; 3d præt. अचिक्षमत. Desid. चिक्षमिषते or चिक्षंसते. Freq. चंक्षम्यते, and चंक्षमीति or चक्षन्ति.

क्षि 'to waste.'

It takes इ only in the second præterite: इय् is substituted for the radical vowel before a vowel termination not requiring Guña or Vṛiddhi.

Pres. क्षयति; 1st præt. अक्षयत्; 2d præt. चिक्षाय (चिक्षियतुः, चिक्षियिष्य, or चिक्षेय, चिक्षियिव); 3d præt. अक्षीषीत् (अक्षीषं); 1st fut. क्षेता; 2d fut. क्षेप्यति; imp. क्षयतु; pot. क्षयेत्; bened. क्षीयात्; cond. अक्षेप्यत्. Pass. क्षीयते. Caus. क्षाययति or -ते. Desid. चिक्षिषति. Freq. चेक्षीयते, चेक्षीयति or चेक्षेति.

क्षै 'to waste' or 'decay.'

Verbs ending in ऐ adapt their final to the अ of the conjugational tenses, agreeably to the laws of Sandhi; that is, they change it to आय्. Before the terminations of the non-conjugational tenses they change the final to आ (r. 191. a). After verbs ending in आ, the termination अ of the first and third persons of the second præterite in the Parasmai-pada is changed to औ (r. 194), and आ is merged in the diphthong. It is rejected before the other vowel terminations of the same tense in both Padas, and before the augment इ. In the third præterite the form is that of first class, 3 (p. 132). In the benedictive आ is changed to ए; optionally if the verb begins with a conjunct consonant.

Pres. क्षायति; 1st præt. अक्षायत्; 2d præt. चक्षौ (चक्षतुः, चक्षाय, or चक्षिष, चक्ष, चक्षिव, चक्षिम); 3d præt. अक्षासीत् (अक्षासिषम्); 1st fut. क्षाता; 2d fut. क्षास्यति; imp. क्षायतु; pot. क्षायेत्; bened. क्षायात् or क्षेयात्; cond. अक्षास्यत्. Pass. क्षीयते. Caus. क्षपयति. Desid. चिक्षासति. Freq. चेक्षीयते.

So कै 'to sound,' गै 'to sing,' ग्लै 'to be weary,' दै 'to cleanse,' ध्यै 'to meditate,' रै 'to sound,' श्रै 'to melt,' पै 'to decay,' and others; as, कायति, चकौ, काता; गायति, जगौ, गाता; ध्यायति, दध्यौ, ध्याता. पै has but one form in the benedictive, सायात्.

खन 'to dig.'

This takes both Padas. The penultimate अ is rejected before the terminations of the second præterite, not having a mute प, except that of the second person plural: the radical vowel becomes optionally long, with rejection of न् before य.

Pres. खनति or -ते; 1st præt. अखनत्, अखनत; 2d præt. चखान (चखनतुः, चखनुः), चखने; 3d præt. अखानीत्, अखनिष्ट; 1st fut. खनिता; 2d fut. खनिष्यति or -ते; imp. खनतु, खनतां; pot. खनेत्, खनेत; bened. खन्यात् or खायात्, खनिषीष्ट; cond. अखनिष्यत्, अखनिष्यत. Pass. खन्यते or खायते. Caus. खानयति; 3d præt. अचीखनत्. Desid. चिखनिषति or -ते. Freq. चंखन्यते or चाखायते, and चंखनीति or चंखन्ति.

गम् 'to go.'

This verb substitutes गच्छ् in the conjugational tenses. It takes इ only in the second præterite, second future, and conditional. In the former the penultimate is rejected, as in the last example, and before the vowel terminations ग and म form गम्. The indicatory ल् denotes the inflexion of the third præterite with the terminations of the first.

Pres. गच्छति; 1st præt. अगच्छत्; 2d præt. जगाम (जग्मतुः, जगम्य or जगमिष, जगमिव); 3d præt. अगमत्; 1st fut. गन्ता; 2d fut. गमिष्यति; imp. गच्छतु; pot. गच्छेत्; bened. गम्यात्; cond. अगमिष्यत्. Pass. गम्यते. Caus. गमयति; 3d præt. अजीगमत्. Desid. जिगमिषति. Freq. जङ्गम्यते, जङ्गमीति or जङ्गन्ति.

With certain prepositions this verb may be conjugated in the Ātmane-pada, as सङ्गच्छते. In this Pada the nasal of the

verb is optionally rejected before the terminations of the third præterite and benedictive tenses, as संगम, 'to go together,' makes समगत or समगन्त, संगंसीष्ट or संगंसीष्ट. It is inflected also in the Ātmane-pada of the causal, when compounded with आ to signify delay; आगमयस्व तावत् 'wait a little:' with आ in the Parasmai-pada it means 'to come;' अत्रागच्छ 'come hither.'

गाहू 'to agitate.'

The changes of the final ह before a consonant are those given in r. 191. k. ह is changed to the aspirate ढ, before a following त or थ becoming ध; that again consequently becomes also ढ, and the first ढ is rejected (r. 190. f). The sibilant of स्त स्यास् (r. 190. g) is rejected between two consonants not being nasals or semivowels, and the त and थ are permuted to ढ as before. Before स the ह becomes क, making क्ष, and the radical initial is then changed to its aspirate (r. 191. l). इ is optionally inserted, as denoted by the Anubandha ऊ.

Pres. गाहते; 1st præt. अगाहत; 2d præt. जगाहे (जघाक्षे or जगाहिषे, जघाद्धे or जगाहिध्वे-द्धे); 3d præt. अगाढ (अघाक्षातां, अगाढाः, अघाध्वं, अघाक्षि) or अगाहिष्ट (अगाहिषातां &c.); 1st fut. गाढा or गाहिता; 2d fut. घाक्ष्यते or गाहिष्यते; imp. गाहतां; pot. गाहेत; bened. घाक्षीष्ट or गाहिषीष्ट; cond. अघाक्ष्यत or अगाहिष्यत. Pass. गाक्षते. Caus. गाहयते. Desid. जिगाहिष्यते. Freq. जागाक्षते.

गुपू 'to protect.'

This verb with a few others, as विच्छ 'to go,' and पण and पन 'to praise,' inserts आय् before the terminations of the conjugational tenses, and optionally before those of the rest. It takes इ optionally.

Pres. गोपायति; 1st præt. अगोपायत्; 2d præt. गोपायाच्चकार or जुगोप (जुगुपतुः, जुगोपिथ, or जुगोप्य); 3d præt. अगोपायीत्, अगोपीत्, or अगौप्सीत्; 1st fut. गोपायिता, गोपिता, गोप्ता; 2d fut. गोपायिष्यति, गोपिष्यति, गोप्स्यति; imp. गोपायतु; pot. गोपायेत्; bened. गोपाय्यात्; गुप्यात्; cond. अगोपायिष्यत्, अगोपिष्यत्, अगोप्स्यत्. Pass. गुप्यते. Caus. गोपाययति or गोपयति; 3d præt. अजुगोपायत् or अजृगुपत्. Desid. जुगोपायिष्यति, जुगुप्सति, जुगोपिषति. Freq. जोगुप्यते.

## गुप 'to blame.'

This takes the desiderative form, exclusive of the augment इ in the non-conjugational tenses, which it omits. In the proper desiderative it inserts इ (r. 211. a): see कित्. In other respects it is regular.

Pres. जुगुप्सते; 1st præt. अजुगुप्सत; 2d præt. जुगुप्साच्चक्रे; 3d præt. अजुगुप्सिष्ट; 1st fut. जुगुप्सिता; 2d fut. जुगुप्सिष्यते; imp. जुगुप्सतां; pot. जुगुप्सेत; bened. जुगुप्सिषीष्ट; cond. अजुगुप्सिष्यत. Pass. जुगुप्स्यते. Desid. जुगुप्सिष्यते.

## गृह् 'to revile.'

When इ is not inserted, the changes of the final ह are those specified under r. 191. k: see also गाह्. In the third præterite the verb optionally takes the terminations of the first, with स prefixed (r. 197. f): the final ह is changed before स according to r. 191. k.

Pres. गर्हते; 1st præt. अगर्हत; 2d præt. जगृहे (जगृहिषे or जघृक्षे); 3d præt. अगर्हिष्ट or अघृक्षत; 1st fut. गर्हिता or गर्ढा; 2d fut. गर्हिष्यते or घर्क्ष्यते; imp. गर्हतां; pot. गर्हेत; bened. गर्हिषीष्ट or घृक्षीष्ट; cond. अगर्हिष्यत or अघर्क्ष्यत. Pass. गृह्यते. Caus. गर्हयति. Desid. जिगर्हियते or जिघृक्षते. Freq. जरीगृह्यते, जरीगर्हीति or जरीगर्ढि.

## घस्ल 'to eat.'

In the second præterite, before the vowel terminations, this verb rejects its radical vowel, and घ coming into contact with स becomes as usual ढ, and with the sibilant, ळ. Before a termination beginning with स, as in the second future and conditional, the final is changed to त (r. 191. j). The verb is imperfect, and wants the third præterite and benedictive in the active voice, and all the tenses except the two futures and conditional in the passive.

Pres. घसति; 1st præt. अघसत्; 2d præt. जघास (जक्षत्; जक्षुः); 1st fut. घस्ता; 2d fut. घस्यति; imp. घसतु; pot. घसेत्; bened. घस्यात्; cond. अघस्यत्. Pass. 1st fut. घस्ता; 2d fut. घस्यते; cond. अघस्यत. Caus. घासयति. Desid. जिघसति.

## घ्रा 'to smell.'

This in the conjugational tenses has for its base जिघ्र. In



the other tenses it is unchanged. In the second præterite 1st and 3d pers. the termination is **औ**. It is one of the verbs which optionally attach to the final the affixes of the first præterite in the third: when it is inflected with its own terminations it follows form 3 (p. 132) of the first class, like most verbs ending in **आ**.

Pres. **जिघ्रति**; 1st præt. **अजिघ्रत्**; 2d præt. **जघौ**; 3d præt. **अघ्रात्** (**अघ्रातां**, **अघुः**) or **अघ्रासीत्** (**अघ्रासिष्टां**, **अघ्रासिषुः**); 1st fut. **घ्राता**; 2d fut. **घ्रास्यति**; imp. **जिघ्रतु**; pot. **जिघ्रेत्**; bened. **घ्रायात्** or **घ्रेयात्**; cond. **अघ्रास्यत्**. Pass. **घ्रायते**. Caus. **घ्रापयति**; 3d præt. **अजिघ्रपत्** or **अजिघ्रिपत्**. Desid. **जिघ्रासति**. Freq. **जेघ्रीयते**, and **जेघ्रेति** or **जेघ्रयीति**.

**चम** 'to eat.'

As a verb having a short **अ** between two consonants, of which the former is repeated without change in the reduplication, it substitutes **ए** for the radical vowel, and is not doubled before the terminations of the second præterite which begin with a vowel, except that of the second person singular (r. 194. k).

Pres. **चमति**; 1st præt. **अचमत्**; 2d præt. **चचाम** (**चेमतुः**, **चेमुः**, **चचमिष**, &c.); 3d præt. **अचमीत्** (**अचमिषम्**); 1st fut. **चमिता**; 2d fut. **चमिष्यति**; imp. **चमतु**; pot. **चमेत्**; bened. **चम्यात्**; cond. **अचमिष्यत्**. Pass. **चम्यते**. Caus. **चामयति**. Desid. **चिचमिषति**. Freq. **चच्चाम्यते**.

With **आ** prefixed, in the sense of sipping water, it lengthens the radical vowel, **आचामति**.

**चर** 'to go.'

As ending in **र**, the radical vowel is made long in the third præterite: r. 197. i.

Pres. **चरति**; 1st præt. **अचरत्**; 2d præt. **चचार** (**चेरतुः**); 3d præt. **अचारीत्** (**अचारिषम्**); 1st fut. **चरिता**; 2d fut. **चरिष्यति**; imp. **चरतु**; pot. **चरेत्**; bened. **चर्यात्**; cond. **अचरिष्यत्**. Pass. **चर्यते**. Caus. **चारयति**. Desid. **चिचरिषति**. Freq. **चंचूर्यते**, **चंचूरीति** or **चंचूर्ति**.

It is conjugated in the *Ātmane-pada*, preceded by **उत्** with a transitive import; **धर्ममुच्चरते** 'he goes beyond or transgresses duty:' and by **सम्** with a noun in the instrumental case; **रथेन संचरते** 'he travels with a chariot.'



च्युतिर् 'to drop' or 'sprinkle.'

The indicatory इ denotes the optional inflexion of the third präterite with the affixes of the first preceded by अ.

Pres. च्योतति; 1st præt. अच्योतत्; 2d præt. चुच्योत (चुच्योतिष्य, चुच्युततु; चुच्युतिष्य); 3d præt. अच्युतत् or अच्योतीत्; 1st fut. च्योतिता; 2d fut. च्योतिष्यति; imp. च्योततु; pot. च्योतेत्; bened. च्युत्यात्; cond. अच्योतिष्यत्. Pass. च्युत्यते. Caus. च्योतयति or -ते; 3d præt. अचुच्युतत् or अचुच्यतत्. Desid. चुच्युतिष्यति or चुच्योतिष्यति. Freq. चोच्युत्यते or चोच्युतीति, चोच्योति.

So च्युतिर् in the same senses. The reduplication is as in the second präterite, चुच्योत.

जभ 'to yawn.'

This verb prefixes न् to the final, whenever that is followed by a vowel. In the frequentative the nasal is confined to the reduplication. न before any consonant except a semivowel or a nasal becomes Anuswára, which before भ is changed to म.

Pres. जम्भते; 1st præt. अजम्भत; 2d præt. जजम्भे; 3d præt. अजम्भिष्ट; 1st fut. जम्भिता; 2d fut. जम्भिष्यते; imp. जम्भतां; pot. जम्भेत; bened. जम्भिषीष्ट; cond. अजम्भिष्यत्. Pass. जम्भ्यते. Caus. जम्भयति. Desid. जिजम्भिष्यते. Freq. जंजम्भ्यते, जंजम्भीति, जंजम्भि.

जीव 'to live.'

The medial vowel, being long, is unchanged.

Pres. जीवति; 1st præt. अजीवत्; 2d præt. जिजीव; 3d præt. अजीवीत्; 1st fut. जीविता; 2d fut. जीविष्यति; imp. जीवतु; pot. जीवेत्; bened. जीव्यात्; cond. अजीविष्यत्. Pass. जीव्यते. Caus. जीवयति; 3d præt. अजिजीवत् or अजीजिवत्. Desid. जिजीविष्यति. Freq. जेजीव्यते.

So क्षीव 'to spit,' and मीव or पीव 'to be fat,' &c.

जृभि 'to yawn.'

This verb inserts a nasal by virtue of the indicatory इ. In the frequentative, री is substituted for the vowel.

Pres. जृम्भते; 2d præt. जजृम्भे; 1st fut. जृम्भिता. Caus. जृम्भयति. Desid. जजृम्भिष्यते. Freq. जरीजृम्भ्यते, जरीजृम्भीति.

ज्वर 'to have fever.'

Pres. ज्वरति; 1st præt. अज्वरत्; 2d præt. जज्वार; 3d præt. अज्वारीत् (अज्वारिषम्); 1st fut. ज्वरिता; 2d fut. ज्वरिष्यति; imp. ज्वरतु; pot. ज्वरेत्; bened. ज्वर्यात्; cond. अज्वरिष्यत्. Pass. ज्वर्यते. Caus. ज्वरयति; 3d præt. अजिज्वरत्. Desid. जिज्वरिषति. Freq. जाज्वर्यते, जाज्वरीति or जाजूर्ति.

त्वर, 'to hasten,' takes the Átmane-pada: it is else similarly conjugated; त्वरते, अत्वरत, तत्वरे, अत्वरिष्ट, &c.

ढौकृ 'to go.'

Pres. ढौकते; 1st præt. अढौकत; 2d præt. डुढौके; 3d præt. अढौकिष्ट; 1st fut. ढौकिता; 2d fut. ढौकिष्यते; imp. ढौकतां; pot. ढौकेत; bened. ढौकिषीष्ट; cond. अढौकिष्यत्. Pass. ढौक्यते. Caus. ढौकयति. Desid. डुढौकिषते. Freq. डोढौक्यते.

राम 'to bow.'

This verb takes इ only in the second and third præterites, and prefixes स to the latter, according to form 3. of the first class (p. 132); in which, यम 'to refrain,' and रम 'to sport,' agree with it. Before a dental, म becomes न्, and Anuswára before a sibilant.

Pres. नमति; 1st præt. अनमत्; 2d præt. ननाम (नेमतुः, नेमिष or ननन्य, नेमिव); 3d præt. अनंसीत् (अनंसिष्टां, अनंसिषम्); 1st fut. नन्ता; 2d fut. नंस्यति; imp. नमतु; pot. नमेत्; bened. नम्यात्; cond. अनंस्यत्. Pass. नम्यते. Caus. नमयति or नामयति. Desid. निनंसति. Freq. ननम्यते, ननमीति or ननन्ति.

शी (शीञ्) 'to lead.'

The अ intimates its being conjugated in both voices. It takes इ in the second præterite only; and before the augment the final is changed to य्.

Pres. नयति or -ते; 1st præt. अनयत्, अनयत; 2d præt. निनाय (निनयिष or निनेष, निन्यतुः), निन्ये (निन्यिषे); 3d præt. अनैषीत् (अनैष्टां, अनैषम्), अनेष्ट (अनेषातां, अनेषि); 1st fut. नेता; 2d fut. नेष्यति or -ते; imp. नयतु, नयतां; pot. नयेत्, नयेत; bened. नीयात्, नेषीष्ट; cond. अनेष्यत् or -ष्यत्. Pass. नीयते. Caus. नाययति or -ते. Desid. निनीयति or -ते. Freq. नेनीयते, नेनयीति or नेनेति.

णी is used in the Ātmane-pada in the sense of preceding or worshipping, as नयते 'he leads' or 'precedes,' 'he worships;' also after different prepositions, as उत, उन्नयते 'he leads up' or 'raises;' उप, उपनयते 'he gives' or 'pays' or 'averts:' but if it is transitively used, it is regular, विनयति; also if it concerns part of the body, as गण्डं विनयति 'he averts or turns away the cheek.'

णिदि 'to blame.'

The vowel being long by position is unchanged (r. 215. c).

Pres. निन्दति; 1st præt. अनिन्दत्; 2d præt. निनिन्द; 3d præt. अनिन्दीत् (अनिन्दिषम्); 1st fut. निन्दिता; 2d fut. निन्दिष्यति; imp. निन्दतु; pot. निन्देत्; bened. निन्द्यात्; cond. अनिन्दिष्यत्. Pass. निन्द्यते. Caus. निन्दयति. Desid. निनिन्दिषति. Freq. नेनिन्द्यते.

So may other verbs ending in द्, with an indicatory इ; as, कदि, क्रदि, 'to call;' क्लिदि 'to be moist;' नदि 'to be happy,' &c.

तिज 'to endure.'

The verb in this sense is conjugated in the desiderative form, and before स the final palatal is changed to the guttural (r. 191. c), which combines with the sibilant as usual. In the sense of 'sharpen' it is a regular verb of the tenth conjugation.

Pres. तितिष्ठते; 1st præt. अतितिष्ठत्; 2d præt. तितिष्ठाच्चक्रे; 3d præt. अतितिष्ठिष्ट; 1st fut. तितिष्ठिता; 2d fut. तितिष्ठिष्यते; imp. तितिष्ठतां; pot. तितिष्ठेत; bened. तितिष्ठिषीष्ट; cond. अतितिष्ठिष्यत्.

तृ 'to cross over.'

The verb substitutes the Guña syllable अर् in the conjugational tenses, and changes अ to ए in the second præterite, except in the first and third persons singular. The augment इ may be made long every where except in the third præterite of the Parasmai-pada; and it may be omitted in that tense, as well as in the benedictive of the Ātmane-pada. When इ is not inserted, चृ is changed to ईर्. In some senses the verb is conjugated in both voices.

Pres. तरति or -ते; 1st præt. अतरत्, अतरत्; 2d præt. ततार (तेरतुः, तेरिच, तेर, ततार or ततर), तेरे; 3d præt. अतारीत् (अतारिष्टं,

अतारिष्यम्)—Ātmane-pada अतीष्टे, अतरिष्ट or अतरीष्ट; 1st fut. तरिता or तरीता; 2d fut. तरिष्यति -ते or तरीष्यति -ते; imp. तरतु, तरतां; pot. तरेत्, तरेत; bened. तीर्य्यात्, तरिषीष्ट or तरीषीष्ट or तीर्यीष्ट; cond. अतरिष्यत् -ष्यत or अतरीष्यत् -ष्यत. Pass. तीर्य्यते. Caus. तारयति. Desid. तितरिषति, तितरीषति or तितीर्यति. Freq. तेतीर्यते, तातरीति or तातर्त्ति.

त्यज 'to abandon.'

The root does not take इ; and the final palatal is changed to the guttural (r. 191. c), which combines with a sibilant (r. 191. e) as छ; in the third praeterite the स of स्तां, स्तं, स्त is rejected (r. 190. g).

Pres. त्यजति; 1st praet. अत्यजत्; 2d praet. तत्याज (तत्यजतुः, तत्यजिथ or तत्यक्ष); 3d praet. अत्याक्षीत् (अत्याक्षां, अत्याक्षुः, अत्याक्षम्); 1st fut. त्यक्ता; 2d fut. त्यक्ष्यति; imp. त्यजतु; pot. त्यजेत्; bened. त्यज्यात्; cond. अत्यक्ष्यत्. Pass. त्यज्यते. Caus. त्याजयति. Desid. तित्यक्षति. Freq. तात्यज्यते, तात्यजीति or तात्यर्त्ति.

दद 'to give.'

This is an exception to r. 194. k, not substituting ए for the vowel in the second praeterite.

Pres. ददते; 1st praet. अददत्; 2d praet. दददे (दददाते, दददिरे); 3d praet. अददिष्ट; 1st fut. ददिता; 2d fut. ददिष्यते; imp. ददतां; pot. ददेत्; bened. ददिषीष्ट; cond. अददिष्यत. Pass. दद्यते. Caus. दादयति or -ते. Desid. दिददिषते. Freq. दादद्यते, and दाददीति or दादर्त्ति.

दध 'to have' or 'hold.'

Pres. दधते; 1st praet. अदधत्; 2d praet. दधे (दधदाते, दधिधे); 3d praet. अदधिष्ट; 1st fut. दधिता; 2d fut. दधिष्यते; imp. दधतां; pot. दधेत्; bened. दधिषीष्ट; cond. अदधिष्यत. Pass. दध्यते. Caus. दाधयति or -ते. Desid. दिदधिषते. Freq. दादध्यते, दादधीति or दादद्धि.

दंश 'to bite.'

This verb drops its nasal in the conjugational tenses; also before any termination beginning with य, and in the radical syllable of the frequentative. The final श before a consonant becomes ष, and ष before a sibilant becomes क (r. 191. e. f).

Pres. दशति; 1st præt. अदशत्; 2d præt. ददंश (ददंशिय or ददंष्ट); 3d præt. अदांक्षीत् (अदांक्षां, अदांक्षम्); 1st fut. दंष्टा; 2d fut. दंक्ष्यति; imp. दशतु; pot. दशेत्; bened. दश्यात्; cond. अदक्ष्यत्. Pass. दश्यते. Caus. दंशयति. Desid. दिदंक्षति. Freq. दंदश्यते or दंदशीति or दंदष्टि.

दह 'to burn.'

The changes of the final are according to r. 191. *k*; see also गाह्, p. 173. Before a dental the substitute of ह is घ; त or च after an aspirate become ध; and घ as the initial of a compound is changed to ग before a soft consonant, and to क before a hard. In the second præterite the vowel is changed to ए, according to r. 194. *k*. In the third præterite, as इ is not inserted, the स of स्तां &c. is rejected (r. 190. *g*); and when the guttural combines with the sibilant, द is changed to ध (r. 191. *l*).

Pres. दहति; 1st præt. अदहत्; 2d præt. ददाह (देहतुः, देहिष or ददग्ध); 3d præt. अधाक्षीत् (अदाग्धां, अधाक्षम्); 1st fut. दग्धा; 2d fut. धक्ष्यति; imp. दहतु; pot. दहेत्; bened. दह्यात्; cond. अधक्ष्यत्. Pass. दह्यते. Caus. दाहयति or -ते. Desid. दिधक्षति. Freq. दादह्यते, दादहीति or दादग्धि.

दा (दाण्) 'to give.'

दा is also a verb of the second and third conjugation, and in order to distinguish it from them, an indicatory ण् is added to it in the first. This verb substitutes यञ्च् in the conjugational tenses. In the third præterite it takes the terminations of the first, and substitutes ए for आ in the benedictive; in which some other verbs ending in आ, either as a primitive or as substituted for a diphthong, concur: see ह्यै and ग्रा.

Pres. यच्छति; 1st præt. अयच्छत्; 2d præt. ददौ (ददिष्य or ददाष्य, ददतुः); 3d præt. अदात् (अदाम्); 1st fut. दाता; 2d fut. दास्यति; imp. यच्छतु; pot. यच्छेत्; bened. देयात्; cond. अदास्यत्. Pass. दीयते. Caus. दापयति. Desid. दिक्षति. Freq. देदीयते, दादाति or दादेति.

With आ or उप prefixed in the sense of 'receiving,' and with सम् or सम् and प्र in its own of 'giving,' it takes the *Ātmanepada*; as, आयच्छते 'he takes;' संयच्छते or संप्रयच्छते 'he gives.'



दु 'to run.'

Although not excepted from the prohibition to insert इ (p. 136), this verb is considered as taking इ optionally in the third präterite.

Pres. दवति; 1st præ. अदवत्; 2d præ. दुदाव (दुदुवतुः, दुदविष or दुदोष); 3d præ. अदावीत् (अदाविषम्), अदीपीत् (अदीपम्); 1st fut. दीता; 2d fut. दीष्यति; imp. दवतु; pot. दवेत्; bened. दूयात्; cond. अदोष्यत्. Pass. दूयते. Caus. दावयति. Desid. दुदूषति. Freq. दूदूयते, दूदवीति or दूदोति.

दृश (दृशिर्) 'to see.'

This is another verb of the first conjugation inflected by a substitution, as it takes पश्य् before the conjugational tenses. Before the terminations of the other tenses beginning with any consonant except य, च् is changed to र. The verb does not take इ. Before a hard consonant श becomes ष, changed before स to क (r. 191. e. f); but having made छ with the स of स्तां, स्तं, स्त, the क is rejected, leaving छां &c. इर् indicates two forms of the third präterite (p. 107).

Pres. पश्यति; 1st præ. अपश्यत्; 2d præ. ददर्श (ददृशतुः, ददर्शिय or ददृष्ट); 3d præ. अदर्शत् or अद्राक्षीत् (अद्राष्टां, अद्राक्षम्); 1st fut. दृष्टा; 2d fut. द्रक्ष्यति; imp. पश्यतु; pot. पश्येत्; bened. दृश्यात्; cond. अद्रक्ष्यत्. Pass. दृश्यते. Caus. दर्शयति; 3d præ. अदीदृशत् or अददर्शत्. Desid. दिदृक्षते. Freq. दरिदृश्यते or दरिदृशीति or दर्दृष्टि.

With सम् prefixed in an intransitive sense it takes the Ātmane-pada; सम्पश्यते 'he contemplates.'

दे (देङ्) 'to protect.'

The ङ denotes its being restricted to the Ātmane-pada. In the conjugational tenses it is regularly inflected, ए becoming अय् before अ. In the second präterite it substitutes दिग् for the reduplicate: in the third it inserts इ, before which the final is rejected; and after the short vowel इ, the स of स्त and स्याम् is rejected. In the rest it is conjugated like verbs in आ.

Pres. दयते; 1st præ. अदयत्; 2d præ. दिग्ये (दिग्याते, दिग्यिषे); 3d præ. अदित (अदिषातां, अदिषत्, अदिषाः, अदिषि); 1st fut. दाता;



2d fut. दास्यते; imp. दयतां; pot. दयेत्; bened. दासीष्ट; cond. अदास्यत्. Pass. दीयते. Caus. दापयति. Desid. दिस्सते. Freq. देदीयते, दादेति.

द्युत 'to shine.'

This gives name to a class of verbs, द्युतादि, of which the third präterite takes two forms; one being that of the first präterite of the Parasmai-pada, without change of the radical vowel (second class, 2); the other being regular (first class, 1. Ātm. pada). There are in all twenty-two verbs of this class.

कृप to be able.  
 घुभ to agitate.  
 घुट to exchange.  
 गभ to hurt.  
 तुभ to hurt.  
 हुत to shine.  
 ध्वंस } to fall down.  
 भंस }  
 निद to be unctuous.  
 रुच to shine.  
 रुट to resist.

लुट } to resist.  
 लुठ }  
 वृत् to be.  
 वृध to grow.  
 शुभ to be beautiful.  
 शृथ to break wind.  
 श्रित to be white.  
 प्विद to sweat.  
 स्पन्द to drop.  
 संभ to trust in.  
 संस to fall down.

Several of these will be found in their places.

Pres. द्योतते; 1st præter. अद्योतत्; 2d præter. दिद्युते; 3d præter. अद्युतत् or अद्योतिष्ट; 1st fut. द्योतिता; 2d fut. द्योतिष्यते; imp. द्योततां; pot. द्योतेत्; bened. द्योतिषीष्ट; cond. अद्योतिषत्. Pass. द्युत्यते. Caus. द्योतयति. Desid. दिद्युतिष्यते or दिद्योतिष्यते. Freq. देद्युत्यते, देद्योतीति or देद्योति.

दु 'to run.'

This is one of the few exceptions to the insertion of इ in the second präterite (r. 195. g). उच् is substituted for the final before the vowel terminations not requiring Guṇa. The third präterite takes the form of the tenth conjugation.

Pres. द्रवति; 1st præter. अद्रवत्; 2d præter. दुद्राव (दुद्रुवतुः, दुद्रोष, दुद्रुच, दुद्रुम); 3d præter. अद्रुवत्; 1st fut. द्रोता; 2d fut. द्रोष्यति; imp. द्रवतु; pot. द्रवेत्; bened. दूयात्; cond. अद्रोष्यत्. Pass. दूयते. Caus.

द्रावयति; 3d præt. अदुद्रवत् or अदिद्रवत्. Desid. दुद्रूषति. Freq. दोदूयते, दोद्वीति or दोद्वीति.

So घृ 'to be firm.'

धे 'to drink.'

Before the conjugational tenses र becomes अय्; before the rest it is inflected like a verb in आ; but it has three forms in the third præterite; two with the terminations of the first præterite (second class, 2. 1), and one with those of the third; (first class, 3): in No. 2. of the former the root is also repeated, and the final made short: see दा 'to give,' दे 'to protect,' &c.

Pres. धयति; 1st præt. अधयत्; 2d præt. दधौ (दधतुः, दधिष्य); 3d præt. अदधत् (अदधतां, अदधम्), or अधात् (अधातां, अधुः, अधाम्), or अधासीत् (अधासिष्टां, अधासिषम्); 1st fut. धाता; 2d fut. धास्यति; imp. धयतु; pot. धयेत्; bened. धेयात्; cond. अधास्यत्. Pass. धीयते. Caus. धापयति or -ते; 3d præt. अदीधपत् or -पत्. Desid. धित्सति. Freq. देधीयते, दाधेति or दाधाति.

धोच् 'to be quick,' 'to gallop.'

The च् in every case becomes र.

Pres. धोरति; 1st præt. अधोरत्; 2d præt. दुधोर; 3d præt. अधोरीत्; 1st fut. धोरिता; 2d fut. धोरिष्यति; imp. धोरतु; pot. धोरेत्; bened. धोर्येत्; cond. अधोरिष्यत्. Pass. धोर्यते. Caus. धोरयति; 3d præt. अदुधोरत्. Desid. दुधोरिषति. Freq. दुधार्यते, दुधोरीति or दुधोर्ति.

धा 'to blow,' as fire or an instrument.

This verb substitutes धम् before the conjugational augment: in the other tenses it is conjugated like other verbs in आ.

Pres. धमति; 1st præt. अधमत; 2d præt. दध्मौ; 3d præt. अध्मासीत् (अध्मासिषम्); 1st fut. ध्माता; 2d fut. ध्मास्यति; imp. धमतु; pot. धमेत्; bened. ध्मेयात् or ध्मायात्; cond. अध्मास्यत्. Pass. ध्मायते. Caus. ध्मापयति. Desid. दिध्मासते. Freq. देध्मीयते, दाध्मेति or दाध्माति.

पच 'to cook.'

The final palatal becomes क् before the dentals and sibilant, conformably to r. 191. c, and undergoes the usual changes. The

vowel is changed to ए in some of the persons of the second präterite (r. 194. k). In the third präterite the स preceding स्तां &c. is rejected (r. 190. g), and the radical vowel is made long in the Parasmai-pada only. The verb takes both Padas.

Pres. पचति -ते; 1st præt. अपचत्, अपचत; 2d præt. पपाच (पेचिच or पपक्च), पेचे; 3d præt. अपाक्षीत् (अपाक्षां, अपाक्षुः, अपाक्षम्), अपक्ष (अपक्षातां, अपक्षत, अपक्षि); 1st fut. पक्ता; 2d fut. पक्ष्यति -ते; imp. पचतु -तां; pot. पचेत् -त; bened. पच्यात्, पक्षीष्ट; cond. अपक्ष्यत् -त. Pass. पच्यते. Caus. पाचयति -ते; 3d præt. अपीपचत्. Desid. पिपक्षति -ते. Freq. पापच्यते, पापचीति or पापक्षि.

पत (पतु) 'to go,' 'to fall.'

The indicative लृ denotes the inflexion of the third präterite with the terminations of the first, and before them प् is prefixed to the radical final. In the desiderative the vowel may be changed to इ; and in the frequentative, नी is added to the reduplicate syllable.

Pres. पतति; 1st præt. अपतत्; 2d præt. पपात (पेततुः); 3d præt. अपपतत् (अपपतम्); 1st fut. पतिता; 2d fut. पतिष्यति; imp. पततु; pot. पतेत्; bened. पत्यात्; cond. अपतिष्यत्. Pass. पत्यते. Caus. पातयति. Desid. पिपतिषति or पित्सति. Freq. पनीपत्यते, पनीपतीति or पनीपत्ति.

पा 'to drink.'

This verb substitutes पिच् before the conjugational अ; in the other tenses it agrees with other verbs in अ, taking the terminations of the first präterite in the third.

Pres. पिबति; 1st præt. अपिबत्; 2d præt. पपौ; 3d præt. अपात्; 1st fut. पाता; 2d fut. पास्यति; imp. पिबतु; pot. पिबेत्; bened. पेयात्; cond. अपास्यत्. Pass. पीयते. Caus. पाययति -ते. Desid. पिपासति. Freq. पेपीयते, पापेति or पापाति.

पा, 'to preserve,' is a verb of the second conjugation, q. v.

(ओ) प्यायी 'to grow.'

In the third person singular of the third präterite this verb optionally substitutes इ for स्त.

Pres. प्यायते; 1st præt. अप्यायत्; 2d præt. पिप्ये (पिप्यिषे);

3d præt. अयायि or अयायिष्ट; 1st fut. यायिता; 2d fut. यायिष्यते; imp. यायतां; pot. यायेत; bened. यायिषीष्ट; cond. अयायिष्यत. Pass. याय्यते. Caus. याययते.

फण 'to approach.'

As this verb changes its फ to प in the reduplication of the second præterite, it should not substitute ए for अ (r. 194. k); it does so optionally by special rule.

Pres. फणति; 1st præt. अफणत्; 2d præt. पफाण (पफणतुः or फेणतुः, पफणिय or फेणिय, &c.); 3d præt. अफणीत् or अफाणीत्; 1st fut. फणिता; 2d fut. फणिष्यति; imp. फणतु; pot. फणेत; bened. फण्यात्; cond. अफणिष्यत्. Pass. फण्यते. Caus. फणयति. Desid. पिफणिषति. Freq. पंफण्यते, पंफणीति or पंफणित्.

फल 'to bear fruit.'

This differs from the preceding only in the change of अ to ए in the second præterite being absolute, and the vowel being long only in the third præterite, as the verb ends in ल. In the frequentative the radical vowel is changed to उ.

Pres. फलति; 1st præt. अफलत्; 2d præt. पफाल (फेलतुः); 3d præt. अफालीत्; 1st fut. फलिता; 2d fut. फलिष्यति; imp. फलतु; pot. फलेत्; bened. फल्यात्; cond. अफलिष्यत्. Pass. फल्यते. Caus. फालयति. Desid. पिफालिषति. Freq. पंफुल्यते, पंफुलीति or पंफुलित्.

वध 'to despise;' 'to bind.'

This takes the frequentative form.

Pres. वीभत्सते; 1st præt. अवीभत्सत; 2d præt. वीभत्साञ्चक्रे; 3d præt. अवीभत्सिष्ट; 1st fut. वीभत्सिता; 2d fut. वीभत्सिष्यते; imp. वीभत्सतां; pot. वीभत्सेत; bened. वीभत्सिषीष्ट; cond. अवीभत्सिष्यत. Pass. वीभत्स्यते. Caus. वीभत्सयते.

बुध, or with इर्, बुधिर् 'to know.'

There is some difference as to whether these are distinct roots or not. With इर् there are two forms in the third præterite (see p. 107); without it, only one. The causal of बुध् also is restricted to the Parasmai-pada. There is another

verb बुध, 'to know,' of the fourth conjugation, which also substitutes इ for the third person singular of the third präterite in the Ātmane-pada. They are both inflected like other verbs with a medial उ, except in the desiderative, which does not insert इ, and changes the radical consonant to भ.

Pres. बोधति -ते; 1st præt. अबोधत् -त; 2d præt. बुबोध, बुबुधे; 3d præt. (of बुध) अबोधीत् (अबोधिम), (of बुधिर्) अबोधीत् or अबुधत्, अबोधिष्ट; 1st fut. बोधिता; 2d fut. बोधिष्यति -ते; imp. बोधतु, बोधतां; pot. बोधेत् -त; bened. बुध्यात्, बोधिषीष्ट; cond. अबोधिष्यत् -त. Pass. बुध्यते. Caus. बोधयति or (बुधिर्) बोधयति -ते. Desid. बुभुत्सति. Freq. बोबुध्यते, बोबुधीति, बोबोद्धि.

भृञ् 'to nourish.'

It takes both Padas. Before a य, ञ् becomes रि or री. In the third präterite, Ātmane-pada, the स of स्त is rejected after the short vowel (r. 190. g). In the desiderative, उ is optionally substituted for the radical vowel, being preceded by a labial (r. 211. c).

Pres. भरति -ते; 1st præt. अभरत् -त; 2d præt. वभार (वभतुः, वभर्ष, वभृव), वभे; 3d præt. अभर्षीत् (अभर्षां, अभर्षम्), अभृत (अभृपातां, अभृषि); 1st fut. भर्त्ता; 2d fut. भरिष्यति -ते; imp. भरतु -तां; pot. भरेत् -त; bened. भ्रियात्, भृषीष्ट; cond. अभरिष्यत् -त. Pass. भ्रियते. Caus. भारयति; 3d præt. अबीभरत्. Desid. विभरिषति -ते or बुभृषति -ते. Freq. वेभीयते, वर्भर्त्ति, वरिभर्त्ति or वरीभर्त्ति.

धृञ् 'to hold,' and हृञ् 'to take,' are similarly inflected.

भ्रम 'to wander' or 'whirl.'

This verb optionally takes the form of the fourth conjugation. As ending in म, it does not take Vṛiddhi in the third präterite.

Pres. भ्रमति, भ्रम्यति; 1st præt. अभ्रमत्, अभ्रम्यत्; 2d præt. वभ्राम (भ्रमतुः); 3d præt. अभ्रमीत्; 1st fut. भ्रमिता; 2d fut. भ्रमिष्यति; imp. भ्रमतु, भ्रम्यतु; pot. भ्रमेत्, भ्रम्येत्; bened. भ्रम्यात्; cond. अभ्रमिष्यत्. Pass. भ्रम्यते. Caus. भ्रमयति; 3d præt. अबिभ्रमत्. Desid. विभ्रमिषति. Freq. वंभ्रम्यते, वंभ्रमीति or वंभ्रन्ति.

## मन्य 'to churn.'

The nasal is rejected before a य.

Pres. मन्यति; 1st præt. अमन्यत्; 2d præt. ममन्य (ममन्धिष्य); 3d præt. अमन्धीत्; 1st fut. मन्यिता; 2d fut. मन्यिष्यति; imp. मन्यतु; pot. मन्येत्; bened. मय्यात्; cond. अमन्धिष्यत्. Pass. मय्यते. Caus. मन्ययति -ते. Desid. मिमन्धिषति. Freq. मामय्यते, मामन्धीति or मामन्ति.

## मव्य 'to bind.'

There is nothing peculiar in the simple inflexion of this verb. Before a य the final is optionally rejected; and in the frequentative form, which rejects य, its conjunct final may be rejected altogether before a termination beginning with a consonant not a nasal, and having an indicative प्; whilst before any other consonant य is rejected, and व changed to उ, which then substitutes the Vṛiddhi element औ.

Pres. मव्यति; 3d præt. अमव्यीत्; 1st fut. मव्यिता; bened. मव्यात् or मव्यात्. Pass. मव्यते or मव्यते. Desid. मामव्यिषति.

Frequentative, present tense.

मामव्यीमि or मामौमि	मामौवः	मामौमः
मामव्यीपि or मामसि	मामौयः	मामौष
मामव्यीति or मामति	मामौतः	मामव्यति

These modifications are rather curious than useful, as the verb is of unfrequent occurrence.

## मान 'to investigate.'

This verb takes the form of the desiderative, मीमांस्.

Pres. मीमांसते; 1st præt. अमीमांसत; 2d præt. मीमांसाच्चक्रे; 3d præt. अमीमांसिष्ट; 1st fut. मीमांसिता; 2d fut. मीमांसिष्यते; imp. मीमांसतां; pot. मीमांसेत; bened. मीमांसिषिष्ट; cond. अमीमांसिष्यत्. Pass. मीमांस्यते. Caus. मीमांसयते.

## मे (मेड) 'to barter.'

The final diphthong becomes अय् before vowels, and आ before consonants: it is changed to इत् in the desiderative.

Pres. मयते; 1st præt. अमयत; 2d præt. ममे; 3d præt. अमास्त;



1st fut. माता ; 2d fut. मास्यते ; imp. मयतां ; pot. मयेत ; bened. मासीष्ट ; cond. अमास्यत. Pass. मीयते. Caus. मापयते. Desid. मित्सते. Freq. मेनीयते, मेमयीति, मामेति or मामाति.

स्मृ 'to remember.'

This substitutes मन् in the conjugational tenses.

Pres. मनति ; 1st præt. अमनत् ; 2d præt. मस्रौ ; 3d præt. अस्मासीत् (अस्मासिषम्) ; 1st fut. स्मृता ; 2d fut. स्मृस्यति ; imp. मनतु ; pot. मनेत् ; bened. स्मृयात् or स्मेयात् ; cond. अस्मृस्यत्. Pass. स्मृयते. Caus. स्मृपयति ; 3d præt. अमिस्त्रपत्. Desid. मिस्त्रासति. Freq. मास्त्रायते, मास्त्राति or मास्त्रेति.

यज 'to worship.'

इ is substituted for the semivowel before the terminations of the second præterite, except in the singular of the Parasmaipada, where it is the letter of reduplication. It is substituted for य before य, as in the benedictive and passive. यज substitutes ष for its final before a dental, and ष with स makes क्ष (r. 191. d) ; but as the स of स्तां &c. in the third præterite is rejected after any consonant, the forms are ष्टां, ष्ट, &c.

Pres. यजति -ते ; 1st præt. अयजत् -त ; 2d præt. इयाज (ईजतुः, इयजिष or इयष्ट, ईजिव), ईजे ; 3d præt. अयाक्षीत् (अयाष्टां, अयाक्षम्), अयष्ट (अयक्षातां) ; 1st fut. यष्टा ; 2d fut. यक्ष्यति -ते ; imp. यजतु -तां ; pot. यजेत् -त ; bened. इज्यात्, यक्षीष्ट ; cond. अयक्ष्यत् -त. Pass. इज्यते ; 1st præt. ऐज्यत. Caus. याजयति -ते ; 3d præt. अयीयजत्. Desid. यियक्षति -ते. Freq. यायज्यते, यायष्टि.

यत 'to make effort.'

This is in every respect regular.

Pres. यतते ; 1st præt. अयतत् ; 2d præt. येते ; 3d præt. अयतिष्ट ; 1st fut. यतिता ; 2d fut. यतिष्यते ; imp. यततां ; pot. यतेत ; bened. यतिषीष्ट ; cond. अयतिष्यत्. Pass. यतते. Caus. यातयति -ते ; 3d præt. अयीयतत्. Desid. यियतिषते. Freq. यायत्यते, यायतीति or यायन्ति.

यम 'to restrain.'

This substitutes झ् for its final before the terminations of the conjugational tenses. Although it does not take इ in the futures, it does in the second and third præterites.

Pres. यच्छति; 1st præt. अयच्छत्; 2d præt. ययाम (येमिथ or ययंथ); 3d præt. अयंसीत् (अयंसिष्टां, अयंसिषम्); 1st fut. यन्ता; 2d fut. यंस्यति; imp. यच्छतु; pot. यच्छेत्; bened. यम्यात्; cond. अयंस्यत्. Pass. यम्यते. Caus. यामयति or यमयति. Desid. यियंसति. Freq. यंयम्यते, यंयमीति or यंयन्ति.

यम is conjugated in the *Ātmane-pada* when preceded by आ in an intransitive sense; as, आयच्छते तरुः 'the tree spreads:' by उप in the sense of marrying; रामः सीतामुपायंस्त 'Rāma married Sītā:' also by आ or उद् or सम्, signifying to heap together for one's own use; व्रीहीन् संयच्छते 'he heaps up the rice.'

### रञ्ज 'to colour.'

This drops its nasal whenever अ is inserted before the terminations, that is, in the conjugational tenses, and before य. Before dental consonants ज becomes ञ.

Pres. रजति -ते; 1st præt. अरजत् -त; 2d præt. रराज (रंक्ष्य or रंजिथ, रंजतुः), ररंजे; 3d præt. अरंक्षीत् (अरंक्षां, अरंक्षम्), अरंक्त (अरंक्षातां, अरंक्षि); 1st fut. रंक्ता; 2d fut. रंक्ष्यति -ते; imp. रजतु -तां; pot. रजेत् -त; bened. रज्यात्, रंक्षीष्ट; cond. अरंक्ष्यत् -त. Pass. रज्यते. Caus. रंजयति or रजयति. Desid. रिरंजिषति -ते. Freq. रारज्यते, रारजीति.

### रभ 'to commence.'

This verb is invariably conjugated with the preposition आ. The final is changed before a consonant, agreeably to the laws of Sandhi: त and थ, whether primary or left by the rejection of स in स्त, after an aspirate (r. 190. f. g) become ध, when of course the preceding भ becomes ब. Before स, भ is changed to व, and this again to the hard consonant प. Before a vowel, except in the conjugational tenses and second præterite, न् is inserted, which becomes Anuswāra, and then again म् before भ, as in the causal. In the desiderative, इ is substituted for the vowel, and the root is not repeated.

Pres. आरभते; 1st præt. आरभत; 2d præt. आरेभे (आरेभाते, आरेभिषे); 3d præt. आरब्ध (आरप्सातां, आरप्सि); 1st fut. आरब्धा; 2d fut. आरप्स्यते; imp. आरभतां; pot. आरभेत्; bened. आरप्सीष्ट; cond.

आरप्स्यत. Pass. आरभ्यते. Caus. आरम्भयति; 3d præt. आरम्भत्.  
Desid. आरिप्सते. Freq. आरारभ्यते, आरारम्भीति, आररभि.

With exception of prefixing आ, लभ 'to gain' is similarly inflected. Pres. लभते; 2d præt. लेभे; 3d præt. अलभ; 2d fut. लप्स्यते. Caus. लम्भयति. Desid. लिप्सते, &c.

### रम 'to sport.'

It is conjugated analogously to other verbs ending with म.

Pres. रमते; 1st præt. अरमत; 2d præt. रेमे; 3d præt. अरंस्त (अरंसि); 1st fut. रन्ता; 2d fut. रंस्यते; imp. रमतां; pot. रमेत; bened. रंसीष्ट; cond. अरंस्यत. Pass. रम्यते. Caus. रमयति; 3d præt. अरीरमत. Desid. रिरंसते. Freq. रंरम्यते, रंरमीति or रंरन्ति.

विरम, 'to rest,' makes विरमति; but when it means 'to lead a married life,' विरमति or विरमते.

### रुह 'to grow' or 'ascend.'

For the changes to which the final ह is subject, see r. 191. k, also गाह, दह (pp. 173. 180). In the causal the verb optionally substitutes प for य. The terminations of the third præterite are those of the first, with म् prefixed (second class, 3. p. 132).

Pres. रोहति; 1st præt. अरोहत्; 2d præt. रुरोह (रुरुहतुः, रुरोहिष); 3d præt. अरुहत् (अरुहतां); 1st fut. रोढा; 2d fut. रोष्यति; imp. रोहतु; pot. रोहेत्; bened. रुह्यात्; cond. अरोष्यत्. Pass. रुह्यते. Caus. रोहयति or रोपयति; 3d præt. अरुरुहत् or अरुरुपत्. Desid. रुरुहति. Freq. रोरुह्यते, रोरुहीति or रोरोढि.

### लोच (लोचृ) 'to see.'

As either the conjugational vowel or इ is interposed throughout, the palatal is unchanged.

Pres. लोचते; 1st præt. अलोचत; 2d præt. लुलोचे; 3d præt. अलोचिष्ट; 1st fut. लोचिता; 2d fut. लोचिष्यते; imp. लोचतां; pot. लोचेत; bened. लोचिषीष्ट; cond. अलोचिष्यत. Pass. लोच्यते. Caus. लोचयति. Desid. लुलोचिषते. Freq. लोलोच्यते, लोलोचीति or लोलोक्ति.

लोकृ, 'to see,' is similarly inflected.

वद् 'to speak.'

This and the following verbs beginning with व substitute उ for the semivowel in the second präterite and before य.

Pres. वदति; 1st præt. अवदत्; 2d præt. उवाद (ऊदतुः, उवदिथ, ऊद, उवद or उवाद, ऊदिव); 3d præt. अवादीत् (अवादिथम्); 1st fut. वदिता; 2d fut. वदिष्यति; imp. वदतु; pot. वदेत्; bened. उद्यात्; cond. अवदिष्यत्. Pass. उद्यते. Caus. वादयति; 3d præt. अवीवदत्. Desid. विवदिषति. Freq. वावद्यते, वावदीति or वावन्ति.

It is sometimes inflected in the *Ātmane-pada*, especially after certain prepositions, and in particular applications; as, अनुवद् 'to repeat,' अनुवदते; अपवद् 'to reproach (oneself),' अपवदते; विवद् 'to dispute,' विवदते; सम्प्रवद् 'to repeat together,' सम्प्रवदते.

वप् 'to weave.'

This does not take इ, except in the second präterite.

Pres. वपति -ते; 1st præt. अवपत् -त; 2d præt. उवाप (उवप्थ or उवपिथ, ऊपतुः), ऊपे; 3d præt. अवाप्सीत् (अवाप्सप्), अवप् (अवप्सि); 1st fut. वप्ता; 2d fut. वप्स्यति -ते; imp. वपतु -तां; pot. वपेत् -त; bened. उप्तात्, वप्सीष्ट; cond. अवप्स्यत् -त. Pass. उप्पते. Caus. वापयति -ते. Desid. विवप्सति -ते. Freq. वावप्पते, वावपीति or वावन्ति.

वस 'to dwell.'

त is substituted for the final before a sibilant immediately following it (r. 191. j). If the sibilant is conjoined with त, as in स्तां, it is rejected (r. 190. g). The verb takes इ only in the second präterite.

Pres. वसति; 1st præt. अवसत्; 2d præt. उवास (उवसिथ or उवस्य, ऊपतुः); 3d præt. अवात्सीत् (अवात्तां, अवात्सुः, अवात्सम्); 1st fut. वस्ता; 2d fut. वत्स्यति; imp. वसतु; pot. वसेत्; bened. उप्तात्; cond. अवत्स्यत्. Pass. उप्पते. Caus. वासयति -ते. Desid. विवत्सति. Freq. वावस्यते, वावसीति, वावस्ति.

वह 'to bear.'

The changes of ह before a following consonant are those already noticed (see r. 191. k, गाह &c.); but whenever ह is changed to ढ, this verb substitutes ओ for its vowel.

Pres. वहति -ते; 1st præt. अवहत् -त; 2d præt. उवाह (ऊहतुः, उवहिय or उवोढ), ऊहे; 3d præt. अवाक्षीत् (अवोढां, अवाक्षम्), अवोढ (अवक्षि); 1st fut. वोढा; 2d fut. वक्ष्यति -ते; imp. वहतु -तां; pot. वहेत् -त; bened. उवाह्यत्, वक्षीष्ट; cond. अवक्ष्यत् -त. Pass. उवाह्यते; 1st præt. औवाह्यत्; 3d præt. अवाहि. Caus. वाहयति -ते. Desid. विवक्षति -ते. Freq. वावक्षते, वावोढि.

Preceded by प्र or परि the verb is conjugated in the Parasmaipada only; as, प्रवहति, परिवहति.

वृक् 'to accept.'

Pres. वर्कते; 1st præt. अवर्कत; 2d præt. ववृक्ते; 3d præt. अवर्किष्ट; 1st fut. वर्किता; 2d fut. वर्किष्यते; imp. वर्कतां; pot. वर्कत; bened. वर्किषीष्ट; cond. अवर्किष्यत्. Pass. वृक्यते. Caus. वर्कयति; 3d præt. अववर्कत् or अवीवृकत्. Desid. विवर्किषते. Freq. वरीवृक्यते, वरिवर्कि, वरीवर्कि or वर्वर्कि, वर्वृकीति, वरिवृकीति or वरीवृकीति, (see r. 214. a).

वृत् 'to be.'

This is peculiar in optionally inflecting the second future and conditional in the Parasmaipada, and rejecting the augment इ before their terminations and those of the desiderative. As one of the class द्युतादि, it has two forms in the third præterite: see p. 182.

Pres. वर्त्ते; 1st præt. अवर्त्तत; 2d præt. ववृत्ते (ववृताते, ववृतिषे); 3d præt. अवृत्तत् (अवृत्तम्) or अवर्त्तिष्ट (अवर्त्तिषि); 1st fut. वर्त्तिता; 2d fut. वर्त्तिष्यते or वर्त्स्यति; imp. वर्त्ततां; pot. वर्त्तत; bened. वर्त्तिषीष्ट; cond. अवर्त्तिष्यत् or अवर्त्स्यत्. Pass. वृत्त्यते. Caus. वर्त्तयति. Desid. विवर्त्तिषते or विवृत्सति. Freq. वरीवृत्त्यते, वरिवृत्तीति or वरिवर्त्ति or वरीवृत्तीति, &c., as in the last.

वे (वेञ्) 'to weave.'

The final becomes आ before the consonants of the non-conjugational tenses. In the second præterite there are two forms; in one the reduplicated root is उवे before the terminations rejecting प्, and ऊप् or ऊव् before the rest; in the other the substitute is ववे, and ए being changed to आ, as in धे &c., the tense is inflected accordingly: see दा.



Pres. वयति -ते; 1st præt. अवयत् -त; 2d præt. उवाय (ऊवतुः, ऊवुः, अवयिष, उवाय or उवय, ऊविष, ऊविम) or ववौ (ववतुः, ववुः), ऊये (ऊयाते, ऊयिरे); 3d præt. अवासीत् (अवास्तां, अवासिषं), अवास्त; (अवासि); 1st fut. वाता; 2d fut. वास्यति -ते; imp. वयतु -तां; pot. वयेत् -त; bened. ऊयात्, वासीष्ट; cond. अवास्यत् -त. Pass. ऊयते. Caus. वाययति -ते. Desid. विवासति -ते. Freq. वावायते, वावाति or वावेति.

व्ये 'to cover.'

The initial is not changed. The verb as usual is inflected as if ending in आ in the non-conjugational tenses, except in the singular of the second præterite of the Parasmai-pada: in the reduplication य becomes इ before the vowel terminations of the second præterite, and the augment इ: the final आ, derived from ए, is rejected (r. 195. d. p. 128). Before a य, व्ये is changed to वी.

Pres. व्ययति -ते; 1st præt. अव्ययत् -त; 2d præt. विव्याय (विव्ययिष, विव्यतुः, विव्युः), विव्ये (विव्यिषे); 3d præt. अव्यासीत् (अव्यासिषम्), अव्यास्त (अव्यासि); 1st fut. व्याता; 2d fut. व्यास्यति -ते; imp. व्ययतु -तां; pot. व्ययेत् -त; bened. वीयात्, व्यासीष्ट; cond. अव्यास्यत् -त. Pass. वीयते. Caus. व्याययति. Desid. विव्यासति -ते. Freq. वेवीयते, वेवयीति, वेवेचि.

शद् (शट्) 'to wither' or 'decay;' 'to go.'

This substitutes शीय before the terminations of the conjugational tenses, which are those of the Ātmane-pada. Those of the other tenses are the terminations of the Parasmai-pada.

Pres. शीयते; 1st præt. अशीयत्; 2d præt. शशद् (शेदतुः); 3d præt. अशद्; 1st fut. शक्ता; 2d fut. शत्यति; imp. शीयतां; pot. शीयेत्; bened. शद्यात्; cond. अशत्यत्. Pass. शीयते. Caus. शातयति. Desid. शिशत्सति. Freq. शाशद्यते, शाशदीति or शाशत्ति.

When the verb means 'to go,' the causal retains the final, शादयति 'he causes to go,' or 'drives.'

शसि 'to desire;' 'to bless.'

This is never used without आ prefixed.

Pres. आशंसते; 1st præt. आशंसत्; 2d præt. आशशंसि; 3d præt. आशंसिष्ट; 1st fut. आशंसिता; 2d fut. आशंसिष्यते; imp. आशंसतां;



pot. आशंसेत ; bened. आशंसिषीष्ट ; cond. आशंसिष्यत्. Pass. आशंस्यते. Caus. आशंसयति. Desid. आशिशंसिष्यते. Freq. आशाशंस्यते, आशाशंसीति or आशाशंसि.

The root शंस, 'to praise,' differs from this in being inflected in the Parasmai-pada, and as its nasal is not derived from an indicatory इ, in dropping it before य ; as, pres. शंसति ; bened. शस्यात् ; pass. शस्यते, &c.

शीकृ 'to sprinkle.'

Pres. शीकते ; 1st præter. अशीकत ; 2d præter. शिशिके ; 3d præter. अशीकिष्ट ; 1st fut. शीकिता ; 2d fut. शीकिष्यते ; imp. शीकतां ; pot. शीकेत ; bened. शीकिषीष्ट ; cond. अशीकिष्यत्. Pass. शीक्यते. Caus. शीकयति -ते ; 3d præter. अशीशिकत् -त्. Desid. शिशीकिष्यते. Freq. शेशीक्यते, शेशीकीति or शेशीकि.

शुच 'to sorrow.'

Before the sign of the desiderative, the radical vowel is optionally changed to the Guṇa vowel before the augment इ (r. 211. f. p. 151.)

Pres. शोचति ; 1st præter. अशोचत् ; 2d præter. शुशोच (शुशुचतुः) ; 3d præter. अशोचीत् (अशोचिषम्) ; 1st fut. शोचिता ; 2d fut. शोचिष्यति ; imp. शोचतु ; pot. शोचेत् ; bened. शुच्यात् ; cond. अशोचिष्यत्. Pass. शुच्यते. Caus. शोचयति -ते. Desid. शुशुचिष्यति or शुशुचिषति. Freq. शोशुच्यते, शोशुचीति or शोशोकि.

शुभ 'to shine.'

As belonging to the class द्युतादि, it optionally takes the form of the first præterite in the third.

Pres. शोभते ; 1st præter. अशोभत ; 2d præter. शुशुभे ; 3d præter. अशुभत्, अशोभिष्ट ; 1st fut. शोभिता ; 2d fut. शोभिष्यते ; pot. शोभेत ; bened. शोभिषीष्ट ; cond. अशोभिष्यत्. Pass. शुभ्यते. Caus. शोभयति -ते. Desid. शुशोभिष्यति -ते or शुशुभिषति -ते. Freq. शोशुभ्यते, शोशुभीति or शोशोभि.

श्चि (श्चिन्न) 'to serve.'

This verb, as indicated by the Anubandha च्च, takes both forms. Before a vowel termination not requiring the Guṇa or Vṛiddhi change of the final, इय् is substituted for it. In

the third præterite of the Parasmai-pada it takes the terminations of the first, with reduplication : and in the frequentative form it optionally rejects the augment इ, which augment it takes as an exception to the general rule, 198. c.

Pres. अयति -ते; 1st præt. अययत् -त; 2d præt. शिआय (शिअयिषुः, शिअयिष, शिअयिव), शिअिये; 3d præt. अशिअयत् -त; 1st fut. अयिता; 2d fut. अयिष्यति -ते; imp. अयतु, अयतां; pot. अयेत् -त; bened. अयात्, अयिषीष्ट; cond. अअयिष्यत् -त. Pass. अयते. Caus. आययति -ते; 3d præt. अशिअयत् -त. Desid. शिअयिष्यति -ते or शिअीषति -ते. Freq. शेअीयते, शेअीयति or शेअेति.

श्रु 'to hear.'

This changes the vowel to च्, and adds नु, the proper termination of the fifth conjugation, in the conjugational tenses. उ before a vowel becomes व by the rules of Sandhi; or before व and म it may be ejected. In the second præterite, even चप् does not insert इ (r. 195. g). In the third præterite of the causal, इ is optionally substituted in the reduplication.

Pres. शृणोति (शृणुतः, शृण्वन्ति, शृणुवः or शृण्वः, शृणुमः or शृण्वमः); 1st præt. अशृणोत् (अशृणुतां, अशृण्वन्); 2d præt. शृण्वाव (शृण्वतुः, शृण्वाव, शृण्वव); 3d præt. अशृणीत् (अशृणीष्टां, अशृणीष्टम्); 1st fut. श्रोता; 2d fut. श्रोष्यति; imp. शृणोतु (शृणुतां, शृण्वन्तु); pot. शृणुयात्; bened. श्रूयात्; cond. अश्रोष्यत्. Caus. श्रावयति; 3d præt. अशृण्वत् or अशिअवत्. Desid. शृण्वते. Freq. शोश्रूयते, शोश्रूयति, शोश्रोति.

This verb is conjugated in the Ātmane-pada, preceded by सम् with an intransitive sense, संशृणुते 'he hears : ' otherwise, as, वाक्यं संशृणोति 'he hears the speech.' Preceded by प्रति or आङ् it retains the Parasmai-pada in the desiderative form, आशुश्रूयति or प्रतिशुश्रूयति 'he serves or attends upon.'

श्चि (ओश्चि) 'to increase.'

This verb optionally substitutes उ for वि in the second præterite; absolutely before the य of the benedictive and the passive; and optionally before the य of the frequentative. इय is substituted for इ, as in श्रि. In the third præterite it has three forms; being conjugated with its own terminations and

the augment इ (first class, 2), or with those of the first präterite (second class, 1) with or without reduplication: in the latter case it rejects its own final.

Pres. अश्वयति; 1st præ. अश्वयत्; 2d præ. शिश्वाय (शिश्वयितुः, शिश्वयिष्य) or शुश्राव (शुश्रुवतुः, शुश्रुविष्य, शुश्रव or शुश्राव); 3d præ. अश्वयीत् (अश्वयिष्टां, अश्वयिषन्), अशिश्वयत् (अशिश्वयतां, अशिश्वयम्) or अश्वत् (अश्वतां, अश्वम्); 1st fut. अश्वयिता; 2d fut. अश्वयिष्यति; imp. अश्वयतु; pot. अश्वयेत्; bened. शूयात्; cond. अश्वयिष्यत्. Pass. शूयते. Caus. अश्वययति; 3d præ. अशिश्वत् or अशूश्रवत्. Desid. शिश्वयिष्यति. Freq. शेश्वीयते or शोशूयते, शेश्वयीति or शेश्वेति.

पञ्च 'to embrace.'

This root rejects its nasal before the terminations of the conjugational tenses and before य.

Pres. सजति; 1st præ. असजत्; 2d præ. ससज्ज (ससज्जिष्य or ससंक्थ्य); 3d præ. असंक्षीत् (असंक्तां, असंक्षम्); 1st fut. संक्ता; 2d fut. संक्ष्यति; imp. सजतु; pot. सजेत्; bened. सज्यात्; cond. असंक्ष्यत्. Pass. सज्यते. Caus. संजयति. Desid. सिसंक्षति. Freq. सासज्यते, सासज्जीति or सासंक्ति.

पद (पद्) 'to decay,' 'to be sad,' 'to go.'

This substitutes सीद् before the terminations of the conjugational tenses. The terminations of the third präterite are those of the first.

Pres. सीदति; 1st præ. असीदत्; 2d præ. ससाद (सेदतुः, ससत्य or सेदिष्य); 3d præ. असदत् (असदतां); 1st fut. सत्ता; 2d fut. सत्यति; imp. सीदतु; pot. सीदेत्; bened. सद्यात्; cond. असस्यत्. Pass. सद्यते. Caus. सादयति; 3d præ. असीषदत्. Desid. सिषत्सति. Freq. सासद्यते, सासदीति or सासत्ति.

With नि prefixed, the initial becomes प, as निपीदति 'he sits'; and this is repeated in the reduplication of the desiderative, as निषिपत्सति, and third präterite causal, as न्यपीषदत्; the sibilant following in fact इ and ई; otherwise it is not changed, as, 2d præ. निपसाद; nor is it changed after the इ of प्रति, as प्रतिसीदति 'he opposes.'

परञ्ज 'to go.'

This verb changes स to ज throughout.

Pres. सज्जति -ते; 1st præt. असज्जत् -त; 2d præt. ससज्ज, ससज्जे; 3d præt. असज्जीत्, असज्जिष्ट; 1st fut. सज्जिता; 2d fut. सज्जिष्यति -ते; imp. सज्जतु -तां; pot. सज्जेत् -त; bened. सज्ज्यात्, सज्जिषीष्ट; cond. असज्जिष्यत् -त. Pass. सज्ज्यते. Caus. सज्जयति -ते. Desid. सिसज्जिष्यति -ते. Freq. सासज्ज्यते, सासज्जीति, सासज्जि.

यह 'to bear,' 'to suffer.'

This verb takes the augment इ, but optionally rejects it before the terminations of the first future: for the changes that ensue, see गाह, वह, &c. In the desiderative the initial sibilant is not changed after a vowel in the reduplicate syllable, because such change does not take place when the स, which is the sign of the desiderative itself, is changed to ष in consequence of the augment इ preceding it (r. 211. a).

Pres. सहते; 1st præt. असहत; 2d præt. सेहे; 3d præt. असहिष्ट; 1st fut. सहिता or सोढा; 2d fut. सहिष्यते; imp. सहतां; pot. सहेत; bened. सहिषीष्ट; cond. असहिष्यत्. Pass. सद्यते. Caus. साहयति; 3d præt. असीपहत्. Desid. सिसहिष्यते. Freq. सासद्यते, सासहीति or सासोदि.

The initial is changed to ष after the इ of नि, परि, and वि, as निषहते; if the temporal augment intervene, the change is optional, as न्यसहत or न्यपहत; it does not take place when ह has been changed to ढ, as निषहिता or निसोढा.

विध (विधू) 'to accomplish,' 'to regulate.'

Pres. सेधति; 1st præt. असेधत्; 2d præt. सिषेध (सिषिधतुः, सिषेधिष्य or सिषेद्ध); 3d præt. असेधीत् (असेधिषम्) or असैत्सीत् (असैद्धां, असैत्सम्); 1st fut. सेधिता or सेद्धा; 2d fut. सेधिष्यति or सेत्स्यति; imp. सेधतु; pot. सेधेत्; bened. सिध्यात्; cond. असेधिष्यत् or असेत्स्यत्. Pass. सिध्यते. Caus. सेधयति; 3d præt. असीपिधत्. Desid. सिषिधिष्यति or सिषित्सति. Freq. सेषिध्यते, सेषिधीति or सेषेद्धि.

There is also a verb विध, 'to go,' which is without the Anubandha ऊ, and which therefore inserts the augment इ invariably; as, सिषेधिष्य, सेधिता, असेधीत्, &c. The initial स of either verb is not changed after the इ of a preposition, except नि, when meaning prohibition; as, निषेधति 'he forbids.'

पु 'to bear children.'

This takes इ optionally in the third präterite.

Pres. सवति; 1st præt. असवत्; 2d præt. सुषाव (सुषुवतुः, सुषविथ or सुषोथ); 3d præt. असौषीत् (असौषम्) or असावीत् (असाविषम्); 1st fut. सोता; 2d fut. सोष्यति; imp. सवतु; pot. सवेत्; bened. सूयात्; cond. असोष्यत्. Pass. सूयते. Caus. सावयति. Desid. सुसूषति. Freq. सोसूयते, सोषवीति or सोषोति.

The same root is also inflected in the second and fifth classes.

पूद 'to hurt' or 'kill.'

Pres. मूदते; 1st præt. अमूदत; 2d præt. मुषूदे; 3d præt. अमूदिष्ट; 1st fut. मूदिता; 2d fut. मूदिष्यते; imp. मूदतां; pot. मूदेत; bened. मूदिषीष्ट; cond. अमूदिष्यत्. Pass. मूद्यते. Caus. मूदयति -ते; 3d præt. अमुषूदत् -त. Desid. मुमूदिषते. Freq. सोषूद्यते, सोषूदीति, सोषूति.

पेव (पेवृ) 'to serve.'

The reduplication of ए is इ (r. 194. i).

Pres. सेवते; 1st præt. असेवत; 2d præt. सिपेवे; 3d præt. असेविष्ट, असेविषि); 1st fut. सेविता; 2d fut. सेविष्यते; imp. सेवतां; pot. सेवेत; bened. सेविषीष्ट; cond. असेविष्यत्. Pass. सेव्यते. Caus. सेवयति; 3d præt. असिपेवत्. Desid. सिसेविषते. Freq. सेपेव्यते, सेपेवीति.

So similar, but less frequent roots, गेवृ, पेवृ, मेवृ, &c., meaning also 'to serve' or 'gratify by service.'

ष्टभि 'to stop' or 'hinder.'

The sibilant being changed, the following consonant also becomes a dental.

Pres. स्तम्भते; 1st præt. अस्तम्भत; 2d præt. तस्तम्भे; 3d præt. अस्तम्भिष्ट; 1st fut. स्तम्भिता; 2d fut. स्तम्भिष्यते; imp. स्तम्भतां; pot. स्तम्भेत; bened. स्तम्भिषीष्ट; cond. अस्तम्भिष्यत्. Pass. स्तम्भ्यते. Desid. तिस्तम्भयते. Freq. तास्तम्भ्यते, तास्तम्भीति or तास्तंभि.

ष्टा 'to stand' or 'stay.'

This verb substitutes तिष् before the terminations of the conjugational tenses. Although properly conjugated in the



Parasmai-pada, yet in various senses, or after certain prepositions, it may take the Ātmane-pada also. In the second präterite first and third pers. the termination of the Parasmai-pada is औ (r. 190. e). Before य the आ becomes ए or ई. In the third präterite the verb takes the terminations of the first in the Parasmai-pada; and in the Ātmane-pada changes its vowel to इ; after which the स of स्त स्याम् is rejected (r. 190. g). In the causal form it inserts प.

Pres. तिष्ठति- ते; 1st præt. अतिष्ठत् -त; 2d præt. तस्यौ, तस्ये; 3d præt. अस्यात् (अस्याम्), अस्थित (अस्थितातां, अस्थिताः, अस्थिपि); 1st fut. स्याता; 2d fut. स्यास्यति -ते; imp. तिष्ठतु -तां; pot. तिष्ठेत् -त; bened. स्येयात्, स्यासीष्ट; cond. अस्थास्यत् -त. Pass. स्थीयते. Caus. स्थापयति -ते; 3d præt. अतिष्ठिपत् -त. Desid. तिष्ठासति. Freq. तेष्ठीयते, तास्येति or तास्याति.

ष्ठा is used in the Ātmane-pada to signify 'to appeal to' or 'rely on;' also with the prepositions सम्, अत्र, प्र, and वि; also with आ, meaning 'to affirm;' with उद्, except it mean 'to stand up' or 'rise;' and with उप, if the sense be intransitive, or it mean 'to praise' or 'worship,' or 'to have a regard for,' &c.

ष्ठिव 'to spit.'

The vowel becomes long in the conjugational tenses: the initial sibilant is unchanged. In the reduplication त्त is substituted for the cerebral optionally in the second präterite. The desiderative optionally commutes the final semivowel to उ.

Pres. छीवति; 1st præt. अछीवत्; 2d præt. तिष्ठेव or टिष्ठेव (तिष्ठिवतु: or टिष्ठिवतु:); 3d præt. अछेवीत् (अछेविपम्); 1st fut. छेविता; 2d fut. छेविष्यति; imp. छीवतु; pot. छीवेत्; bened. छीव्यात्; cond. अछेविष्यत्. Pass. छीव्यते. Caus. छेवयति. Desid. तिष्ठीविषति or तुष्ट्यूषति. Freq. तेष्ठीव्यते, तेष्ठीवीति.

प्सि (प्सिङ्) 'to smile.'

Pres. स्मयते; 1st præt. अस्मयत्; 2d præt. सिप्सिये; 3d præt. अस्मेष्ट (अस्मेपि); 1st fut. स्मेता; 2d fut. स्मेप्यते; imp. स्मयतां; pot. स्मयेत्; bened. स्मेपीष्ट; cond. अस्मेप्यत्. Pass. स्मीयते. Caus. स्माययति -ते. Desid. सिस्मयिषते. Freq. सेप्सीयते, सेप्सीयति, सेप्सेति.



With **वि** prefixed, and in the causal form, it makes **विस्मापयति** 'he or it astonishes;' that is, the object itself astonishes: when the object differs, the **Parasmai-pada** is used, either in the regular form, or with **प** substituted for **य**; as, **सा रूपेण तं विस्माययति** or **विस्मापयति** 'she astonishes him by her form.'

**ध्विद्** (त्रिध्विदा) 'to melt,' 'to perspire.'

The verb belongs to the class **द्युतादि**; see p. 182.

Pres. **स्वेदते**; 1st præt. **अस्वेदत्**; 2d præt. **सिध्विदे**; 3d præt. **अस्वेदिष्ट** or **अस्विदत्**; 1st fut. **स्वेदिता**; 2d fut. **स्वेदिष्यते**; imp. **स्वेदतां**; pot. **स्वेदेत्**; bened. **स्वेदिषीष्ट**; cond. **अस्वेदिष्यत्**. Pass. **स्विद्यते**. Caus. **स्वेदयति -ते**. Desid. **सिस्वेदिष्यते**. Freq. **सेध्विद्यते**, **सेध्विदीति** or **सेध्वेन्ति**.

**मृ** 'to go.'

When it means 'to go quickly' or 'to run,' **धौ** is optionally substituted for the root before the conjugational tenses (i. e. a different, but imperfect root, **धौ** or **धाव्** is also admissible in these tenses). For other particulars, see the analogous roots **चु**, **भृ**.

Pres. **सरति**, **धावति**; 1st præt. **असरत्**, **अधावत्**; 2d præt. **ससार** (**ससतुः**); 3d præt. **असार्षीत्** (**असार्षम्**) or **असरत्** (**असरम्**); 1st fut. **सर्ज्ञा**; 2d fut. **सरिष्यति**; imp. **सरतु**, **धावतु**; pot. **सरेत्**, **धावेत्**; bened. **सियात्**; cond. **असरिष्यत्**. Pass. **सियते**. Caus. **सारयति -ते**. Desid. **सिसीर्षेति**. Freq. **सेसीयते**, **सरीसरीति**, **सरीसर्त्ति** or **सर्सेन्ति**.

**मृप** (**मृप्**) 'to go,' 'to creep' or 'glide.'

The medial vowel may be changed to **र** in the two futures and conditional. It is also optional to double the final after a conjunct **र**; as, **सर्ष्यति** &c. The **लृ** restricts the third præterite to the terminations of the first, before which the vowel is unchanged (r. 197. p. 134).

Pres. **सर्षति**; 1st præt. **असर्षत्**; 2d præt. **ससर्षे**; 3d præt. **अमृषत्** (**अमृषतां**, **अमृषम्**); 1st fut. **सर्ज्ञा** or **सर्ज्ञा**; 2d fut. **सर्ष्यति** or **सर्ष्यन्ति**; imp. **सर्षतु**; pot. **सर्षेत्**; bened. **मृष्यात्**; cond. **असर्ष्यत्** or **असर्ष्यन्त्**. Pass. **मृष्यते**. Caus. **सर्षयति -ते**. Desid. **सिमृष्यति**. Freq. **सरीमृष्यते**, **सरीमृषीति** or **सरीसर्षि**.

स्कन्द (स्कन्दि) 'to go' or 'approach.'

The nasal is rejected before य, and in one form of the third præterite: in the frequentative, नी is added to the reduplicated syllable.

Pres. स्कन्दति; 1st præt. अस्कन्दत्; 2d præt. चस्कन्द (चस्कन्दिथ or चस्कन्थ); 3d præt. अस्कदत् (अस्कदतां), अस्कांत्सीत् (अस्कांतां, अस्कांत्सम्); 1st fut. स्कन्ता; 2d fut. स्कन्स्यति; imp. स्कन्दतु; pot. स्कन्देत्; bened. स्कन्धात्; cond. अस्कन्स्यत्. Pass. स्कद्यते. Caus. स्कन्दयति -ते. Desid. चिष्कन्सति. Freq. चनीस्कद्यते, चनीस्कन्दीति or चनीस्कन्ति.

स्पर्द्धे 'to envy' or 'emulate.'

Pres. स्पर्द्धते; 1st præt. अस्पर्द्धत्; 2d præt. पस्पर्द्धे; 3d præt. अस्पर्द्धिष्ठ; 1st fut. स्पर्द्धिता; 2d fut. स्पर्द्धिष्यते; imp. स्पर्द्धतां; pot. स्पर्द्धेत; bened. स्पर्द्धिषीष्ठ; cond. अस्पर्द्धिष्यत्. Pass. स्पर्द्धते. Caus. स्पर्द्धयति -ते. Desid. पिस्पर्द्धिषते. Freq. पास्पर्द्धते, पास्पर्द्धीति or पास्पर्द्धि.

स्फाय (स्फायी) 'to increase.'

In the causal the final is changed to व.

Pres. स्फायते; 1st præt. अस्फायत्; 2d præt. पस्फाये; 3d præt. अस्फायिष्ठ; 1st fut. स्फायिता; 2d fut. स्फायिष्यते; imp. स्फायतां; pot. स्फायेत; bened. स्फायिषीष्ठ; cond. अस्फायिष्यत्. Pass. स्फाय्यते. Caus. स्फावयति; 3d præt. अपिस्फवत्. Desid. पिस्फायिषते. Freq. पास्फाय्यते, पास्फायीति, पास्फाति.

स्मृ 'to remember.'

In the third præterite, Ātmane-pada, the स of स्त, स्यास् is rejected after च्, and the vowel is unchanged. ऊ is substituted for the radical in the desiderative.

Pres. स्मरति -ते; 1st præt. अस्मरत् -त; 2d præt. सस्मार (सस्मरिष), सस्मरे (सस्मरिषे); 3d præt. अस्मार्पीत् (अस्मार्षम्), अस्मृत (अस्मृपातां, अस्मृषि); 1st fut. स्मर्ता; 2d fut. स्मरिष्यति -ते; imp. स्मरतु -तां; pot. स्मरेत् -त; bened. स्मर्यात्, स्मृषीष्ठ; cond. अस्मरिष्यत् -त. Pass. स्मर्यते. Caus. स्मारयति -ते. Desid. मुस्मूर्धते. Freq. सास्मर्यते, सास्मरीति, सास्मन्ति.

स्यन्द (स्यन्दू) 'to ooze' or 'drop.'

This belongs to the class द्युतादि (p. 182). The ऊ indicates

the optional insertion of इ. The nasal is rejected in the third präterite with the terminations of the first, Parasmai-pada. The second future and conditional are optionally conjugated in the Parasmai-pada, and so is the desiderative : see वृत्त and कल्प.

Pres. स्यन्दते ; 1st præt. अस्यन्दत् ; 2d præt. सस्यन्दे (सस्यन्दिषे or सस्यंत्से, सस्यन्दिवहे or सस्यंद्बहे) ; 3d præt. अस्यदत् (अस्यदतां), अस्यन्दिष्ट or अस्यंत्त (अस्यन्दिपातां or अस्यंत्तातां) ; 1st fut. स्यन्दिता or स्यंत्ता ; 2d fut. स्यन्दिष्यति -ते, स्यंत्स्यति -ते ; imp. स्यन्दतां ; pot. स्यन्देत ; bened. स्यन्दिषीष्ट or स्यंत्सीष्ट ; cond. अस्यन्दिष्यत् -त, अस्यंत्सत् -त. Pass. स्यद्यते. Desid. सिस्यन्दिषते and सिस्यंत्सति -ते. Freq. सास्यद्यते, सास्यन्दीति or सास्यंत्ति.

संस (संसु) 'to fall down.'

This verb also belongs to the class द्युतादि.

Pres. संसते ; 1st præt. असंसत् ; 2d præt. संससे ; 3d præt. असंसत् or असंसिष्ट ; 1st fut. संसिता ; 2d fut. संसिष्यते ; imp. संसतां ; pot. संसेत ; bened. संसिषीष्ट ; cond. असंसिष्यत्. Pass. संस्यते. Caus. संसयति -ते. Desid. सिसंसिषते. Freq. सनीसंस्यते, सनीसंसीति or सनीसंस्ति.

धंसु and भंसु, 'to fall down,' are similarly inflected.

सु 'to drop.'

This is one of the exceptions to the insertion of इ in the second person singular of the second präterite (r. 195. g). The root takes both the augment and reduplication in the third präterite, with the terminations of the first, (second class, 2).

Pres. स्रवति ; 1st præt. अस्रवत् ; 2d præt. मुस्राव (मुस्रोष, सुसुव, सुसुम) ; 3d præt. असुसुवत् ; 1st fut. सोता ; 2d fut. सोष्यति ; imp. स्रवतु ; pot. स्रवेत् ; bened. सूयात् ; cond. अस्रोष्यत्. Pass. सूयते. Caus. सावयति ; 3d præt. असुस्रवत् or असिस्रवत्. Desid. सुसूषति. Freq. सोसूयते, सोस्रवीति, सोस्रोति.

हस (हसे) 'to laugh.'

The vowel remains short in the third präterite by virtue of the Anubandha ए (p. 108).

Pres. हसति ; 1st præt. अहसत् ; 2d præt. जहास (जहसिष, जहसतुः) ; 3d præt. अहसीत् (अहसिषम्) ; 1st fut. हसिता ; 2d fut.

हसिष्यति; imp. हसतु; pot. हसेत्; bened. हस्यात्; cond. अहसिष्यत्.  
Pass. हस्यते. Caus. हासयति; 3d præt. अजीहसत्. Desid.  
जिहसिषति. Freq. जाहस्यते, जाहस्ते.

So ह्रस्, ह्रस्, 'to sound,' 'to be small,' except in the third  
præterite, as अह्रासीत्, अह्रासीत्, &c.

हृ (हृञ) 'to take.'

See the roots वृ, मृ, स्मृ.

Pres. हरति -ते; 1st præt. अहरत् -त; 2d præt. जहार (जहृत्;  
जहर्ष), जहे; 3d præt. अहर्षीत् (अहर्षम्), अहत (अहपि); 1st fut.  
हर्त्रा; 2d fut. हरिष्यति -ते; imp. हरतु -तां; pot. हरेत् -त; bened.  
ह्रियात्, हृषीष्ट; cond. अहरिष्यत् -त. Pass. ह्रियते. Caus. हारयति -ते.  
Desid. जिहीर्षति -ते. Freq. जेह्रियते, जर्हरीति, जरी- or जरिहरीति, or  
जरी- or जरिहर्त्रि.

ह्लाद 'to be or make glad.'

Pres. ह्लादते; 1st præt. अह्लादत; 2d præt. जह्लादे; 3d præt.  
अह्लादिष्ट; 1st fut. ह्लादिता; 2d fut. ह्लादिष्यते; imp. ह्लादतां; pot.  
ह्लादेत्; bened. ह्लादिषीष्ट; cond. अह्लादिष्यत्. Pass. ह्लाद्यते. Caus.  
ह्लादयति -ते. Desid. जिह्लादिषते. Freq. जाह्लाद्यते, जाह्लादीति or  
जाह्लात्ति.

स्वाद 'to taste,' and ह्राद 'to sound,' are similarly inflected.

ह्वे (ह्वेञ) 'to call.'

When the root is doubled, or before य, the semivowel and  
following diphthong are changed to उ, which substitutes उक्  
before terminations not requiring Vṛiddhi or Guṇa, and is long  
before य. The third præterite takes the terminations of the  
first (second class, 2) in the Parasmai-pada, and optionally in  
the Ātmane-pada, before which the final is rejected. ए becomes  
आ where no other change is required (see दे). In the passive,  
the third præterite, second future, and conditional optionally  
insert इ.

Pres. ह्वयति -ते; 1st præt. अह्वयत् -त; 2d præt. जुहाव (जुहुवतु;  
जुहविय or जुहोय), जुहुवे; 3d præt. अह्वत् (अह्वतां, अह्वम्), अह्वत  
(अह्वतां, अह्वे) or अह्वस्त (अह्वसातां, अह्वसि); 1st fut. ह्वता; 2d fut.  
ह्वस्यति -ते; imp. ह्वयतु -तां; pot. ह्वयेत् -त; bened. हुयात्, ह्वसीष्ट;

cond. अद्वास्यत् -त्. Pass. हुयते; 3d præt. अद्वायि, अद्वायिष्ट, अद्वात or अद्वास्त; 2d fut. द्वास्यते or द्वायिष्यते; cond. अद्वास्यत or अद्वायिष्यत. Caus. द्वाययति; 3d præt. अनूहवत्. Desid. जुहुषति -ते. Freq. जोहूयते, जोहवीति, जोहोति.

### *Second Conjugation.*

216. The characteristic peculiarity of this conjugation is the attachment of the inflectional terminations of the conjugational tenses immediately to the termination of the base, without the interposition of any vowel (r. 172. a. 2).

a. There are but two general changes of the terminations; हि in the second person of the imperative, Parasmai-pada, is changed to धि after any consonant except a nasal, semivowel, or ह; and after a cerebral, थ or ध्व is changed to ढ. It is said, indeed, that the terminations of the second and third persons of the first præterite, स् and त् left by सिप् and दिप् (p. 116), are rejected after an inflective base ending in a consonant; but this arises from a general rule not restricted to conjugational inflexion. A conjunct consonant, when final, loses the second member of the compound (r. 35): therefore हन् 'to kill,' 1st præt., making in the first instance अहन्स्, अहन्त्, must become अहन्, and विद् 'to know,' making अवेत्स्, अवेत्त्, becomes अवेत् in both, rejecting the finals त् and स् (r. 189. a). The same in other verbs ending in consonants, of whatever conjugation.

b. The changes of the vowels of the base are analogous to those of the first conjugation, before those terminations which have an indicative ष्. A final इ or ई is in general changed to ए; उ and ऊ to ओ; and ऋ ऌ to अर्. An initial or medial short vowel is similarly changed before the same. A long vowel is unaltered. Other changes are special, or follow the general rules of Sandhi and of conjugational changes.

c. Final consonants are combined with the terminations agreeably to the laws of Sandhi, or to special rules, or to rules affecting all similar combinations in whatever conjugation (rr. 189-191).



d. This conjugation includes a class of five verbs, called रुदादि or रुद् 'to weep,' ध्वप् 'to sleep,' श्वस् 'to breathe,' अन् 'to breathe,' जह् 'to eat,' which form a partial exception to the non-interposition of a vowel between the base and inflectional termination, as they insert इ before any consonant except य, and अ or ई if the termination consists of a consonant only, as in the second and third persons singular of the first præterite.

e. Another class, termed जह्नादि, is also included in this conjugation, the verbs of which are termed अभ्यस्त or 'reduplicated;' they are, जह् 'to eat,' जागृ 'to wake,' दरिद्रा 'to be poor,' चक्रास् 'to shine,' शास् 'to govern,' दीधी 'to shine,' and वेची 'to obtain.' These cause the nasal of the terminations of the third person plural of the present and imperative to be rejected, as also of the same person of the first præterite, *Ātmane-pada* (r. 190. d); and उस् to be substituted for अन् in the same person of the *Parasmai-pada*.

The verb which is given as a model of this conjugation, अद् 'to eat,' is inflected in its simple form in the *Parasmai-pada* only; but in composition with some prepositions, as with वि and अति, it may be conjugated in the *Ātmane-pada*, as व्यत्यजे 'he eats much reciprocally.' It may therefore be exhibited in both forms, omitting the prefixes of the compound verb for the present, for the sake of comparison. The final of अद् becomes त् before a hard or surd consonant (r. 7. d): अ is inserted by special rule before the terminations of the second and third persons singular of the first præterite, *Parasmai-pada*. The nasal of the third person plural in the present, first præterite, and imperative of the *Ātmane-pada* is rejected.

अद् 'to eat.'

Present tense, 'I eat,' &c.

Parasmai-pada.			Ātmane-pada.		
अस्मि	अद्मः	अस्यः	अदे	अद्महे	अस्यहे
अस्मि	अन्त्यः	अन्त्यः	अस्ते	अदाये	अद्ने
अस्मि	अन्तः	अदन्ति	अन्ते	अदाते	अदते



First præterite, 'I ate' or 'have eaten,' &c.

आदम्	आह्	आस	आदि	आह्वहि	आसहि
आदः	आत्तं	आत्त	आत्थाः	आदाथां	आहुं
आदत्	आत्तां	आदन्	आत्त	आदातां	आदत्

Imperative, 'May I eat,' &c.

अदानि	अदाव	अदाम	अदौ	अदावहै	अदामहै
अद्वि	अत्तं	अत्त	अत्स्व	अदाथां	अहुं
अनु	अत्तां	अदन्तु	अत्तां	अदातां	अदतां

Potential, 'I may eat,' &c.

अद्याम्	अद्याव	अद्याम	अदीय	अदीवहि	अदीमहि
अद्याः	अद्यात्तं	अद्यात्	अदीथाः	अदीयाथां	अदीध्वं
अद्यात्	अद्यातां	अद्युः	अदीत्	अदीयातां	अदीरन्

Of the remaining tenses it is only to be remarked, that the second præterite is optionally borrowed from घस (see p. 174); and the third præterite and desiderative mode are formed with the same verb. अद् does not insert इ (p. 136), except in the second præterite.

2d præt. जघास or आद (आदतुः, आदुः, आदिथ), जघे or आदे; 3d præt. अघसत् -त्; 1st fut. अत्ता; 2d fut. अत्स्यति -ते; bened. अद्यात्, अत्सीष्ट; cond. आत्स्यत् -त्. Pass. अद्यते. Caus. आदयति -ते; 3d præt. आदिदत् -त्. Desid. जिघत्सति.

For the remaining verbs of this conjugation, selected as most useful or remarkable, the following paradigms, as in the first conjugation, with occasional observations, will be sufficient.

अन 'to breathe.'

This is one of the class रुदादि; see r. 216. d.

Pres. अनिति (अनितः, अनन्ति),; 1st præt. आनत् or आनीत् (आनितां, आनन्); 2d præt. आन (आनतुः, आनुः); 3d præt. आनीत् (आनिष्टां, आनिषम्); 1st fut. अनिता; 2d fut. अनिष्यति; imp. अनितु; pot. अन्यात् (अन्यातां); bened. अन्यात् (अन्यास्तां); cond. अनिष्यत्. Pass. अन्यते. Caus. आनयति. Desid. अनिनिष्यति.

The न of this verb becomes ण after a preposition giving cause for it, even in both syllables of a reduplication; as, प्राणिनि 'he breathes' or 'lives,' प्राणिणिषति 'he desires to live.'

अस् 'to be.'

This auxiliary verb admits of the four conjugational tenses only, except in composition, when it has a fifth tense, the second præterite (r. 196). The other tenses are supplied by भू 'to be' (p. 142). Before those terminations which do not require a change in the radical vowel of a verb, the initial of अस् is rejected: the final is also rejected before a termination beginning with स. In the first præterite, the second and third persons singular are borrowed from a defective third præterite, prefixing ई to the terminations. The second person singular of the imperative substitutes ए for the root, and हि is changed to धि. Like some other verbs, अस् takes the Ātmane-pada, compounded with prepositions, in a reciprocal sense; as, व्यत्यस् (व्यत्यस्ते) 'to be mutually.' In this Pada ह is substituted for the root in the first person singular, present tense: स is changed to द before ध. As this verb is useful, the inflexions may be exhibited in detail, omitting the preposition.

Present tense, 'I am,' &c.

Parasmai-pada.			Ātmane-pada.		
अस्मि	स्वः	स्मः	हे	स्वहे	स्महे
असि	स्यः	स्य	से	साथे	द्वे
अस्ति	स्तः	सन्ति	स्ते	साते	सते

First præterite, 'I was,' &c.

आसम्	आस्व	आस्म	आसि	आस्वहि	आस्महि
आसीः	आस्तं	आस्त	आस्याः	आसाथां	आध्वं
आसीत्	आस्तां	आसन्	आस्त	आसातां	आसत

Imperative, 'May I be,' &c.

असानि	असाव	असाम	असै	असावहे	असामहे
एधि	स्तं	स्त	स्व	साथां	द्वं
अस्तु	स्तां	सन्तु	स्तां	सातां	सतां

Potential, 'I may be,' &c.

स्यां	स्याव	स्याम	सीय	सीवहि	सीमहि
स्याः	स्यातं	स्यात	सीयाः	सीयाथां	सीध्वं
स्यात्	स्यातां	स्युः	सीत	सीयातां	सीरन्

The second and third persons singular of the benedictive are considered to be स्तात्.

आस 'to sit.'

The final is optionally doubled before a consonantal termination, except ध्व, before which it is rejected.

Pres. आस्ते or आस्ते (आसे or आस्ते, आसाये, आध्वे); 1st præt. आस्त; 2d præt. आसाञ्चक्रे; 3d præt. आसिष्ट (आसिषि); 1st fut. आसिता; 2d fut. आसिष्यते; imp. आस्तां (आस्व, आसानि); pot. आसीत; bened. आसिषीष्ट; cond. आसिष्यत. Pass. आस्यते. Caus. आसयति. Desid. आसिषिष्यते.

इ (इक्) 'to remember.'

A verb consisting of a single इ or ई, or ending in the same, if preceded by a conjunct consonant, changes it to इय् before a termination beginning with a vowel, and not requiring Guṇa or Vṛiddhi. A verb ending in उ or ऊ changes its final to उव् under the like circumstances, analogously to the rule of reduplication of the second præterite, but not restricted to it (r. 191. a). See also Declension of nouns in ई and ऊ.

The verb इ (इक्) is always combined with the preposition अधि, and with no other: the final indicative क् distinguishes it from इ (इण्), as below. In the first præterite the augment with the radical vowel becomes ऐ. In the second and third præterites and in the derivative forms it substitutes the inflexions of गम.

Pres. अध्येति (अधीतः, अधियन्ति); 1st præt. अध्यैत् (अध्यैः, अध्यायम्); 2d præt. अधिजगाम; 3d præt. अध्यगात्; 1st fut. अध्येता; 2d fut. अध्येयति; imp. अध्येतु; pot. अधीयात्; bened. अधीयात्; cond. अध्येयत्. Pass. अधीयते. Caus. अधिगमयति. Desid. अधिजिगमिष्यति.

इ (इङ्) 'to go'; अधी 'to study.'

The indicative इ restricts this to the Ātmane-pada; and it is invariably combined with the preposition अधि; as, अधी 'to go over,' as a book, 'to read,' 'to study.' It borrows the forms of गा, 'to go,' in the second præterite and frequentative, and optionally in the third præterite and conditional tenses

and the causal. Before a vowel termination, इय् is substituted for the radical vowel (r. 191. a), which with the temporal augment in the first and third præterites and conditional becomes ऐय्.

Pres. अधीते (अधीयाते, अधीयते); 1st præt. अध्यैत (अध्यैयातां, अध्यैयत, अध्यैयि); 2d præt. अधिजगे (अधिजगाते, अधिजगिरे); 3d præt. अध्यैष्ट (अध्यैषि) or अध्यगीष्ट (अध्यगीषि); 1st fut. अध्येता; 2d fut. अध्येयते; imp. अधीतां; pot. अधीयत; bened. अध्येपीष्ट; cond. अध्यगीष्यत, अध्यैष्यत. Pass. अधीयते. Caus. अध्यापयति; 3d præt. अध्यापिपत् or अध्यजीगपत्. Desid. अधिजिगांसते.

इ (इण्) 'to go.'

The indicatory ण् distinguishes this from the two preceding verbs, as well as from इ of the first conjugation (see p. 167). Before the vowel terminations of the present and imperative, य् is substituted for the root; before other vowel terminations, इय्. The third præterite is borrowed from गा in both the active and passive voices; and the causal and desiderative are derived from गम.

Pres. एति (इतः, यन्ति, एषि, इष्यः, इष्य, एमि, इवः, इमः); 1st præt. ऐत् (ऐतां, आयन्, ऐः, ऐतं, आयम्); 2d præt. इयाय (इयतुः, ईयुः); 3d præt. अगात्; 1st fut. एता; 2d fut. एष्यति; imp. एतु (इतां, यन्तु, इहि, यानि, याव, याम); pot. इयात्; bened. ईयात् (with a prep. short, निरियात्, निरियास्तां); cond. ऐष्यत्. Pass. ईयते; 3d præt. अगायि. Caus. गमयति. Desid. जिगमिषति.

ईड 'to praise.'

After the cerebral of the base, the त and ष of a termination are changed to ट and ठ; and the radical final is changed to the hard consonant of its class, ट (r. 12). This root and ईश्, as below, insert इ before से and ध्वे in the present, and स्व and ध्वं in the imperative. It takes the usual augment इ.

Pres. ईष्टे (ईडाते, ईडते, ईडिषे, ईडाषे, ईडिध्वे, ईडे, ईड्वहे, ईडमहे); 1st præt. ऐष्ट; 2d præt. ईडाच्चक्रे; 3d præt. ऐडिष्ट; 1st fut. ईडिता; 2d fut. ईडिष्यते; imp. ईष्टां (ईडिस्व, ईडिध्वं); pot. ईडीत; bened. ईडिपीष्ट; cond. ऐडिष्यत. Pass. ईड्यते. Caus. ईडयति. Desid. ईडिडिषते.

ईर 'to go,' 'to shake.'

Pres. ईरै; 1st præt. ऐरै; 2d præt. ईराच्चक्रे; 3d præt. ऐरिष्ट; 1st fut. ईरिता; 2d fut. ईरिष्यते; imp. ईरतां; pot. ईरीत; bened. ईरिषीष्ट; cond. ऐरिष्यत. Pass. ईर्यते. Caus. ईरयति. Desid. ईरिष्यते.

ईश 'to rule.'

For the change of the final श to ष before a consonant, see r. 191. f. इ is inserted in the present and imperative tenses before स and ध्व; see ईड.

Pres. ईष्टे (ईशिषे, ईशिध्वे); 1st præt. ऐष्ट; 2d præt. ईशाच्चक्रे; 3d præt. ऐशिष्ट; 1st fut. ईशिता; 2d fut. ईशिष्यते; imp. ईष्टां; pot. ईशीत; bened. ईशिषीष्ट; cond. ऐशिष्यत. Pass. ईश्यते. Caus. ईशयति. Desid. ईशिष्यते.

ऊर्णु (ऊर्णुन्) 'to cover.'

This verb takes both Padas. Before terminations rejecting ष, and having more than one letter, the change of a final vowel may be either that of Guṇa or Vṛiddhi: when the termination is single, as in the second and third persons of the first præterite, it is changed to Guṇa. Before a vowel, उव् is substituted for the final; but optionally before the augment इ, prefixed to which the final may also take the Guṇa change or ओ, which becomes अ्व. In the reduplication the second syllable नु only is repeated, and the proper radical consonant न resumes its dental character when detached from र. The desiderative takes various forms (r. 211. d).

Pres. ऊर्णोति, ऊर्णीति (ऊर्णुतः, ऊर्णुवति), ऊर्णुते; 1st præt. और्णोत् (और्णोः, और्णुतां, और्णुवम्), और्णुत; 2d præt. ऊर्णुनाव, ऊर्णुनुवे; 3d præt. और्णुवीत्, और्णुवीत् or और्णुवीत् (और्णुविष्टां &c.), और्णुविष्ट, और्णुविष्ट; 1st fut. ऊर्णुविता, ऊर्णुविता; 2d fut. ऊर्णुविष्यति -ते, ऊर्णुविष्यति -ते; imp. ऊर्णुतु or ऊर्णुतु, ऊर्णुतां; pot. ऊर्णुयात्, ऊर्णुवीत्; bened. ऊर्णुयात्, ऊर्णुविषीष्ट or ऊर्णुविषीष्ट; cond. और्णुविष्यत् -त or और्णुविष्यत् -त. Pass. ऊर्णूयते. Caus. ऊर्णुययति; 3d præt. और्णुनुवत्. Desid. ऊर्णुनूयति -ते, ऊर्णुनूयति -ते, ऊर्णुनूयति -ते. Freq. ऊर्णुनूयते, ऊर्णुनूयति or ऊर्णुनूयति.



चक्ष (चक्षिङ्) 'to speak' or 'say.'

A final क्ष before any consonant except व and म rejects its क, and ष before ध becomes ट; see r. 191. *h. i.* The verb has but the conjugational tenses, and optionally the second präterite. In all other forms ख्या or क्शा is substituted for the root. The substitutes may be inflected in both Padas.

Pres. चष्टे (चक्षाते, चक्षते, चक्षे, चङ्क्षे, चक्ष्वहे, चक्ष्महे); 1st præt. अचष्ट (अचक्षातां, अचक्षत); 2d præt. चचक्षे, चख्ये or चख्यौ, चक्षौ, चक्षौ; 3d præt. अख्यत्, अख्यत, अक्क्षासीत्, अक्क्षास्त; 1st fut. ख्याता, क्शाता; 2d fut. ख्यास्यति -ते, क्शास्यति -ते; imp. चष्टां (चक्ष्व, चङ्क्ष्व); pot. चक्षीत; bened. ख्यासीष्ट, ख्येयात्, ख्यायात्, क्शासीष्ट, क्शेयात्, क्शायात्; cond. अख्यास्यत् -त, अक्क्षास्यत् -त. Pass. ख्यायते, क्शायते. Caus. ख्यापयति, क्शापयति; 3d præt. अचिख्यपत्, अचिक्क्षपत्. Desid. चिख्यासति -ते, चिक्क्षासति -ते. Freq. चाख्यायते, चाक्क्षायते.

चकास् 'to shine.'

This is one of the class जङ्गादि, or reduplicated verbs. स may be rejected before the terminations of the second and third persons singular of the first präterite, or changed to द्, when they are dropped: it is also rejected or changed to द् before धि (r. 191. *j*).

Pres. चकास्ति (चकास्तः, चकासति); 1st præt. अचकात्, अचकाद् (अचकाः or अचकाद्); 2d præt. चकासाच्चकार; 3d præt. अचकासीत् (अचकासिष्टां, अचकासिपम्); 1st fut. चकासिता; 2d fut. चकासिष्यति; imp. चकास्तु (चकाधि or चकाद्धि); pot. चकास्यात्; bened. चकास्यात् (चकास्यास्तां); cond. अचकासिष्यत्. Pass. चकास्यते. Caus. चकासयति; 3d præt. अचाचकासत् or अचचकासत्. Desid. चिचकासिपति.

जक्ष 'to eat.'

This is the type of the Abhyasta or reiterated roots in its inflexions, although not itself a reduplicate. It also belongs to the class रुदादि (r. 216. *d*).

Pres. जक्षति (जक्षितः, जक्षति); 1st præt. अजक्षीत् or अजक्षत् (अजक्षीः or अजक्षः, अजक्षुः); 2d præt. जजक्ष; 3d præt. अजक्षीत् (अजक्षिष्टां, अजक्षिपम्); 1st fut. जक्षिता; 2d fut. जक्षिष्यति; imp.



जक्षतु; pot. जक्ष्यात्; bened. जक्ष्यात्; cond. अजक्षिष्यत्. Pass. जक्ष्यते. Caus. जक्षयति. Desid. जिजक्षिषति. Freq. जाजक्ष्यते, जाजक्षीति or जाजष्टि.

जागृ 'to wake.'

The final becomes अर् before a consonantal termination rejecting प्; and in the first präterite, when the inflectional termination is rejected (r. 189. a); the र् of अर् becomes Visarga. Before other consonants the vowel is unchanged. Before the vowels च् is changed to र्, except in the second präterite, and before इ, when it becomes अर्. The second präterite has two forms.

Pres. जागर्ति (जागृतः, जाग्रति); 1st præter. अजागः (अजागृतां, अजागरुः, अजागः, अजागृतं, &c.); 2d præter. जागराच्चकार or जाजागार (जाजागरतुः); 3d præter. अजागरीत् (अजागरिष्ठां); 1st fut. जागरिता; 2d fut. जागरिष्यति; imp. जागर्तु (जागृतां, जाग्रतु); pot. जागृयात्; bened. जागर्ष्यात्. Pass. जागर्ष्यते. Caus. जागरयति. Desid. जिजागरिषति.

णिज (णिजि) 'to cleanse.'

For the changes of the palatal final to a guttural before consonants, see r. 191. c. d.

Pres. निंक्ते (निंजते, निंजते, निंक्षे, निंजापे, निंग्धे); 1st præter. अनिंक्त; 2d præter. निनिञ्जे (निनिञ्जिषे); 3d præter. अनिञ्जिष्ट; 1st fut. निञ्जिता; 2d fut. निञ्जिष्यते; imp. निंक्तां (निंक्ष, निंग्धं); pot. निंजीत; bened. निंजिषीष्ट; cond. अनिञ्जिष्यत्. Pass. निंज्यते. Caus. निञ्जयति -ते. Desid. निनिञ्जिषते. Freq. नेनिञ्जते, नेनिञ्जीति, नेनिंक्ति.

So पिजि 'to paint,' and शिजि 'to tinkle.'

दरिद्रा 'to be poor.'

In the conjugational tenses द्रा is changed to इ before a termination beginning with a consonant, and not having a mute प्. It is rejected in all tenses before a vowel termination of the same kind, or one not having प्; also before the augment इ, and before य in the benedictive. As a reduplicate root, it rejects the nasals of the third person plural, present tense, &c., and substitutes उस् for अन् in the first präterite

(r. 216. e). In the second and third præterites it has two forms.

Pres. दरिद्राति (दरिद्रितः, दरिद्रति); 1st præt. अदरिद्रात् (अदरिद्रितां, अदरिद्रुः); 2d præt. दरिद्राच्चकार or ददरिद्रौ (ददरिद्रुः, ददरिद्रुः); 3d præt. अदरिद्रात् (अदरिद्रिष्टां, अदरिद्रिषम्) or अदरिद्रासीत् (अदरिद्रासिष्टां, अदरिद्रासिषम्); 1st fut. दरिद्रिता; 2d fut. दरिद्रिष्यति; imp. दरिद्रातु (दरिद्रितां, दरिद्रुः, दरिद्राणि, दरिद्राव, दरिद्राम); pot. दरिद्रियात्; bened. दरिद्र्यात्; cond. अदरिद्रिष्यत्. Pass. दरिद्र्यते. Desid. दिदरिद्रिषति or दिदरिद्रासति.

दा (दाप्) 'to cut.'

This retains its final unchanged in all the tenses except the second præterite. It takes सि in the third præterite, (first class, 3).

Pres. दाति; 1st præt. अदात् (अदान् or अदुः); 2d præt. ददौ (ददतुः, ददुः); 3d præt. अदासीत् (अदासिष्टां, अदासिषुः, अदासिषम्); 1st fut. दाता; 2d fut. दास्यति; imp. दातु (दाहि); pot. दायात्; bened. दायात्; cond. अदास्यत्. Pass. दायते. Caus. दापयति. Desid. दिदासति. Freq. दादायते, दादाति or दादेति.

In this manner a number of other verbs in आ, belonging to this conjugation, may be inflected; as,

द्रा to go badly, to fly.	या to go.
पा to preserve.	रा } to give, to take.
प्सा to eat.	ला }
प्रा to fill.	वा to blow.
भा to shine.	आ to cook or mature.
मा to measure.	णा to bathe.

ख्या is conjugated only in the non-conjugational tenses: see चक्ष. पा takes ल in the causal, पालयति. णा makes the vowel of the causal optionally short, स्नापयति or स्नपयति.

दीधी (दीधीङ्) 'to shine.'

This is one of the class of reduplicated roots, and is usually considered peculiar to the Vedas.

Pres. दीधीते; 1st præt. अदीधीत्; 2d præt. दीध्याच्चक्रे; 3d præt.

अदीधिष्ट; 1st fut. दीधिता; 2d fut. दीधिष्यते; imp. दीधीतां; pot. दीधीत; bened. दीधिषीष्ट; cond. अदीधिष्यत्. Pass. दीधीयते.

दुह 'to milk.'

For the changes of the final and initial, see r. 191. *k. l.* ह becomes घ before the consonants, and त य are changed after it to ध, when घ becomes ग; before स, घ becomes क, making as usual क्ष; and when so changed, as also before ध्व, the initial द is changed to ध. In the third präterite, as ह is preceded by उ (see r. 197. *l.*), it takes the terminations of the first, with स prefixed (second class, 3); but in the *Ātmanepada* स may be rejected before the terminations beginning with consonants.

Pres. दोग्धि (दुग्धः, दुहन्ति, धोक्षि, दुग्धः, दुग्ध, दोक्षिः, दुक्षः, दुक्षः), दुग्धे (दुहाते, दुहते, धुक्षे, धुग्धे); 1st præ. अधोक् (अदुहं), अदुग्ध (अदुग्धाः); 2d præ. दुदोह, दुदुहे; 3d præ. अधुक्षत् (अधुक्षतां, अधुक्षन्), अधुक्षत (अधुक्षतां, अधुक्षन्, अधुक्षयाः, अधुक्षध्वं, अधुक्षि, अधुक्षहि) or अदुग्ध (अदुग्धाः, अधुग्धं); 1st fut. दोग्धा; 2d fut. धोक्ष्यति -ते; imp. दोग्धु, दुग्धां; pot. दुक्ष्यात्, दुहीत; bened. दुक्ष्यात्, धोक्षीष्ट; cond. अधोक्ष्यत् -त. Pass. दुक्षते. Caus. दोहयति; 3d præ. अदूदुहत्, Desid. दुधुक्षति -ते. Freq. दोदुक्षते, दोदुहीति or दोदोग्धि.

दिह 'to anoint,' and गुह 'to hide,' are analogously conjugated: see also लिह.

द्विष 'to hate.'

The verb is regularly inflected. उस् is optionally substituted for अन्. The changes of the final are either those of Sandhi, or of a final ष, according to r. 191. *h.* It takes the terminations of the first präterite in the third.

Pres. द्वेष्टि, द्विष्टे; 1st præ. अद्वेष्ट (अद्विष्टां, अद्विषन् or अद्विषुः, अद्वेष्ट, अद्विष्टं, &c.), अद्विष्ट (अद्विषतां); 2d præ. दिद्वेष, दिद्विषे; 3d præ. अद्विष्यत् -त; 1st fut. द्वेष्टा; 2d fut. द्वेक्ष्यति -ते; imp. द्वेष्टु (द्विड्ढि, द्वेषाणि), द्विष्टां (द्विष्ट, द्विड्ढं); pot. द्विष्यात्, द्विषीत; bened. द्विष्यात्, द्विषीष्ट; cond. अद्वेक्ष्यत् -त. Pass. द्विष्यते. Caus. द्वेषयति. Desid. दिद्विष्यति -ते. Freq. देद्विष्यते, देद्विषीति or देद्वेष्टि.

ब्रू (ब्रून्) 'to speak.'

This is an imperfect verb, admitting of the conjugational tenses only. It inserts इ before the consonantal terminations rejecting प; and before the augment the Guṇa substitute ओ becomes अव्. ओ is also substituted before the vowel terminations having a mute प, and उव् before those which have not that letter. In the present tense the inflexions of आह in the three numbers of the third person, and singular and dual of the second, in the same sense, 'he speaks,' &c., but with the terminations of the second präterite, are considered to be optionally substitutes for those of ब्रू. For the non-conjugational tenses, see वच.

Pres. ब्रवीति (ब्रूतः, ब्रुवन्ति, ब्रवीषि, ब्रूथः, ब्रूथ, ब्रवीमि, ब्रूवः, ब्रूमः) or आह (आहतुः, आहुः, आन्य, आहयुः), ब्रूते; 1st præt. अब्रवीत् (अब्रवम्), अब्रूत (अब्रुवि); imp. ब्रवीतु (ब्रूतां, ब्रुवन्तु, ब्रूहि, ब्रवाणि), ब्रूतां (ब्रवै); pot. ब्रूयात्, ब्रुवीत.

मृज (मृजू) 'to clean,' 'to sweep.'

The vowel takes the Vṛiddhi change before the terminations of the conjugational tenses having a mute प्, and optionally before those beginning with vowels not having such letter. It is so changed throughout in the non-conjugational tenses, except before य. The verb is one of a class which changes the palatal final to प् before any consonant except a nasal or semivowel (r. 191. d). For the changes to which such final प is subject before other consonants, or to which it subjects them, see r. 191. e. h.

Pres. मार्षि (मृष्टः, मार्षन्ति or मृजन्ति, मार्षि, मार्षि, मृज्मः, मृज्मः); 1st præt. अमार्षे or अमार्षे (अमृष्टां, अमृजन् or अमार्षन्, अमार्षे, अमार्षम्, अमृज्म); 2d præt. ममार्षे (ममार्षिष्य or ममार्षि); 3d præt. अमार्षीत् (अमार्षिष्टां, अमार्षिष्यम्) or अमार्षीत् (अमार्षिष्टां, अमार्षिष्टम्); 1st fut. मार्षिता or मार्षि; 2d fut. मार्षिष्यति or मार्षिष्यति; imp. मार्षु (मृष्टां, मृजन्तु or मार्षन्तु, मृष्टि, मार्षाणि); pot. मृज्यात्; bened. मृज्यात्; cond. अमार्षिष्यत् or अमार्षिष्यत्. Pass. मृज्यते. Caus. मार्षयति; 3d præt. अममार्षत्. Desid. मिमार्षिषति or मिमृक्षति. Freq. मरीमृज्यते, मरीमार्षीति or मरिमार्षि.

यु 'to join.'

The vowel of this verb takes the Vṛiddhi substitute before a consonantal termination having an indicatory प्; and उक् before one beginning with a vowel. It inserts the augment इ (r. 198. c), before which उ is changed to ओ, and that becomes अक्.

Pres. यौति (युतः, युवन्ति, यौषि, यौमि, युवः, युमः); 1st præt. अयौत् (अयुतां, अयौः, अयुवम्); 2d præt. युयाव (युयुवतुः, युयविथ); 3d præt. अयावीत् (अयाविषम्); 1st fut. यविता; 2d fut. यविष्यति; imp. यौतु (युहि, युवानि); pot. युयात्; bened. यूयात्; cond. अयविष्यत्. Pass. यूयते. Caus. यावयति. Desid. युयूषति or युयविषति. Freq. योयूयते, योयवीति or योयोति.

So छु 'to sneeze,' छृणु 'to whet' or 'sharpen,' शृणु 'to praise,' णु 'to distil' or 'drop;' which all take इ. Other verbs in उ are conjugated in the same manner, except that they do not take इ; as, कु 'to coo' or 'sound;' 1st fut. कोता, 2d fut. कोष्यति, 3d præt. अकौषीत् (अकौषम्): ह्यु 'to assail;' द्योता, द्योष्यति, अद्यौषीत्: पु 'to bring forth,' 'to be rich;' सोता, सोष्यति, असौषीत्. See also रु and घृ.

रु 'to sound.'

This verb optionally prefixes ई to any termination beginning with a consonant in the conjugational tenses. It also takes इ.

Pres. रौति or रवीति (रुतः or रवीतः, रौषि or रवीषि); 1st præt. अरौत् or अरवीत्; 2d præt. रुराव (रुरुवतुः); 3d præt. अरावीत् (अराविषम्); 1st fut. रविता; 2d fut. रविष्यति; imp. रौतु or रवीतु; pot. रूयात् or रवीयात्; bened. रूयात्; cond. अरविष्यत्. Pass. रूयते. Caus. रावयति. Desid. रुरविषति. Freq. रोरूयते, रोरवीति, रोरौति.

रुद (रुदिर) 'to weep.'

This is the leading root of the class रुदादि (r. 216. d).

Pres. रोदिति (रुदितः, रुदन्ति); 1st præt. अरोदत् or अरोदीत् (अरुदितां, अरोदः or चरोदीः); 2d præt. रुरोद (रुरोदिथ); 3d præt. अरुदत् (अरुदः) or अरोदीत् (अरोदिषम्); 1st fut. रोदिता; 2d fut. रोदिष्यति; imp. रोदितु (रुदिहि); pot. रूद्यात्; bened. रूद्यात्; cond. अरोदिष्यत्. Pass. रूद्यते. Caus. रोदयति; 3d præt. अरुदत्. Desid. रुरुदिषति. Freq. रोरूद्यते, रोरुदीति or रोरौति.



## लिह् 'to liek.'

See r. 191. *k*. Where the final is changed to ढ, and one ढ has been rejected, the radical vowel, if not changed to the Guña letter, is made long. In the third præterite the terminations of the first are used, with स prefixed (second class, 3. p. 132). In the Ātmane-pada the स may be rejected before the consonants : see दुह्.

Pres. लेढि (लीढः, लिहन्ति, लेषि, लीढः, लेषि, लिहः, लिहः), लीढे (लिह्ये, लीढ्ये); 1st præt. अलेट् (अलीढां, अलेट्, अलेहं), अलीढ (अलिहातां, अलिहत); 2d præt. लिलेह, लिलिहे; 3d præt. अलिह्यत्, अलिह्यत् or अलीढ; 1st fut. लेढा; 2d fut. लेष्यति -ते; imp. लेढु (लीढि), लीढां (लिह्य); pot. लिह्यात्, लिहीत; bened. लिह्यात्, लिह्यीष्ट; cond. अलेष्यत् -त. Pass. लिह्यते. Caus. लेहयति. Desid. लिलिह्यति -ते. Freq. लेलिह्यते, लेलिहीति or लेलेढि.

## वच् 'to speak.'

The final becomes क before any consonant, except a semi-vowel or nasal (r. 191. *c*). In the non-conjugational tenses, in which this verb is substituted for ब्रू, it may take the Ātmane-pada. The third person plural of the present and imperative is wanting. In the third præterite, उ, convertible to ओ, is substituted for the radical vowel अ; the tense is formed with the affixes of the first præterite, with अ prefixed (second class, 2. p. 132). Like most verbs beginning with व, it substitutes उ for the initial in the second præterite and before य.

Pres. वक्ति (वक्ताः, वक्षि, वच्मि, वच्चः, वच्मः); 1st præt. अवक्, अवग् (अवक्तां, अवचन्, अवक्, अवचम्); 2d præt. उवाच (उवचिष, उवक्ष्य, ऊचतुः, ऊचुः), ऊचे; 3d præt. अवोचत् (अवोचतां, अवोचम्), अवोचत (अवोचेतां, अवोचि); 1st fut. वक्ता; 2d fut. वक्ष्यति -ते; imp. वक्तु (वग्धि); pot. वक्ष्यात्; bened. उच्यात्, वक्षीष्ट; cond. अवक्ष्यत् -त. Pass. उच्यते. Caus. वाचयति. Desid. विवक्षति -ते. Freq. वावच्यते, वावक्ति.

## वश् 'to subdue,' 'to desire.'

The final is changed to ष् (r. 191. *f*), and व to उ, where the terminations have no mute प, or where इ is not inserted.



Pres. वष्टि (उष्टः, उश्नि, वष्टि, वश्मि); 1st præt. अष्ट (औष्टं, औश्न्, अष्ट, औष्टं, अवश्म); 2d præt. उवाश (ऊश्नुः); 3d præt. अवाशीत् or अवशीत्; 1st fut. वशिता; 2d fut. वशिष्यति; imp. वष्टु (उड्ढि, वश्नि); pot. उश्यात्; bened. उश्यात्; cond. अवशिष्यत्. Pass. उश्यते. Caus. वाशयति. Desid. विवशिषति. Freq. वावश्यते.

विद् 'to know.'

This verb is anomalous in some respects. In the present tense it admits the terminations of the second præterite, without the reduplication, as well as those of the present. It optionally forms the second præterite with the auxiliary verbs (r. 196. c), and the imperative with कृ. For the second and third persons singular of the first præterite, see r. 191. g.

Pres. वेत्ति or वेद (विन्नः or विदुः, विदन्ति or विदुः, वेत्ति or वेत्थ, वित्यः or विदद्युः, वित्य or विद्, वेत्ति or वेद, विद्वः or विद्व, विन्नः or विन्न); 1st præt. अवेत् or अवेद् (अविन्तां, अविदुः, अवेत्, अवेद्, or अवेः); 2d præt. विवेद (विविदद्युः), विदाञ्चकार, विदामास, विदाम्भूव; 3d præt. अवेदीत्; 1st fut. वेदिता; 2d fut. वेदिष्यति; imp. वेत्तु or विदाङ्करोतु; pot. विद्यात्; bened. विद्यात् (विद्यास्तां); cond. अवेदिष्यत्. Pass. विद्यते. Caus. वेदयति. Desid. विविदिषति. Freq. वेविद्यते, वेविदीति, वेवेत्ति.

With सम् prefixed, it takes the Ātmane-pada, as संविन्ते; in the third person plural of the present, first præterite, and imperative, र may be added to the final, as संविदन्ते or संविदन्ते, &c.

वी 'to go,' &c.

According to some authorities, इय is not substituted for the radical before a vowel; the change is that of Sandhi only.

Pres. वेति (वीतः, वियन्ति); 1st præt. अवेत् (अवियन् or अव्यन्); 2d præt. विवाय (विवियन्तुः or विव्यन्तुः); 3d præt. अवैषीत्; 1st fut. वेता; 2d fut. वेष्यति; imp. वेत्तु; pot. and bened. वीयात्; cond. अवेष्यत्. Pass. वीयते. Caus. वाययति. Desid. विवीषति. Freq. वेवीयते, वेवयीति or वेवेति.

The verb has many meanings; as, 'to throw,' 'to eat,' 'to conceive,' &c. In the latter, the causal, 'to impregnate,' is वाययति or वापयति.

वेवी, a synonymous verb, is similarly inflected; but in the *Ātmane-pada*: Pres. वेवीते (वेव्याते, वेव्यते), &c.

शास (शाम्) 'to bless,' 'to teach.'

The vowel is changed to इ before terminations beginning with consonants which have not a mute प in the *Parasmai-pada*. For the change of the final, see r. 191. j: see also चक्रास्.

Pres. शास्ति (शिष्टः, शासति), शास्ते (शासते); 1st præter. अशात् (अशिष्टां, अशाम्, अशाः or अशात्), अशात्; 2d præter. शशास, शशासे; 3d præter. अशिषत् (अशिषम्), अशासिषत् (अशासिषम्), अशासिष्ट (अशासिषि); 1st fut. शासिता; 2d fut. शासिष्यति -ते; imp. शास्तु (शाधि), शास्तां; pot. शिष्यात्, शासीत; bened. शिष्यात्, शासिषीष्ट; eond. अशासिष्यत् -त. Pass. शिष्यते. Caus. शासयति. Desid. शिशिष्यति. Freq. शेशिष्यते, शाशासीति or शाशास्ति.

In the sense of 'blessing,' आ is usually prefixed, आशास्ते or आशिष्टे; for, according to some, the vowel is altered in the *Ātmane-pada* also.

शी (शीङ्) 'to sleep.'

This verb changes the final to the Guṇa element ए in all the tenses except the second præterite. ए before a vowel becomes अय्, except in the plurals of the present, first præterite, and imperative, where र is inserted before the terminations from which the nasal has been rejected. The verb inserts इ (r. 198. c).

Pres. शेते (शयाते, शेरते, शेमे, शेध्वे, शये, शेवहे, शेमहे); 1st præter. अशेत (अशेरत); 2d præter. शिश्ये (शिश्याते, शिशियरे); 3d præter. अशयिष्ट (अशयिषि); 1st fut. शयिता; 2d fut. शयिष्यते; imp. शेतां (शयातां, शेरतां); pot. शयीत; bened. शयिषीष्ट. Pass. शय्यते. Caus. शाययति. Desid. शिशयिष्यते. Freq. शाशय्यते, शेशयीति, शेशेति.

ध्वास 'to breathe.'

This belongs to the class रुदादि (r. 216. d), inserting इ before the consonantal terminations of the conjugational tenses, except य; or अ or ई before one consisting of a single consonant. It does not take Vṛiddhi in the third præterite by special rule (r. 197. i).

Pres. अश्रसिति; 1st præt. अश्रसीत् or अश्रसत्; 2d præt. शश्रास; 3d præt. अश्रसीत्; 1st fut. अश्रसिता; 2d fut. अश्रसिष्यति; imp. अश्रसितु; pot. and bened. अश्रयात्; cond. अश्रसिष्यत्. Pass. अश्रस्यते. Caus. अश्रासयति. Desid. शिश्रसिषति. Freq. शश्रास्यते, शश्रास्ति.

यू (यूङ्) 'to bring forth,' as a child.

The verb optionally admits इ. It takes उक् before all vowel terminations, even those of the first pers. imper., and Guña before इ, before which ओ becomes अक्.

Pres. सूते (सुवाते, सुवते, सूषे); 1st præt. असूत; 2d præt. सुषुवे; 3d præt. असविष्ट or असोष्ट (असविषि or असोपि); 1st fut. सोता, सविता; 2d fut. सोष्यते, सविष्यते; imp. सूतां (सूष्व, सुवै, सुवावहे); pot. सुवीत; bened. सोषीष्ट, सविषीष्ट; cond. असोष्यत्, असविष्यत्. Pass. सूयते; 3d præt. असावि. Caus. सावयति; 3d præt. असूपवत्. Desid. मुसूपति -ते. Freq. सोपूयते, सोपवीति or सोपोति.

ष्टु (ष्टुञ्) 'to praise.'

This optionally admits ई before the consonants of the conjugational tenses, except य; otherwise it takes the Vṛddhi form; see यु. Before the terminations rejecting प, उ becomes the Guña ओ; before vowels and ई in the inflexions not rejecting प, उक् is substituted. It admits the augment इ in the third præterite, Parasmai-pada.

Pres. स्तौति or स्तवीति, स्तुते or स्तुवीते; 1st præt. अस्तौत् or अस्तवीत्, अस्तुत or अस्तुवीत; 2d præt. तुष्टाव (तुष्टुवतुः), तुष्टुवे; 3d præt. अस्तावीत् (अस्ताविषम्), अस्तोष्ट (अस्तोपि); 1st fut. स्तोता; 2d fut. स्तोष्यति -ते; imp. स्तौतु or स्तवीतु, स्तुतां, स्तुवीतां; pot. स्तुयात्, स्तुवीत; bened. स्तूयात्, स्तोषीष्ट; cond. अस्तोष्यत् -त. Pass. स्तूयते. Caus. स्तावयति. Desid. तुष्टुपति -ते. Freq. तोष्टूयते, तोष्टोति.

ध्वप 'to sleep.'

A verb of the class रुदादि (r. 216. d), inserting इ. The vowel उ is substituted for the semivowel in the second præterite in the reduplicate syllable, and before the vowel terminations in the radical syllable also. Before the य of the benedictive and passive and frequentative the same change occurs, and in the third præterite of the causal.

Pres. स्वपिति; 1st præt. अस्वपत् or अस्वपीत्; 2d præt. सुप्वाप सुपुपतुः, सुपुपुः); 3d præt. अस्वाप्सीत् (अस्वाप्तां, अस्वाप्सुः, अस्वाप्सं); 1st fut. स्वप्ता; 2d fut. स्वप्स्यति; imp. स्वपितु; pot. स्वप्तात्; bened. सुप्तात्; cond. अस्वप्स्यत्. Pass. सुप्यते. Caus. स्वापयति; 3d præt. असूपपत्. Desid. सुपुप्सति. Freq. सोपुप्यते, सास्वपीति or सास्वन्नि.

हन 'to kill.'

The final *i* is rejected before the terminations of the conjugational tenses beginning with any consonant except a nasal or a semivowel, and not having an indicatory *प*. In the same tenses and second præterite *घन्* is substituted for the root, which becomes *म*, before a vowel termination not having a mute *प*. *ज* is substituted for the root in the second person singular of the imperative. In the benedictive and third præterite *वध्* is substituted; *घन्* is substituted in some tenses of the passive, in the desiderative and frequentative modes; and *घात्* is substituted in the causal. *हन्* takes *इ* in the second future and conditional in the active voice: *घन्* admits the augment in both futures, conditional, and third præterite of the passive. *वध्* also takes the augment *इ*.

Pres. हन्ति (हतः, मन्ति, हन्मि, हन्मि); 1st præt. अहन् (अहतां, अमन्, अहन्, अहनम्); 2d præt. जघान (जग्नतुः, जग्मुः, जघनिय or जघन्य); 3d præt. अवधीत् (अवधिष्टां, अवधिषं); 1st fut. हन्ता; 2d fut. हनिष्यति; imp. हन्तु (हताम्, मन्तु, जहि, हनानि); pot. हन्यात्; bened. वध्यात्; cond. अहनिष्यत्. Pass. pres. हन्यते; 3d præt. अवधि or अघानि (अवधिषातां or अहंसातां or अघानिषातां); 1st fut. हन्ता or घानिता; 2d fut. हनिष्यते or घानिष्यते; bened. वधिषीष्ट or घानिषीष्ट. Caus. घातयति; 3d præt. अजीघतत्. Desid. जिघांसति. Freq. जघन्यते or जग्नीयते, जंघनीति or जंघन्ति or जंहनीति, जंहन्ति or जंहति.

### Third Conjugation.

217. The characteristic peculiarity of this conjugation is the reduplication of the radical syllable before the terminations of the conjugational tenses.

a. The reduplication follows the rules laid down for the

reduplication of the second præterite (r. 194), with occasional exceptions, which may be regarded as in some degree peculiar to the verbs to which they apply.

b. A single च् substitutes इय्, a च् following a consonant, इ, in the reduplication ; as, च् 'to go,' इयत्ति ; भृ 'to nourish,' विभर्त्ति.

c. A medial इ substitutes the Guṇa letter in the reduplicate syllable ; as, विज् 'to discriminate,' वेवेक्ति, वेवेक्तिः.

d. The verbs follow the general rule of substituting the Guṇa letter for a medial or final vowel before the terminations which have an indicatory प, and a final vowel is also similarly changed before उस् in the first præterite.

e. The terminations are unaltered, except those of the third person plural, present and imperative, which reject न ; and the third person plural of the first præterite, which substitutes उस् for अन्. The compound form of the second præterite is optionally used in four verbs, भी, ह्री, भृ, and हु.

f. The model of the class is हु 'to sacrifice ;' the only peculiarities in the inflexion of which are the optional change of the vowel to the semivowel before the terminations of the first person dual and plural of the present tense, and the substitution of धि for हि in the imperative. It is thus inflected in the conjugational tenses :

Present, 'I sacrifice,' &c.

जुहोमि	जुहुवः or जुहः	जुहुमः or जुसः
जुहोषि	जुहुषः	जुहुष
जुहोति	जुहुतः	जुहति

First præterite, 'I sacrificed,' &c.

अजुहवं	अजुहुव	अजुहुम
अजुहोः	अजुहुतं	अजुहुत
अजुहोत्	अजुहुतां	अजुहवुः

Imperative, 'May I sacrifice,' &c.

जुहयानि	जुहवाय	जुहवाम
जुहुधि	जुहुतं	जुहुत
जुहोतु	जुहुतां	जुहुतु



Potential, 'I may sacrifice,' &c.

जुहुयाम्	जुहुयाव	जुहुयाम
जुहुयाः	जुहुयातं	जुहुयात
जुहुयात्	जुहुयातां	जुहुयुः

In the non-conjugational tenses the reduplication does not take place, except where required by general rules.

2d præt. जुहाव or जुहवाञ्चकार; 3d præt. अहौषीत् (अहौषम्); 1st fut. होता; 2d fut. होष्यति; bened. हूयात्; cond. अहोष्यत्. Pass. हूयते. Caus. हावयति. Desid. जुहूषति. Freq. जोह्वयते, जोहवीति, जोहोति.

चृ 'to go.'

इय् is substituted for the root in the reduplication. The verb rarely occurs in this form, except in the Vedas. In the first and second persons of the first præterite, the final of the conjunct having been rejected, the र् of the Guña substitute for चृ or अर् becomes Visarga.

Pres. इयति (इयतः, इयति); 1st præt. ऐयः; imp. इयतुः; pot. इययात्.

For the other forms, see चृ, p. 168.

जन 'to produce.'

Before terminations beginning with consonants not containing an indicatory प, the vowel of this verb is made long; and before a termination beginning with a vowel not comprising प, the medial radical अ is rejected. In the third præterite the vowel is optionally long (r. 197. i). See जन, fourth conjugation.

Pres. जजन्ति (जजातः, जज्ञति); 1st præt. अजजन् (अजजातां, अजजुः); 2d præt. जजान (जज्ञतुः, जजुः); 3d præt. अजानीत् or अजनीत् (अजानिषम् or अजनिषम्); 1st fut. जनिता; 2d fut. जनिष्यति; imp. जजन्तु (जजातां, जज्ञतु, जजाहि); pot. जजन्त्यात्; bened. जन्यात् or जायात्; cond. अजनिष्यत्. Pass. जन्यते. Caus. जानयति. Desid. जिजनिषति. Freq. जंजन्यते or जाजायते, जंजनीति or जंजन्ति or जाजनीति, जाजन्ति.



णिज् (णिजिर्) 'to cleanse.'

This takes both Padas, and in the reduplication changes इ to ए; see णिजि, second conjugation, p. 212.

Pres. नेनेक्कि (नेनिक्कः, नेनिजति), नेनिक्के; 1st præt. अनेनेक्क, अनेनिक्क; 2d præt. निनेज (निनिजतुः), निनिजे; 3d præt. अनैक्षीत् (अनैक्षम्) or अनिजत् (अनिजम्), अनेष्ट (अनेक्षि); 1st fut. नेक्का; 2d fut. नेक्ष्यति -ते; imp. नेनेक्कु, नेनिक्कां; pot. नेनिज्यात्, नेनिजीत; bened. निज्यात्, निक्षोष्ट; cond. अनेक्ष्यत् -त. Pass. निज्यते. Caus. नेजयति. Desid. निनेक्षति. Freq. नेनिज्यते, नेनिजीति or नेनेक्कि.

दा (दाच्) 'to give.'

This drops आ before all the terminations of the conjugational tenses not containing an indicative प, making consequently, as repeated, दद्. In the second person singular of the imperative it substitutes दे for the reduplicated verb. It takes both Padas. It is unnecessary to give more than the conjugational tenses, as the rest are the same as those of दा, first conjugation, p. 180.

Pres. ददाति (दत्तः, ददति), दत्ते; 1st præt. अददात् (अदत्तां, अददुः), अदत्त; imp. ददातु (दत्तां, ददतु, देहि), दत्तां (दास्व, दद्वु); pot. दद्यात्, ददीत.

धा (धाच्) 'to have' or 'hold.'

This is inflected like the preceding, but the initial is unchanged before a termination beginning with any consonant except a nasal, a semivowel, or ह, which does not contain an indicative प. The other tenses are analogous to those of दा, first conjugation.

Pres. दधाति (धत्तः, दध्यः, दध्यः) धत्ते (दधाते); 1st præt. अदधात्, अधत्त; 2d præt. दधौ, दधे; 3d præt. अधात्, अधित or अधिपत; 1st fut. धाता; 2d fut. धास्यति -ते; imp. दधातु (धेहि), धत्तां (धत्स्व); pot. दध्यात्, दधीत; bened. धेयात्, धासीष्ट; cond. अधास्यत् -त. Pass. धीयते. Caus. धापयति. Desid. धित्सति -ते. Freq. देधीयते, दाधेति, or दाधाति.

भस् 'to shine.'

Before a termination beginning with a vowel not containing a mute प, this verb, like जन, rejects the medial vowel: भ being

then conjoined with स, necessarily becomes प् (r. 7. d: see also, for the changes of स, r. 191. g).

Pres. वभस्ति (वभस्तः, वप्सति); 1st præt. अबभः (चवभस्तां, अवप्सुः, अवभः); 2d præt. वभास; 3d præt. अभसीत्; 1st fut. भसिता; 2d fut. भसिष्यति; imp. वभस्तु (वभस्तां, वप्सतु, वभद्भि, वभसानि); pot. वभस्यात्; bened. भस्यात्; cond. अभसिष्यत्. Pass. भस्यते. Caus. भासयति. Desid. विभासिषति. Freq. वाभस्यते, वाभसीति, वाभस्ति.

भी 'to fear.'

This may make the vowel before a termination beginning with a consonant, and not containing an indicative प, short. It optionally takes the compound form of the second præterite.

Pres. विभेति (विभीतः or विभितः, विभ्यति); 1st præt. अविभेत् (अविभीतां or अविभितां, अविभयुः); 2d præt. विभाय (विभ्यतुः) or विभयाच्चकार; 3d præt. अभैषीत् (अभैष्टां, अभैषम्); 1st fut. भेता; 2d fut. भेष्यति; imp. विभेतु (विभीतां or विभितां); pot. विभीयात्, विभियात्; bened. भीयात्; cond. अभेष्यत्. Pass. भीयते. Caus. भाययति, भाययते, भापयते or भीपयते. Desid. विभीषति. Freq. वेभीयते, वेभयीति or वेभेति.

भृ (भृञ्) 'to nourish' or 'support.'

इ is the vowel of reduplication. In the second and third persons of the first præterite, the vowel having been changed to the Guña अर्, the termination, as the final of a conjunct consonant, is rejected (r. 35), leaving र्, which becomes Visarga (r. 39).

Pres. विभर्त्ति (विभृतः, विभति); 1st præt. अविभः (अविभृतां, अविभरुः); imp. विभर्तु; pot. विभृयात्.

The other tenses are the same as those of भृ of the first conjugation, p. 186.

मा (माङ्) 'to measure.'

This verb, हा 'to go,' and हा 'to abandon,' drop their final vowel before a termination beginning with a vowel, and not containing an indicative प: before such a termination beginning with a consonant, they change it to ई. The vowel of reduplication is इ.

Pres. मिमीते (मिमाते, मिमते); 1st præt. अमिमीत् (अमिमातां, अमिमत्); 2d præt. ममे; 3d præt. अमास्त (अमासि); 1st fut. माता; 2d fut. मास्यते; imp. मिमीतां; pot. मिमीत्; bened. मासीष्ट; cond. अमास्यत्. Pass. मीयते. Caus. मापयति -ते; 3d præt. अमीमपत् -त. Desid. मित्सति -ते. Freq. मेमीयते, मामाति or मामेति.

विज (विजिर्) 'to discriminate.'

The vowel takes the Guṇa substitute in the reduplicate syllable. For the effect of the Anubandha, see p. 107; and for the changes of the final, r. 191. c.

Pres. वेवेक्ति (वेविक्तः, वेविजति, वेवेक्षि, वेवेज्मि, वेविज्मः, वेविज्मः); 1st præt. अवेवेक् (अवेविक्तां, अवेविजुः, अवेवेक्); 2d præt. विवेज; 3d præt. अवेक्षीत् (अवेक्तां, अवेक्षम्), अविजत् (अविजम्); 1st fut. वेक्ता; 2d fut. वेक्ष्यति; imp. वेवेक्तु (वेविग्धि, वेवेजानि); pot. वेविज्यात्; bened. विज्यात्; cond. अवेक्ष्यत्. Pass. विज्यते. Caus. वेजयति. Desid. विविक्षति. Freq. वेविज्यते, वेवेक्ति.

विष 'to surround.'

Pres. वेवेष्टि, वेविष्टे; 1st præt. अवेवेष्ट, अवेविष्ट; 2d præt. विवेष, विविषे; 3d præt. अवेक्षीत् (अवेक्षम्), अवेष्ट (अवेष्टि); 1st fut. वेष्टा; 2d fut. वेष्ट्यति -ते; imp. वेवेष्टु, वेविष्टां; pot. वेविष्यात्, वेविपीत; bened. विष्यात्, विक्षीष्ट; cond. अवेष्ट्यत् -त. Pass. विष्यते. Caus. वेषयति. Desid. विविक्षति. Freq. वेविष्यते, वेवेष्टि.

सृ 'to go.'

See भृ above.

Pres. सिसर्त्ति; 1st præt. असिसः; 2d præt. ससार; 3d præt. असापीत् or असरत्; 1st fut. सर्त्ता; 2d fut. सरिष्यति; imp. सिसर्त्तु; pot. सिसृयात्; bened. स्रियात्; cond. असरिष्यत्. Pass. स्रियते. Caus. सारयति. Desid. सिसीर्षति. Freq. सेसीयते, ससर्त्ति.

हा (हाइ) 'to go.'

See मा above.

Pres. जिहीते; 1st præt. अजिहीत्; 2d præt. जहे; 3d præt. अहास्त; 1st fut. हाता; 2d fut. हास्यते; imp. जिहीतां; pot. जिहीत्; bened. हासीष्ट; cond. अहास्यत्. Pass. हायते. Caus. हापयति. Desid. जिहामते. Freq. जाहायते, जाहाति or जाहेति.

हा (हाक्) 'to abandon.'

The Anubandha क् is to distinguish this root from the preceding. The reduplicate is regular in other respects. The inflexion is analogous to that of मा. In the second person singular of the imperative, जहि or जही is optionally substituted for the root: आ is dropped before the य of the potential.

Pres. जहाति (जहीतः, जहति); 1st præt. अजहात्; 2d præt. जहौ; 3d præt. अहासीत्; 1st fut. हाता; 2d fut. हास्यति; imp. जहातु (जहिहि, जहीहि or जहाहि); pot. जह्यात्; bened. हेयात्; cond. अहास्यत्. Pass. हीयते. Caus. हापयति; 3d præt. अजीहपत्. Desid. जिहासति. Freq. जेहीयते, जाहेति or जाहाति.

ही 'to be ashamed.'

Pres. जिह्रेति (जिहीतः, जिह्रियति); 1st præt. अजिह्रेत्; 2d præt. जहाय or हीयाच्चकार; 3d præt. अह्रैषीत्; 1st fut. ह्रेता; 2d fut. ह्रेष्यति; imp. जिह्रेतु; pot. जिह्रीयात्; bened. हीयात्; cond. अह्रेष्यत्. Pass. हीयते. Caus. ह्रेपयति. Desid. जिह्रीषति. Freq. जेहीयते, जेह्रयीति or जेहेति.

N.B. The verbs of this conjugation are mostly restricted to the Vedas in the forms which they derive from the conjugation.

#### *Fourth Conjugation.*

218. The syllable य, technically termed इयन्, is interposed between the inflective base and inflectional terminations of the conjugational tenses.

a. The terminations of the conjugational tenses are the same in this as in the first conjugation (r. 172. 4).

b. Before य, a radical vowel is not capable of a Guña substitute (r. 186), and a consonant is unchanged.

c. The terminations of the first præterite are substituted for those of the third in the Parasmai-pada, and sometimes in the Átmane-pada, after verbs belonging to the class पुषादि or पुष, &c.; comprehending nearly a third of the whole conjugation.

*d.* A final च् is changed to ईर्, and a final ओ is rejected, before य. ओ is changed to आ before other terminations.

*e.* The class of roots called शमादि or शम, &c.—all of which, except मद् ‘to be glad’ or ‘intoxicated,’ end with म—make a medial अ long.

*f.* Verbs which end with र् or व् usually prolong a medial इ, उ, च्, ल.

*g.* Any other changes are special. The verbs of this class are somewhat numerous : most of them are to be found in other conjugations, sometimes in the same, sometimes in different acceptations, when the non-conjugational tenses often adopt different modes of inflexion.

*h.* The model of the class is दिव् (दिबु) ‘to play,’ ‘to shine,’ &c., which by the clause *f*, above, becomes दीव in the conjugational tenses.

Present tense, ‘I play,’ &c.

दीव्यामि	दीव्यावः	दीव्यामः
दीव्यसि	दीव्ययः	दीव्यथ
दीव्यति	दीव्यतः	दीव्यन्ति

First præterite, ‘I played,’ &c.

अदीव्यम्	अदीव्याव	अदीव्याम
अदीव्यः	अदीव्यतं	अदीव्यत
अदीव्यत्	अदीव्यतां	अदीव्यन्

Imperative, ‘May I play,’ &c.

दीव्यानि	दीव्याव	दीव्याम
दीव्य	दीव्यतं	दीव्यत
दीव्यतु	दीव्यतां	दीव्यन्तु

Potential, ‘I may play,’ &c.

दीव्येयं	दीव्येव	दीव्येम
दीव्येः	दीव्येतं	दीव्येत
दीव्येत्	दीव्येतां	दीव्येयुः

There are no peculiarities in the non-conjugational tenses. In the desiderative there are three forms (r. 211. *f*): in the frequentative, rejecting य, the final is changed to उ.

2d præt. दिदेव; 3d præt. अदेवीत् (अदेविष्ठां, अदेविषम्); 1st fut. देविता; 2d fut. देविष्यति; bened. दीव्यात्; cond. अदेविष्यत्. Pass. दीव्यते. Caus. देवयति. Desid. दिदिविषति, दिदेविषति or दिद्यूपति or दुद्यूपति. Freq. देदीव्यते, देदिवीति or देद्योति.

अस (असु) 'to throw.'

This is a verb of the class पुषादि (r. 218. c), and subjoins ष् to the final in the third præterite.

Pres. अस्यति; 1st præt. आस्यत्; 2d præt. आस; 3d præt. आस्यत् (आस्यतां, आस्यम्); 1st fut. असिता; 2d fut. असिष्यति; imp. अस्यतु; pot. अस्येत्; bened. अस्यात्; cond. आसिष्यत्. Pass. अस्यते. Caus. आसयति. Desid. असिसिषति.

ई 'to go.'

With the augment the initial becomes ऐ.

Pres. ईयते; 1st præt. ऐयत्; 2d præt. अयाच्चक्रे; 3d præt. ऐष्ट; 1st fut. एता; 2d fut. एष्यते; imp. ईयतां; pot. ईयेत; bened. एपीष्ट; cond. ऐष्यत्. Pass. ईयते.

For the derivative forms, see इ, second conjugation.

अधु 'to increase.'

The verb belongs to the class पुषादि.

Pres. अध्यति; 1st præt. आर्द्धत्; 2d præt. आनर्द्धे; 3d præt. आर्द्धत्; 1st fut. अर्धिता; 2d fut. अर्धिष्यति; imp. अध्यतु; pot. अध्येत्; bened. अध्यात्; cond. आर्धिष्यत्. Pass. अध्यते. Caus. अर्द्धयति. Desid. अर्दिधिषति or ईर्त्सेति.

क्षिप 'to throw' or 'send.'

Pres. क्षिप्यति; 1st præt. अक्षिप्यत्; 2d præt. चिक्षेप; 3d præt. अक्षेप्सीत्; 1st fut. क्षेप्ता; 2d fut. क्षेप्स्यति; imp. क्षिप्यतु; pot. क्षिप्येत्; bened. क्षिप्पात्; cond. अक्षेप्स्यत्. Pass. क्षिप्यते. Caus. क्षेपयति. Desid. चिक्षिप्सति. Freq. चेक्षिप्यते, चेक्षेप्ति.

जन (जनी) 'to be born.'

This verb is changed to ज्ञा before the conjugational tenses: in the second præterite the penultimate is rejected (r. 195. f).

Pres. जायते; 1st præt. अजायत्; 2d præt. जज्ञे; 3d præt. अजनिष्ट;



1st fut. जनिता; 2d fut. जनिष्यते; imp. जायतां; pot. जायेत; bened. जनिषीष्ट; cond. अजनिष्यत्.

For the rest, see जन, third conjugation.

जृ (जृष) 'to grow old.'

इर् is substituted for the radical (r. 218. d). The verb optionally substitutes ए for the reduplication of the second präterite; takes optionally the terminations of the first präterite for those of the third; and elongates the augment इ in the futures and conditional.

Pres. जीर्यते; 1st præ. अजीर्यत्; 2d præ. जजार (जजरतुः, जेरतुः, जजरुः, जेरुः); 3d præ. अजारीत्, अजरत्; 1st fut. जरिता, जरीता; 2d fut. जरिष्यति, जरीष्यति; imp. जीर्यतु; pot. जीर्येत्; bened. जीर्यात्; cond. अजरिष्यत्, अजरीष्यत्. Pass. जीर्यते. Caus. जरयति, जारयति. Desid. जिजरिष्यति, जिजरीष्यति, जिजीर्षति. Freq. जेजीर्यते, जाजर्त्ति.

डी (डीङ्) 'to fly.'

Although a monosyllable ending in a vowel, this verb takes the augment इ (r. 198. c).

Pres. डीयते; 1st præ. अडीयत्; 2d præ. डिडे (डिडिषे); 3d præ. अडियष्ट; 1st fut. डयिता; 2d fut. डयिष्यते; imp. डीयतां; pot. डीयेत; bened. डयिषीष्ट; cond. अडयिष्यत्. Pass. डीयते. Caus. डाययति. Desid. डिडयिष्यते. Freq. डेडीयते, डेडयीति, डेडेति.

It is also a verb of the first conjugation; डयते, अडयत्, डयतां, डयेत्.

णश (णशू) 'to perish.'

It belongs to the class पुषादि, and may in the third präterite change अ to ए. It inserts a nasal before any consonant except a nasal or semivowel, and optionally inserts इ in the futures, conditional, and desiderative, when the nasal is not prefixed to the sibilant.

Pres. नश्यति; 1st præ. अनश्यत्; 2d præ. ननाश (नेशतुः, नेशुः, नेशिष, नेशिष, नेष्य); 3d præ. अनशत्, अनेशत्; 1st fut. नंष्टा, नशिता; 2d fut. नंक्ष्यति, नशिष्यति; imp. नश्यतु; pot. नश्येत्; bened. नश्यात्; cond. अनंक्ष्यत् or अनशिष्यत्. Pass. नश्यते. Caus. नाशयति. Desid. निनंक्ष्यति, निनशिष्यति. Freq. नानश्यते, नानशीति, नानष्टि.

एह 'to bind.'

The final is changed to ध, instead of ढ (r. 191. k), which undergoes no other change than conversion to द before a soft, and त before a hard consonant, by the rules of Sandhi. After ध, the त and ष of a termination become ध, also of स्त, स्याम्, &c., the sibilant being rejected (r. 190. f. g). It takes both Padas.

Pres. नहति -ते; 1st præt. अनहत् -त; 2d præt. ननाह (ननङ् or नेहिष, नेहतुः), नेहे; 3d præt. अनात्सीत् (अनाडां, अनात्सम्), अनङ् (अनत्सातां, अनत्सि); 1st fut. नद्धा; 2d fut. नत्स्यति -ते; imp. नहतु -तां; pot. नह्येत्, नह्येत; bened. नह्यात्, नत्सीष्ट; cond. अनह्यत् -त. Pass. नह्यते. Caus. नाहयति. Desid. निनह्यति -ते. Freq. नानह्यते, नानहीति, नानङ्घ्रि.

तप 'to heat,' 'to perform penance.'

Pres. तप्यते; 1st præt. अतप्यत; 2d præt. तेपे; 3d præt. अतप्त (अतप्सि); 1st fut. तप्ता; 2d fut. तप्स्यते; imp. तप्यतां; pot. तप्येत; bened. तप्सीष्ट; cond. अतप्स्यत्. Pass. तप्यते. Caus. तापयति. Desid. तितप्सते. Freq. तातप्यते, तातप्ति.

तृप 'to satisfy,' 'to be satisfied.'

As belonging to the class पुषादि, it should take the form of the third præterite which that class requires; and as a verb of the fourth conjugation (p. 136), it should not insert इ. In both respects, however, it offers optional deviations. It may be conjugated also in the fifth, sixth, and tenth conjugations, to which the different forms should perhaps be restricted: they are always, however, given together in this conjugation.

Pres. तृप्यति; 1st præt. अतृप्यत्; 2d præt. ततर्प (ततृपतुः, ततर्पिष, ततर्प्य, तत्रप्य); 3d præt. अतृपत्, अतर्पीत् (अतर्पिषम्), अतार्पीत् (अतार्प्सम्), अत्राप्यत् (अत्राप्यम्); 1st fut. तर्प्ता, त्रप्ता, तर्पिता; 2d fut. तर्प्स्यति, त्रप्स्यति, तर्पिष्यति; imp. तृप्यतु; pot. तृप्येत्; bened. तृप्यात्; cond. अतर्प्स्यत्, अत्रप्स्यत्, अतर्पिष्यत्. Pass. तृप्यते. Caus. तर्पयति. Desid. तितर्प्सति, तित्रप्सति, तितर्पिषति. Freq. तरीतृप्यते, तरीतृपीति, तरीतर्प्ति.

हृप, 'to be proud,' is similarly conjugated.

दी 'to decay.'

This root changes its final to आ in the non-conjugational tenses, except in the second præterite, in which it inserts य्.

Pres. दीयते; 1st præt. अदीयत; 2d præt. दिदीये; 3d præt. अदास्त (अदामि); 1st fut. दाता; 2d fut. दास्यते; imp. दीयतां; pot. दीयेत; bened. दासीष्ट; cond. अदास्यत. Caus. दाययति. Desid. दिदीषते or दिदासते. Freq. देदीयते, देदयीति or देदेति.

So मीङ् 'to injure,' and लीङ् 'to embrace,' except in the second præterite, in which मी makes ममे; and ली, लिल्ये; the latter also takes two forms in the other non-conjugational tenses; as, अलेष्ट, अलास्त; लेता, लाता; लेष्यते, लास्यते; लेषीष्ट, लासीष्ट; and अलेष्यत or अलास्यत.

दीप 'to shine.'

This verb optionally inflects the third person of the third præterite like the same in the passive voice: see प्पाय, p. 184.

Pres. दीप्यते; 1st præt. अदीप्यत; 2d præt. दिदीपे; 3d præt. अदीपिष्ट or अदीपि; 1st fut. दीपिता; 2d fut. दीपिष्यते; imp. दीप्यतां; pot. दीप्येत; bened. दीपिषीष्ट; cond. अदीपिष्यत. Caus. दीपयति. Desid. दिदीपिषते. Freq. देदीप्यते, देदीपीति or देदीप्ति.

दुह 'to oppress,' 'to injure.'

This optionally substitutes च or ढ for the final (r. 191. k). In the third præterite it takes the form of the first, as belonging to the class पुषादि, and also optionally inserts इ in the futures, conditional, and desiderative.

Pres. दुह्यति; 1st præt. अदुह्यत्; 2d præt. दुद्रोह; 3d præt. अदुहत्; 1st fut. दोग्धा, द्रोढा, द्रोहिता; 2d fut. द्रोहिष्यति, भ्रोष्यति; imp. दुह्यतु; pot. दुह्येत्; bened. दुह्यात्; cond. अद्रोहिष्यत्, अभ्रोष्यत्. Pass. दुह्यते. Caus. द्रोहयति. Desid. दुद्रोहिषति, दुभुक्षति. Freq. दोदुह्यते, दोदुहीति, दोद्रोग्धि or दोद्रोढि.

So णिह 'to be kind,' and णुह 'to vomit.'

नृत 'to dance.'

This verb optionally omits the augment इ before स in the non-conjugational tenses.

Pres. नृत्यति; 1st præt. अनृत्यत्; 2d præt. ननर्त्त; 3d præt. अनर्त्तति; 1st fut. नर्त्तिता; 2d fut. नर्त्तिष्यति or नर्त्स्यति; imp. नृत्यतु; pot. नृत्येत्; bened. नृत्यात्; cond. अनर्त्तिष्यत् or अनर्त्स्यत्. Pass. नृत्यते. Caus. नर्त्तयति. Desid. निनर्त्तिष्यति or निनृत्यसि. Freq. नरीनृत्यते, नरीनृतीति, नरीनर्त्ति.

पद 'to go.'

This forms the third person singular of the third præterite in इ. It does not take the augment इ.

Pres. पद्यते; 1st præt. अपद्यत; 2d præt. पेदे; 3d præt. अपादि (अपत्सातां, अपत्सत, अपत्सि); 1st fut. पत्ता; 2d fut. पत्स्यते; imp. पद्यतां; pot. पद्येत; bened. पत्सीष्ट; cond. अपत्स्यत. Pass. पद्यते. Caus. पादयति. Desid. पित्सते. Freq. पापद्यते, पापदीति or पापन्ति.

पुप 'to nourish.'

This is the first verb of a class which in this conjugation requires the terminations of the first præterite to be substituted for those of the third, when the radical vowel is unchanged (r. 197. l. p. 134).

Pres. पुष्यति; 1st præt. अपुष्यत्; 2d præt. पुपोच (पुपुपतु:); 3d præt. अपुपत् (अपुपतां, अपुपम्); 1st fut. पोष्टा; 2d fut. पोष्यति; imp. पुष्यतु; pot. पुष्येत्; bened. पुष्यात्; cond. अपोष्यत्. Pass. पुष्यते. Caus. पोषयति. Desid. पुपूषति. Freq. पोपुष्यते, पोपुषीति, पोपोष्टि.

The class पुषादि consists of the following verbs.

अस to throw.	गृध to be greedy.
उच to assemble.	जस to let loose.
ऋध to increase.	डिप to throw.
कुप to be angry.	णभ to hurt.
कुस to embrace.	णश to perish.
कृश to become thin.	तस to toss.
क्रुध to be angry.	तुभ to hurt.
क्लिद to become moist.	तुप to be pleased.
क्षिद to let loose.	तृप to satisfy or be satisfied.
क्षुध to be hungry.	तृप to thirst.
क्षुभ to be agitated.	दस to toss.
गुप to disturb.	दुप to become bad.

दुह to oppress or wrong.

द्रुप to burn.

भृंश } to fall.  
भंश }

मस to weigh.

मुस to break.

मुह to be perplexed or foolish.

यस to take pains.

युप to disturb.

रध to hurt.

रुप to disturb.

रुप to be angry.

लुट to roll on the ground.

लुप to be lost.

लुभ to covet.

वस to fix.

विस to convey.

वुस to cast off.

शुध to be clean or pure.

शुप to become dry.

स्त्रिप to embrace.

पिध to become perfect.

पिणह to be kind or bland.

प्विद to sweat.

दृप to rejoice.

Many of these verbs, however, take other forms also in the third präterite, as belonging originally perhaps to different conjugations; but they are now so blended, that they are usually placed together under this conjugation, however inconsistent with their classification under the head पुपादि; see नृप.

प्री 'to please' or 'be pleased.'

It is a verb also of the first and ninth conjugations. Before the terminations of the second präterite, इप् is substituted for the final (r. 191. a).

Pres. प्रीयते; 1st præ. अप्रीयत; 2d præ. पिप्रिये; 3d præ. अप्रेष्ट (अप्रेषि); 1st fut. प्रेता; 2d fut. प्रेष्यते; imp. प्रीयतां; pot. प्रीयेत; bened. प्रेपीष्ट; cond. अप्रेष्यत. Pass. प्रीयते. Caus. प्राययति or प्रीणयति. Desid. पिप्रीयति -ते. Freq. पेप्रीयते, पेप्रयीति, पेप्रेति.

So धी 'to uphold,' पी 'to drink,' री 'to injure,' द्री 'to choose,' &c.

बुध 'to understand.'

This forms the third person singular of the third präterite optionally in इ (see दीप्). When the final is changed by the rules of Sandhi before a sibilant, च becomes भ (r. 191. l).

Pres. बुध्यते; 1st præ. अबुध्यत; 2d præ. बुबुधे; 3d præ.

अबोधि or अबुद्ध (अभूत्सातां, अभूत्सत); 1st fut. बोद्धा; 2d fut. भात्स्यते; imp. बुध्यतां; pot. बुध्येत; bened. भुत्सीष्ट; cond. अभोत्स्यत.

For the other forms, see बुध, first conjugation, p. 185.

भंश (भंशु) 'to fall.'

This drops its nasal before य, and in the third präterite: it belongs to the class पुषादि.

Pres. भश्यति; 1st præt. अभश्यत्; 2d præt. बभंश; 3d præt. अभशत्; 1st fut. भंशिता; 2d fut. भंशिष्यति; imp. भश्यतु; pot. भश्येत्; bened. भश्यात्; cond. अभंशिष्यत्. Pass. भश्यते.

For the other forms, see संसु, first conjugation, p. 202.

मद 'to be mad,' 'to be delighted,' 'to be intoxicated.'

As belonging to the class शमादि, the vowel is made long in the conjugational tenses (r. 218. e).

Pres. माद्यति; 1st præt. अमाद्यत्; 2d præt. ममाद; 3d præt. अमादीत्; 1st fut. मदिता; 2d fut. मदिष्यति; imp. माद्यतु; pot. माद्येत्; bened. मद्यात्; cond. अमदिष्यत्. Pass. मद्यते. Caus. मादयति. Desid. निमदिषति. Freq. मामद्यते, मामदीति, मामन्ति.

मन 'to know' or 'to respect.'

Pres. मन्यते; 1st præt. अमन्यत्; 2d præt. मेने; 3d præt. अमंस्त (अमंसि); 1st fut. मन्ता; 2d fut. मंस्यते; imp. मन्यतां; pot. मन्येत; bened. मंसीष्ट; cond. अमंस्यत. Pass. मन्यते. Caus. मानयति. Desid. मिमंसते. Freq. मामन्यते, मामन्ति.

मिद (मिमिदा) 'to be unctuous.'

This verb takes the Guña substitutes of the vowel in all the persons of the conjugational tenses. As belonging to the class हुतादि (p. 182), it takes the form of the first präterite in the third.

Pres. मेद्यति (मेद्यतः, मेद्यन्ति); 1st præt. अमेद्यत्; 2d præt. मिमेद; 3d præt. अमिदत्; 1st fut. मेदिता; 2d fut. मेदिष्यति; imp. मेद्यतु; pot. मेद्येत्; bened. मिद्यात्; cond. अमेदिष्यत्. Pass. मिद्यते. Caus. मेदयति. Desid. मिमेदिषति or मिमिदिषति. Freq. मेमिद्यते, मेमेन्ति.

मुह 'to be silly,' 'to be bewildered.'

It belongs to the class पुषादि: for the changes of the final



see r. 191. *k. l.* It takes इ optionally in the futures, conditional, and desiderative.

Pres. मुञ्चति; 1st præt. अमुञ्चत्; 2d præt. मुमोह (मुमोग्ध, मुमोढ or मुमोहिष, मुमुहिव or मुमुह्); 3d præt. अमुहत्; 1st fut. मोग्धा, मोढा or मोहिता; 2d fut. मोक्ष्यति or मोहिष्यति; imp. मुञ्चतु; pot. मुञ्चेत्; bened. मुञ्चात्; cond. अमोक्ष्यत् or अमोहिष्यत्. Pass. मुञ्चते. Caus. मोहयति. Desid. मुमुहियति or मुमोहियति, मुमुक्षति or मुमोक्षति. Freq. मोमुञ्चते, मोमुहीति, मोमोग्धि or मोमोढि.

युध 'to fight.'

Pres. युध्यते; 1st præt. अयुध्यत; 2d præt. युयुधे; 3d præt. अयुद्ध (अयुत्सातां, अयुत्सि); 1st fut. योद्धा; 2d fut. योत्स्यते; imp. युध्यतां; pot. युध्येत; bened. योत्सीष्ट; cond. अयोत्स्यत. Pass. युध्यते. Caus. योधयति. Desid. युयुत्सते. Freq. योयुध्यते, योयोत्ति.

युज्ज, 'to engage in devotion,' is similarly conjugated: Pres. युज्यते; 3d præt. अयुज्ज (अयुज्झि); 1st fut. योक्ता, &c.

रञ्ज 'to colour.'

Pres. रज्यते; 1st præt. अरज्यत; imp. रज्यतां; pot. रज्येत.

The rest as in रञ्ज, Ātmane-pada, of the first conjugation, p. 189.

रध 'to hurt.'

This verb inserts न in the second præterite, but optionally before the augment इ: it takes इ optionally in the futures and conditional. In the third præterite it belongs to the class पुपादि.

Pres. रध्यति; 1st præt. अरध्यत्; 2d præt. रन्ध (रन्धतुः, रन्धिष or ररद्ध, ररन्धिव, रेध); 3d præt. अरधत् (अरधतां); 1st fut. रधिता or रद्धा; 2d fut. रधिष्यति or रत्स्यति; imp. रध्यतु; pot. रध्येत्; bened. रध्यात्; cond. अरधिष्यत्, अरत्स्यत्. Pass. रध्यते. Caus. राधयति. Desid. रिरधिषति. Freq. रारध्यते, &c.

राध (राधौ) tr. 'to propitiate;' intr. 'to be finished' or 'accomplished.'

Pres. राध्यति; 1st præt. अराध्यत्; 2d præt. रराध; 3d præt. अरात्सीत् (अरात्सम्); 1st fut. राद्धा; 2d fut. रात्स्यति; imp. राध्यतु;

pot. राध्यते; bened. राध्यात्; cond. अराध्यत्. Pass. राध्यते. Caus. राधयति. Desid. रित्सति or रिरात्सति. Freq. राराध्यते, &c.

पाथ and साथ in the same senses are similarly conjugated.

लुभ 'to covet.'

It takes इ optionally in the first future, absolutely in the second and conditional: it belongs to the class पुषादि.

Pres. लुभ्यति; 1st præt. अलुभ्यत्; 2d præt. लुलोभ; 3d præt. अलुभत्; 1st fut. लोभा, लोभिता; 2d fut. लोभिष्यति; imp. लुभ्यतु; pot. लुभ्येत्; bened. लुभ्यात्; cond. अलोभिष्यत्. Pass. लुभ्यते. Caus. लोभयति. Desid. लुलुप्सति. Freq. लोलुभ्यते, लोलोभि.

विद् 'to be,' 'to exist.'

Pres. विद्यते; 1st præt. अविद्यत्; 2d præt. विविदे; 3d præt. अवेक्ष (अवेत्सि); 1st fut. वेत्ता; 2d fut. वेत्स्यते; imp. विद्यतां; pot. विद्येत; bened. वेत्सीष्ट; cond. अवेत्स्यत्. Pass. विद्यते.

For the rest, see विद् 'to know,' second conjugation.

व्यध (व्यधौ) 'to pierce' or 'injure.'

This changes the semivowel and following अ to इ in the conjugational tenses, and also in the benedictive, and before the terminations of the second præterite beginning with vowels.

Pres. विध्यति; 1st præt. अविध्यत्; 2d præt. विव्याध (विविधतु); 3d præt. अव्यात्सीत् (अव्यात्सम्); 1st fut. व्यद्धा; 2d fut. व्यत्स्यति; imp. विध्यतु; pot. विध्येत्; bened. विध्यात्; cond. अव्यत्स्यत्. Pass. विध्यते. Caus. व्याधयति. Desid. विव्यत्सति. Freq. वेविध्यते, वाव्यधीति, वाव्यद्धि.

शक् 'to be able.'

This is also a root of the fifth conjugation, q. v. According to some, it may take इ. In the third præterite it takes optionally the forms of the first.

Pres. शक्यति -ते; 1st præt. अशक्यत् -त; 2d præt. शशाक, शेके; 3d præt. अशकत्, अशकीत् (अशकिपम्), अशक्त, अशकिष्ट (अशकिपि); 1st fut. शक्ता, शकिता; 2d fut. शक्ष्यति -ते, शकिष्यति -ते; imp. शक्यतु, शक्यतां; pot. शक्येत् -त; bened. शक्यात्, शक्षीष्ट, शकिषीष्ट; cond. अशक्ष्यत् -त, अशकिष्यत् -त. Pass. शक्यते. Caus. शाकयति. Desid. शिष्यति -ते. Freq. शाशक्यते, शाशकीति, शाशक्ति.

शम (शमु) 'to be tranquil.'

This is the first of a class of which the vowel is made long in the conjugational tenses. The third präterite has two forms, and इ is optionally inserted.

Pres. शाम्यति; 1st præt. अशाम्यत्; 2d præt. शशाम (शेमनुः); 3d præt. अशमत् or अशमीत्; 1st fut. शमिता, शन्ता; 2d fut. शमिष्यति, शंस्यति; imp. शाम्यतु; pot. शाम्येत्; bened. शाम्यात्; eond. अशमिष्यत्, अशंस्यत्. Pass. शाम्यते. Caus. शमयति. Desid. शिशमिष्यति, शिशंसति. Freq. शाशम्यते, शाशन्ति.

The other roots of this class are,

क्लम to be sad.	भ्रम to wander or whirl.
क्षम to be patient.	श्रम to be weary.
तम to be distressed.	मद to be mad.
दम to tame.	

श्लिष 'to embrace,' 'to adhere to.'

In the first sense this verb inserts स before the terminations of the first präterite in the third: in any other it does so optionally. It may also take the Átmane-pada in the third präterite, and इ in the third person singular. In the sense of embracing, श्लि is usually prefixed.

Pres. श्लिष्यति; 1st præt. अश्लिष्यत्; 2d præt. शिश्लेप; 3d præt. अश्लिष्यत्, अश्लिषत् or अश्लिषि (अश्लिष्यातां, अश्लिष्यत, अश्लिष्याः, अश्लिषुः); 1st fut. श्लेष्टा; 2d fut. श्लेक्ष्यति; imp. श्लिष्यतु; pot. श्लिष्येत्; bened. श्लिष्यात्; eond. अश्लेक्ष्यत्. Pass. श्लिष्यते. Caus. श्लेषयति. Desid. शिश्लिष्यति. Freq. श्लेक्ष्यते, श्लेष्टेष्टि.

पह 'to bear.'

Pres. सद्यति; 1st præt. असद्यत्; 2d præt. ससाह; 3d præt. असहीत् (असहिषम्); 1st fut. सहिता or सोढा; 2d fut. सहिष्यति; imp. सद्यतु; pot. सद्येत्; bened. सद्यात्; eond. असहिष्यत्.

For the rest, see पह, first conjugation.

पिथ 'to be perfect' or 'successful.'

In this conjugation it belongs to the class पुपादि.

Pres. सिध्यति; 1st præt. असिध्यत्; 3d præt. असिध्यत्; imp. सिध्यतु; pot. सिध्येत्.

For the rest, see पिथ, first conjugation.

पिव (पिवु) 'to sew.'

This makes the vowel long in the conjugational tenses, and before य.

Pres. सीव्यति; 1st præt. असीव्यत्; 2d præt. सिपेव; 3d præt. असेवीत्; 1st fut. सेविता; 2d fut. सेविष्यति; imp. सीव्यतु; pot. सीव्येत्; bened. सीव्यात्; cond. असेविष्यत्. Pass. सीव्यते. Caus. सेवयति. Desid. सिसेविषति, मुष्पति. Freq. सेषीव्यते, सेषीन्नि.

ष्ठिवु, 'to eject saliva,' is similarly conjugated.

पू 'to bear,' as children.

Pres. सूयते; 1st præt. असूयत्; 2d præt. मुषुवे (मुषुविपे); 3d præt. असोष्ट (असोपि), असविष्ट (असविपि); 1st fut. सोता, सविता; 2d fut. सोष्यते, सविष्यते; imp. सूयतां; pot. सूयेत्; bened. सोषीष्ट; cond. असोष्यत्, असविष्यत्. Pass. सूयते; 1st fut. साविता; 3d præt. असावि.

For the other forms, see पु first conjugation, and पू second conjugation.

षो 'to destroy.'

Verbs ending in ओ lose it before the य of this conjugation (r. 218. d): in other tenses आ is substituted for the final. There are two forms in the third præterite.

Pres. स्यति; 1st præt. अस्यत्; 2d præt. ससौ (ससदुः, ससिथ); 3d præt. असात् or असासीत् (असासिपम्); 1st fut. साता; 2d fut. सास्यति; imp. स्यतु; pot. स्येत्; bened. सेयात्; cond. असास्यत्. Pass. सीयते. Caus. साययति. Desid. सिषासति. Freq. सेषीयते, सासाति or सासेति.

In like manner are conjugated छो 'to cut,' दो 'to cut,' and शो 'to pare.' दो has but one form, अदात्, in the third præterite.

मृज 'to abandon.'

For the changes of the final, see r. 191. d: see also यज, p. 188.

Pres. मृज्यते; 1st præt. अमृज्यत्; 2d præt. समृजे (समृजिपे);

3d præt. असृष्ट (असृष्टातां, असृष्टि); 1st fut. सृष्टा; 2d fut. सृष्यते; imp. सृज्यतां; pot. सृज्येत; bened. सृक्षीष्ट; cond. असृष्यत. Pass. सृज्यते. Caus. सज्जीयति -ते. Desid. सिसृक्षते. Freq. सरीसृज्यते, सरीसृजीति, सरिसर्क्ति.

### *Fifth Conjugation.*

219. In the conjugational tenses the verbs of this class affix the syllable **नु** to the base.

a. Before those terminations which reject **प** the vowel is changed to the Guña letter **ओ**, which combines with a following vowel, agreeably to the rules of Sandhi. Before the vowel of any other termination **उ** becomes **व** when the root ends with a vowel; but **उव्** if it ends with a consonant, with which **न** combines. Before the consonant of a termination not containing **प**, the **उ** of **नु** is unchanged, but it may be dropped before **व** or **न**, if it be not preceded by a conjunct consonant.

b. The termination of the second person singular of the imperative, **हि**, is dropped after **नु** attached to a final vowel in the root: if attached to a final radical consonant, **हि** is retained.

c. The type of the class is **पुञ्** 'to extract,' as a juice or spirit: of which the conjugational tenses in both forms are the following:

Present tense, 'I extract (the Soma) juice,' &c.

	Parasmai-pada.			Ātmane-pada.		
सुनोमि	सुनुवः सुन्वः	सुनुमः सुन्मः	सुन्वे	सुनुवहे सुन्वहे	सुनुमहे सुन्महे	
सुनोषि	सुनुथः	सुनुथ	सुनुषे	सुन्वाथे	सुनुध्वे	
सुनोति	सुनुतः	सुन्वन्ति	सुनुते	सुन्वाते	सुन्वते	

First præterite, 'I have extracted juice,' &c.

असुनवम्	{ असुनुव	असुनुम	असुन्वि	{ असुनुवहि	असुनुमहि
	{ असुन्व	असुन्म		{ असुन्वहि	असुन्महि
असुनोः	असुनुतं	असुनुत	असुनुधाः	असुन्वाधां	असुनुध्वं
असुनोत्	असुनुतां	असुन्वन्	असुनुत	असुन्वातां	असुन्वत

Imperative, 'May I extract juice,' &c.

सुनवानि	सुनवाव	सुनवाम	सुनवै	सुनवावहै	सुनवामहै
सुनु	सुनुतं	सुनुत	सुनुष्व	सुन्वायां	सुनुध्वं
सुनोतु	सुनुतां	सुन्वन्तु	सुनुतां	सुन्वातां	सुन्वतां

Potential, 'I may extract juice,' &c.

सुनुयां	सुनुयाव	सुनुयाम	सुन्वीय	सुन्वीवहि	सुन्वीमहि
सुनुयाः	सुनुयातं	सुनुयात	सुन्वीयाः	सुन्वीयायां	सुन्वीध्वं
सुनुयात्	सुनुयातां	सुनुयुः	सुन्वीत	सुन्वीयातां	सुन्वीरन्

The other tenses are not dissimilar from those of पु of the second conjugation. It takes इ in the third präterite of the Parasmai-pada, and, according to some, optionally in the Atmane-pada also.

2d præt. सुषाव, सुषुवे; 3d præt. असावीत्, असोष्ट, असविष्ट; 1st fut. सोता; 2d fut. सोष्यति -ते; bened. सूयात्, सोषीष्ट; cond. असोष्यत् -त. Pass. सूयते. Caus. सावयति; 3d præt. असूपवत्. Desid. सुसूपति -ते. Freq. सोपूयते, सोपवीति, सोपोति.

There are not many verbs in this conjugation. The following are amongst those of most frequent occurrence. A few which have been met with in previous conjugations, are repeated here for the sake of the differences which their inflexions present.

अशू 'to pervade.'

As the verb ends in a consonant, उ becomes उक् before the vowel terminations not containing प; the Anubandha ऊ denotes the optionality of इ (p. 107).

Pres. अश्रुते (अश्रुवाते, अश्रुवते); 1st præt. आश्रुत; 2d præt. आनशे (आनशाते, आनशिरे); 3d præt. आष्ट (आक्षातां, आक्षि), आशिष्ट (आशिषातां, आशिषि); 1st fut. अष्टा, अशिता; 2d fut. अह्यते, अशिष्यते; imp. अश्रुतां; pot. अश्रुवीत; bened. अशिषीष्ट, अक्षीष्ट; cond. आह्यत, आशिष्यत. Pass. अश्यते. Caus. आशयति. Desid. अशिशिष्यते.

आप (आप्) 'to obtain.'

For the effect of लृ, see p. 108.

Pres. आप्नोति (आप्नतः, आप्नुवन्ति); 1st præt. आप्नोत्; 2d præt.



आप (आपतुः, आपुः, आप्य); 3d præt. आपत्; 1st fut. आमा; 2d fut. आप्यति; imp. आप्तोतु (आप्तुहि); pot. आप्तुयात्; bened. आप्यात्; cond. आप्यत्. Pass. आप्यते. Caus. (with प्र prefixed) प्रापयति. Desid. ईप्सति.

वृध (वृधू) 'to increase.'

Pres. वृधोति (वृधुतः, वृधुवन्ति); 1st præt. वृधोत्; imp. वृधोतु; pot. वृधुयात्.

For the rest, see वृध, fourth conjugation.

कृ (कृञ्) 'to injure.'

Pres. कृणोति, कृणुते; 1st præt. अकृणोत्, अकृणुत; imp. कृणोतु, कृणुतां; pot. कृणुयात्, कृण्वीत.

The rest like कृ 'to do:' see eighth conjugation.

कृवि 'to injure.'

This verb and धिवि, 'to go,' drop the semivowel before नु; and the influence of इ, in causing the insertion of a nasal, is suspended in the conjugational tenses.

Pres. कृणोति; 1st præt. अकृणोत्; 2d præt. चकृणव; 3d præt. अकृण्वीत्; 1st fut. कृष्विता; 2d fut. कृष्विष्यति; imp. कृणोतु; pot. कृणुयात्; bened. कृण्व्यात्; cond. अकृष्विष्यत्. Pass. कृण्व्यते. Caus. कृण्वयति.

चि (चिञ्) 'to collect.'

The palatal becomes optionally the guttural in the reduplicate base, in the second præterite, and desiderative.

Pres. चिनोति, चिनुते; 1st præt. अचिनोत्, अचिनुत; 2d præt. चिचाय or चिकाय (चिचयिष or चिचेय, चिकयिष or चिकेय, चिचियव or चिकियव), चिच्ये or चिक्ये; 3d præt. अचैपीत् (अचैषम्), अचेष्ट (अचेषि); 1st fut. चेता; 2d fut. चेप्सति -ते; imp. चिनोतु, चिनुतां; pot. चिनुयात्, चिन्वीत; bened. चीयात्, चेपीष्ट; cond. अचेप्सत् -त. Pass. चीयते. Caus. चाययति. Desid. चिचीपति or चिकीपति. Freq. चेचीयते, चेचयीति, चेचेति.

दम्भु 'to deceive.'

The nasal is rejected before नु, and before य. In the second præterite the verb is optionally conjugated as if it ended in a single consonant (r. 194. k).

Pres. दध्नोति (दधुतः); 1st præt. अदध्नोत्; 2d præt. ददम्भ (ददम्भतुः; देभतुः; ददम्भिष, देभिष; ददम्भिव, देभिव); 3d præt. अदम्भीत्; 1st fut. दम्भिता; 2d fut. दम्भिष्यति; imp. दध्नोतु; pot. दधुयात्; bened. दध्यात्; cond. अदम्भिष्यत्. Pass. दध्यते. Caus. दम्भयति. Desid. दिदम्भिषति, धिप्सति or धीप्सति. Freq. दादध्यते, दन्दभीति.

धु (धुञ्) 'to shake' or 'tremble.'

Pres. धुनोति, धुनुते; 1st præt. अधुनोत्, अधुनुत; 2d præt. दुधाव, दुधुवे; 3d præt. अधौषीत्, अधोष्ट; 1st fut. धोता; 2d fut. धोष्यति -ते; imp. धुनोतु, धुनुतां; pot. धुनुयात्, धून्वीत; bened. धूयात्, धोषीष्ट; cond. अधोष्यत् -त. Pass. धूयते. Caus. धूनयति or धावयति. Desid. दुधूपति. Freq. दोधूयते, दोधवीति, दोधोति.

धू (धूञ्) 'to shake' or 'tremble.'

It inserts इ before the usual terminations optionally, except व and म of the second præterite, where it is absolute.

Pres. धूनोति, धूनुते; 1st præt. अधूनोत्, अधूनुत; 2d præt. दुधाव (दुधविष, दुधोष, दुधुविव), दुधुवे; 3d præt. अधावीत् (अधाविषम्), अधौषीत् (अधौषम्), अधविष्ट (अधविषि) or अधोष्ट (अधोषि); 1st fut. धविता, धोता; 2d fut. धविष्यति -ते, धोष्यति -ते; imp. धूनोतु, धूनुतां; pot. धूनुयात्, धून्वीत; bened. धूयात्, धविषीष्ट, धोषीष्ट; cond. अधविष्यत् -त, अधोष्यत् -त.

The other forms are the same as in the preceding.

पृ 'to delight.'

Pres. पृणोति; 1st præt. अपृणोत्; 2d præt. पपार (पपरिष्य, पप्रतुः); 3d præt. अपार्षीत् (अपार्षम्); 1st fut. पज्ञै; 2d fut. परिष्यति; imp. पृणोतु; pot. पृणुयात्; bened. प्रियात्; cond. अपरिष्यत्. Pass. प्रियते. Caus. पारयति. Desid. पुपूर्षति. Freq. पेप्रीयते, पेपरीति, पेपर्ज्ञै.

फि (मिञ्) 'to throw.'

This substitutes आ for its final in all the non-conjugational tenses except the second præterite Atmane-pada, and before य.

Pres. मिनोति, मिनुते; 1st præt. अमिनोत्, अमिनुत; 2d præt. ममौ, मिम्ये; 3d præt. अमासीत्, अमास्त; 1st fut. माता; 2d fut. मास्यति -ते; imp. मिनोतु, मिनुतां; pot. मिनुयात्, मिन्वीत; bened.

मीयात्, मासिष्ट; cond. अमास्यत् -त. Pass. मीयते. Caus. मापयति  
Desid. मित्सति -ते. Freq. मेमीयते, मेमयीति, मेमेति.

राध 'to accomplish,' 'to injure.'

In the second sense it optionally substitutes ए for the radical vowel before the vowel terminations and the augment इ of the second präterite.

Pres. राधोति; 1st præt. अराधोत्; 2d præt. रराध (रराधुः, रराधिष, रराधिव or रेधतुः, रेधिष, रेधिव); imp. राधोतु; pot. राधुयात्.

For the rest, see राध, fourth conjugation.

वृ (वृञ्) 'to choose,' 'to enclose.'

This, which admits the augment इ (r. 198. c), optionally prolongs it, except before च in the second präterite: before the other consonantal terminations of the same tense it does not take इ. It optionally inserts इ in the benedictive, and may change its vowel to ऊ in that tense in both voices, and in the third präterite, *Ātmane-pada*. In the latter it has different forms.

Pres. वृणोति, वृणुते; 1st præt. अवृणोत्, अवृणुत; 2d præt. ववार (ववरिष, वव्रतुः, वव्रुः or ववरुः, ववृव), ववरे or वव्रे (ववृवहे); 3d præt. अवारीत् (अवारिषम्), अवरिष्ट, अवरीष्ट, अवृत, अवूर्ष्ट; 1st fut. वरिता, वरीता; 2d fut. वरिष्यति -ते, वरीष्यति -ते; imp. वृणोतु, वृणुतां; pot. वृणुयात्, वृण्वीत; bened. व्रियात् or वूर्च्यात्, वरिषीष्ट, वृषीष्ट, वूर्षीष्ट; cond. अवरिष्यत् -त, अवरीष्यत् -त. Pass. व्रियते. Caus. वरयति -ते. Desid. विवरिषति -ते, विवरीषति -ते, वुवूर्षति -ते. Freq. वेव्रीयते, वोवूर्ध्यते, ववरीति, ववर्षति.

शक् (शक्ल) 'to be able.'

Pres. शक्नोति; 1st præt. अशक्नोत्; imp. शक्नोतु; pot. शक्नुयात्.

For the rest, see शक्, fourth conjugation.

स्तृ (स्तृञ्) 'to cover.'

This inserts इ optionally, except in the second future and conditional, where its insertion is absolute, and it may be prolonged when inserted.

Pres. स्तृणोति, स्तृणुते; 1st præt. अस्तृणोत्, अस्तृणुत; 2d præt.

तस्तार, तस्तरे; 3d præt. अस्तारीत् (अस्तारिषम्) or अस्तार्षीत् (अस्तार्षम्),  
अस्तरिष्ट, अस्तरीष्ट, अस्तीष्ट or अस्तृत; 1st fut. स्तर्त्ता, स्तरिता, स्तरीता; 2d  
fut. स्तरिष्यति -ते, स्तरीष्यति -ते; imp. स्तृणोतु, स्तृणुतां; pot. स्तृणुयात्,  
स्तृणीत; bened. स्तर्ष्यात्, स्तृषीष्ट, स्तरिषीष्ट; cond. अस्तरिष्यत् -त,  
अस्तरीष्यत् -त. Pass. स्तर्ष्यते. Caus. स्तारयति. Desid. तिस्तरिषति -ते,  
तिस्तरीषति -ते. Freq. तास्तर्ष्यते, तास्तरीति, तास्तर्त्ति.

### Sixth Conjugation.

220. This class is characterised by the insertion, before the terminations of the conjugational tenses, of श, that is, of the short vowel अ, with the effect of precluding the operation of an indicatory ष; and the vowel of the root therefore is unchanged either to the Guṇa or Vṛiddhi element.

a. The terminations of the conjugational tenses undergo, in other respects, the same modifications as in the first conjugation.

b. Verbs ending with vowels change इ ई to इय्, उ ऊ to उव्, ऋ to रिय्, and ॠ to इर्, before the अ of the conjugation.

c. A class of verbs called from the first of them मुचादि insert a nasal before the finals in the conjugational tenses.

d. A class of verbs termed कुटादि extend the prohibition of the Guṇa or Vṛiddhi change to the non-conjugational tenses, except the first and third persons singular of the second præterite.

e. The type of the conjugation is तुद 'to inflict pain.' It takes both Padas.

Present, 'I inflict pain,' &c.

तुदामि	तुदावः	तुदामः	तुदे	तुदावहे	तुदामहे
तुदसि	तुदथः	तुदथ	तुदसे	तुदथे	तुदध्वे
तुदति	तुदतः	तुदन्ति	तुदते	तुदते	तुदन्ते

First præterite, 'I have inflicted pain,' &c.

अतुदम्	अतुदाव	अतुदाम	अतुदे	अतुदावहि	अतुदामहि
अतुदः	अतुदतं	अतुदत	अतुदथाः	अतुदथां	अतुदध्वं
अतुदत्	अतुदतां	अतुदन्	अतुदत	अतुदेतां	अतुदन्त

Imperative, 'May I inflict pain,' &c.

तुदानि	तुदाव	तुदाम	तुदै	तुदावहै	तुदामहै
तुद	तुदतं	तुदत	तुदस्व	तुदेयां	तुदध्वं
तुदतु	तुदतां	तुदन्तु	तुदतां	तुदेतां	तुदन्तां

Potential, 'I may inflict pain,' &c.

तुदेयं	तुदेव	तुदेम	तुदेय	तुदेवहि	तुदेमहि
तुदेः	तुदेतं	तुदेत	तुदेयाः	तुदेयायां	तुदेध्वं
तुदेत्	तुदेतां	तुदेयुः	तुदेत	तुदेयातां	तुदेरन्

The other tenses are,

2d præt. तुतोद, तुतोदे; 3d præt. अतोत्सीत् (अतोत्सम्), अतुत्त (अतुत्सातां, अतुत्सत, अतुत्सि); 1st fut. तोत्ता; 2d fut. तोत्स्यति -ते; bened. तुद्यात्, तोत्सीष्ट; cond. अतोत्स्यत् -त. Pass. तुद्यते. Caus. तोदयति. Desid. तुतुत्सति -ते. Freq. तोतुद्यते, तोतोत्ति.

इप् 'to wish.'

This makes इच्छ, 'to wish,' in the conjugational tenses. It may omit the augment इ in the first future.

Pres. इच्छति; 1st præt. ऐच्छत्; 2d præt. इषेय; 3d præt. ऐषीत् (ऐषिषम्); 1st fut. एषिता or एष्टा; 2d fut. एषिष्यति; imp. इच्छतु; pot. इच्छेत्; bened. इष्यात्; cond. ऐषिष्यत्. Pass. इष्यते. Caus. एषयति. Desid. ऐषिष्यति.

कु (कुङ्) 'to sound,' 'to coo.'

According to some, the vowel is unchanged in the non-conjugational tenses: इ is optionally inserted in the futures, benedictive, and conditional, not in the third præterite.

Pres. कुवते; 1st præt. अकुवत; 2d præt. चुकुवे; 3d præt. अकुत; 1st fut. कुविता, कुता; 2d fut. कुविष्यते, कुष्यते; imp. कुवतां; pot. कुवेत; bened. कुविषीष्ट, कुषीष्ट; cond. अकुविष्यत, अकुष्यत. Pass. कूयते. Caus. कावयति. Desid. चुकूपते. Freq. चोकूयते or कोकूयते.

कुट 'to be crooked.'

This is the first of a class of verbs which retain the vowel unchanged, except before णप्.

Pres. कुटति; 1st præt. अकुटत्; 2d præt. चुकोट (चुकुटिष); 3d

præter. अकुटीत् (अकुटिषम्); 1st fut. कुटिता; 2d fut. कुटिष्यति; imp. कुटतु; pot. कुटेत्; bened. कुट्यात्; cond. अकुटिष्यत्. Pass. कुट्यते. Caus. कुटयति. Desid.. चुकुटिषति. Freq. चोकुट्यते, चोकोट्टि.

The class consists of a number of verbs having, with few exceptions, a medial उ: the most useful of them are,

कुच to contract.	जुट to bind.
कुड to be childish.	डिप to throw.
कृड to be thick.	तुट to make a riot.
गुज to sound.	तुड to inflict pain.
गुड to preserve.	तुट to cut.
घुड to make effort.	धुव to be firm.
चुट } to cut.	पुड to abandon.
छुट }	स्फुट to bud, to expand.
छुर }	स्फुर to throb.

कृ 'to draw furrows,' 'to plough.'

This takes different forms in the third præterite, either the first of the first class or the third of the second inserting स as ending in ष (r. 197. l): the vowel is optionally changed in the non-conjugational tenses to the semivowel.

Pres. कृषति -ते; 1st præter. अकृषत् -त; 2d præter. चकर्ष, चकृषे; 3d præter. अक्राक्षीत्, अकाक्षीत् or अकृक्षत्, and अकृष्ट or अकृक्षत; 1st fut. कष्ट or क्रष्टा; 2d fut. कर्ष्यति -ते or क्रक्ष्यति -ते; imp. कृषतु, कृषतां; pot. कृषेत् -त; bened. कृष्यात्, कर्षीष्ट or क्रक्षीष्ट; cond. अकर्ष्यत् -त, अक्रक्ष्यत् -त. Pass. कृष्यते. Caus. कर्षयति. Desid. चिकृक्षति. Freq. चरीकृष्यते, चरीकर्षि.

कृ 'to scatter.'

The vowel is changed to इ, as above (r. 220. b), in the conjugational tenses, and before य. In the futures and conditional the augment इ is optionally prolonged in this and other verbs in this conjugation ending in च्.

Pres. किरति; 1st præter. अकिरत्; 2d præter. चकार (चकरतुः, चकरः); 3d præter. अकारीत्; 1st fut. करिता or करीता; 2d fut. करिष्यति or करोष्यति; imp. किरतु; pot. क्तिरेत्; bened. कीर्यात्;



cond. अकरिष्यत्, अकरीष्यत्. Pass. कीर्यते. Caus. कारयति. Desid. चिकरिषति. Freq. चेकीर्यते, चाकर्त्ति.

क्षिप 'to throw,' 'to revile.'

Pres. क्षिपति -ते; 1st præt. अक्षिपत् -त; 2d præt. चिक्षेप (चिक्षेपिष), चिक्षिपे; 3d præt. अक्षैप्सीत् (अक्षैप्सम्), अक्षिप्त (अक्षिप्सि); imp. क्षिपतु -तां; pot. क्षिपेत् -त; bened. क्षिप्यात्, क्षेप्सीष्ट; cond. अक्षेप्स्यत् -त.

For the rest, see क्षिप, fourth conjugation.

गृ 'to swallow.'

This verb optionally substitutes ल for the र which is derived from the radical final, except before य.

Pres. गिरति, गिलति; 1st præt. अगिरत्, अगिलत्; 2d præt. जगार, जगाल; 3d præt. अगारीत्, अगालीत् (अगालिषम्); 1st fut. गरिता, गरीता, गलिता, गलीता; 2d fut. गरिष्यति, गरीष्यति, गलिष्यति, गलीष्यति; imp. गिरतु, गिलतु; pot. गिरेत्, गिलेत्; bened. गीर्यात्; cond. अगरिष्यत्, अगरीष्यत्, अगलिष्यत्, अगलीष्यत्. Pass. गीर्यते. Caus. गारयति, गालयति. Desid. जिगरिषति, जिगलिषति. Freq. जेगिर्यते, जागर्त्ति.

चृत (चृती) 'to hurt.'

Pres. चृतति; 1st præt. अचृतत्; 2d præt. चचर्त्त; 3d præt. अचर्त्तत्; 1st fut. चर्त्तिता; 2d fut. चर्त्तिष्यति or चर्त्सति; imp. चृततु; pot. चृतेत्; bened. चृत्यात्; cond. अचर्त्तिष्यत्, अचर्त्स्यत्. Pass. चृत्यते. Caus. चर्त्तयति. Desid. चिचर्त्तिषति or चिचर्त्सति. Freq. चिचृत्यते, चिचर्त्ति.

शु 'to praise.'

This root takes इ, as an exception to r. 198. c: उ becomes उच् before the conjugational vowel, and optionally before इ. It belongs to the class कृटादि.

Pres. नुवति; 1st præt. अनुवत्; 2d præt. नुनाव (नुनविष); 3d præt. अनावीत्, अनुवीत्; 1st fut. नविता, नुविता; 2d fut. नविष्यति, नुविष्यति; imp. नुवतु; pot. नुवेत्; bened. नूयात्; cond. अनविष्यत्, अनुविष्यत्. Pass. नूयते. Caus. नावयति. Desid. नुनूषति. Freq. नोनूयते, नोनोति.

शु, 'to praise,' is similarly conjugated; so is कृ 'to sound.'

तृप 'to satisfy.'

Pres. तृपति; 1st præt. अतृपत्; 3d præt. अतर्षीत्; imp. तृपतु; pot. तृपेत्.

For the rest, see तृप, fourth conjugation.

भुव 'to be firm.'

It belongs to the class कृटादि.

Pres. भुवति; 1st præt. अभुवत्; 2d præt. दुभोव (दुभुविष); 3d præt. अभुवीत्; 1st fut. भुविता; 2d fut. भुविष्यति; imp. भुवतु; pot. भुवेत्; bened. भुव्यात्; cond. अभुविष्यत्. Pass. भुव्यते. Caus. भुवयति. Desid. दुभुविषति. Freq. दोभूव्यते, दोभुवीति.

पृ (पृङ्) 'to extend.'

प्रिप् is substituted for the root in the conjugational tenses (r. 220. b).

Pres. प्रियते; 1st præt. अप्रियत्; 2d præt. पप्रे; 3d præt. अपृत (अपृषातां); 1st fut. पत्नै; 2d fut. परिष्यते; imp. प्रियतां; pot. प्रियेत; bened. पृषीष्ट; cond. अपरिष्यत्. Pass. प्रियते. Caus. पारयति. Desid. पुपृधेते. Freq. पेप्रीयते, पापर्षि.

The verb is commonly used with वि and आङ् prefixed; व्याप्रियते 'he conducts business.'

प्रच्छ 'to ask.'

This verb changes र to च्च in the conjugational tenses, and before य. The final छ becomes प before a consonant (r. 191. f), and प becomes क before a sibilant (ibid. e).

Pres. पृच्छति; 1st præt. अपृच्छत्; 2d præt. पप्रच्छ (पप्रच्छिष्य or पप्रष्ट, पप्रच्छतुः); 3d præt. अप्राक्षीत् (अप्राक्षम्); 1st fut. प्रष्टा; 2d fut. प्रक्ष्यति; imp. पृच्छतु; pot. पृच्छेत्; bened. पृक्ष्यात्; cond. अप्रक्ष्यत्. Pass. पृक्ष्यते. Caus. प्रक्ष्यति -ते. Desid. पिपृच्छिषति. Freq. परिपृक्ष्यते, पाप्रष्टि.

भस्ज 'to fry.'

This verb commutes the first of the conjunct consonants to ज, and becomes भज्ज. In the conjugational tenses च्च is substituted for the semivowel: in the non-conjugational tenses the substitute is optionally अर्. A final ज becomes प before a consonant, convertible to क before a sibilant (r. 191, d. e).

Pres. भृञ्जति -ते; 1st præt. अभृञ्जत् -त; 2d præt. वभर्ज, वभञ्ज, वभर्जे, वभञ्जे; 3d præt. अभर्क्षीत्, अभर्क्षीत्, अभष्ट, अभष्ट; 1st fut. भर्षा, भर्षा; 2d fut. भर्ष्यति -ते, भर्ष्यति -ते; imp. भृञ्जतु, भृञ्जतां; pot. भृञ्जेत् -त; bened. भृञ्ज्यात्, भर्क्षीष्ट, भर्क्षीष्ट; cond. अभर्ष्येत् -त, अभर्ष्यत् -त. Pass. भृञ्ज्यते. Caus. भर्जयति. Desid. विभर्क्षति -ते, विभर्क्षति -ते, विभर्जिषति -ते, विभर्जिषति -ते. Freq. वरीभृञ्ज्यते, वारीभष्टि.

लज्ज, 'to be ashamed,' becomes in like manner लज्ज (लज्जति, लज्जते).

मस्ज 'to be immersed in water,' 'to sink,' 'to drown.'

This also converts the sibilant to ज. In the non-conjugational tenses it inserts a nasal before the conjunct final, and then one ज is rejected (r. 35. a).

Pres. मज्जति; 1st præt. अमज्जत्; 2d præt. ममंक्त (ममंकथ, ममज्जिथ); 3d præt. अमांक्षीत् (अमांक्षां, अमांक्षम्); 1st fut. मंक्ता; 2d fut. मंक्ष्यति; imp. मज्जतु; pot. मज्जेत्; bened. मज्ज्यात्; cond. अमंक्ष्यत्. Pass. मज्ज्यते. Caus. मज्जयति. Desid. मिमंक्षति, मिमज्जिषति. Freq. मामज्ज्यते, मामंक्ति.

मुच (मुच्) 'to liberate' or 'loose.'

The class of which this verb is the first, inserts a nasal in the conjugational tenses (r. 220. c). It takes the form of the first præterite in the third, Parasmai-pada, but not in the Ātmane-pada (r. 197. k).

Pres. मुञ्चति -ते; 1st præt. अमुञ्चत् -त; 2d præt. मुमोच, मुमुचे; 3d præt. अमुचत्, अमुक्त, अमुक्षातां, अमुक्षि; 1st fut. मोक्ता; 2d fut. मोक्ष्यति -ते; imp. मुञ्चतु, मुञ्चतां; pot. मुञ्चेत्, मुञ्चेत; bened. मुच्यात्, मोक्षीष्ट; cond. अमोक्ष्यत् -त. Pass. मुच्यते. Caus. मोचयति. Desid. मुमुक्षति -ते. Freq. मोमुच्यते, मोमोक्ति.

The other verbs of this class are,

कृत (कृत्ति) to cut.

लुप (लुप्ति -ते) to cut.

खिद (खिन्दति) to hurt.

विद (विन्दति -ते) to find.

पिश् (पिंशति) to be organised.

पिच (सिञ्चति -ते) to sprinkle.

लिप (लिप्ति -ते) to smear.

Of these, the three last have an Anubandha लृ, and therefore make one form only in the third præterite, Parasmai-pada, 2. of

second class, and the vowel unchanged (r. 197. l): लिप् and पिच् have two forms in the Ātmane-pada, 2. of the second, and 1. of the first class (p. 131), अलिपत् or अलिप्, असिचत् or असिक्त; कृत् and खिद् take इ, अकर्त्तीत्, कर्त्तिता, अखेदीत्, खेदिता, &c.

मृ (मृङ्) 'to die.'

This verb substitutes रिच् for the vowel (r. 220. b): it follows the Parasmai-pada in the second præterite, futures, and conditional. In the desiderative, उ is substituted for च्.

Pres. म्रियते; 1st præt. अम्रियत्; 2d præt. ममार (मम्रतुः, ममर्य or ममरिष्य, मम्रिव); 3d præt. अमृत (अमृषि); 1st fut. मर्त्ता; 2d fut. मरिष्यति; imp. म्रियतां; pot. म्रियेत; bened. मृषीष्ट; cond. अमरिष्यत्. Pass. म्रियते. Caus. मारयति. Desid. मुमूर्षति. Freq. मेम्रीयते, मामर्त्ति.

व्यच् 'to deceive.'

This substitutes इ for the semivowel in the conjugational tenses, and in the second præterite before the vowel terminations, and before य.

Pres. विचति; 1st præt. अविचत्; 2d præt. विद्याच् (विविचतुः); 3d præt. अव्यचीत् or अव्याचीत्; 1st fut. व्यचिता; 2d fut. व्यचिष्यति; imp. विचतु; pot. विचेत्; bened. विद्यात्; cond. अव्यचिष्यत्. Pass. विच्यते. Caus. व्याचयति. Desid. विव्यचिषति. Freq. वेविच्यते, वाव्यचीति, वाव्यक्ति.

व्रश्च (व्रश्चू) 'to cut.'

This substitutes the vowel च् for the semivowel in the conjugational tenses, and before य. In the non-conjugational tenses it optionally inserts इ; and when it does not, the final च is rejected; and श becomes ष before a consonant (r. 191. f').

Pres. वृश्चति; 1st præt. अवृश्चत्; 2d præt. वव्रश्च (वव्रश्चिष्य, वव्रष्ट); 3d præt. अव्रश्चीत् (अव्रश्चिषम्), अव्राक्षीत् (अव्राक्षम्); 1st fut. व्रश्चिता, व्रष्टा; 2d fut. व्रश्चिषति, व्रक्षति; imp. वृश्चतु; pot. वृश्चेत्; bened. वृश्चात्; cond. अव्रश्चिष्यत्, अव्रक्ष्यत्. Pass. वृश्च्यते. Caus. व्रश्चयति. Desid. विव्रश्चिषति or विव्रक्षति. Freq. वरीवृश्च्यते, वरीवृश्चीति, वरीव्रष्टि.

सृज् 'to let go,' 'to abandon,' 'to create.'

Pres. सृजति; 1st præt. असृजत्; 2d præt. ससर्ज (ससर्जिष्य or ससष्ट); 3d præt. असाक्षीत् (असाक्षम्); 1st fut. सष्टा; 2d fut. सक्ष्यति;

imp. सृजतु; pot. सृजेत्; bened. सृज्यात्; cond. असृष्यत्. Pass. सृज्यते.

For the rest, see सृज्, fourth conjugation.

स्पर्श 'to touch.'

This optionally substitutes the Guṇa syllable or the semi-vowel only in the third präterite, futures, and conditional: in the third präterite it may take also the form of the first, 3. second class. For the changes of a final श्, see r. 191. f.

Pres. स्पर्शति; 1st præter. अस्पर्शत्; 2d præter. पस्पर्श (पस्पर्शतु:); 3d præter. अस्पर्शात्, अस्पर्शात् or अस्पर्शत्; 1st fut. स्पृष्टा, स्पृष्टा; 2d fut. स्पृक्षति, स्पृक्षति; imp. स्पर्शतु; pot. स्पर्शेत्; bened. स्पृश्यात्; cond. अस्पृक्षत् or अस्पृक्ष्यत्. Pass. स्पृश्यते. Caus. स्पृशयति. Desid. पिस्पृक्षति. Freq. परीस्पृश्यते, परीस्पृष्टि, परीस्पृष्टि.

### Seventh Conjugation.

221. The characteristic peculiarity of this conjugation is the insertion before the radical final of न्, before the terminations which contain an indicatory प्, and न् before the rest.

a. All the verbs of this class, which are not many, end in consonants; and the union of them with the initial consonants of the terminations takes place according to the rules of Sandhi, or the special rules affecting conjugational change (r. 190. 191).

b. A verb containing a penultimate nasal compounded with a final, rejects it in favour of the conjugational sign.

c. The insertion of न् before the radical final, and those terminations which begin with a consonant, will have the effect of bringing three consonants together; as, छृन्द + तस् will make छृन्तः; रुन्ध + थः (तस् changed to थः) will make रुन्धः; but by r. 34. a. a medial consonant, if similar to that which follows it, may be rejected, and we have therefore छृन्तः, रुन्धः. Some authorities change the nasal to Anuswāra, as छृन्ः, रुन्ः.

d. न् after a radical र् is changed to ण्, but not न्, as रुण्डि, रुन्धन्ति.



e. धि is substituted for हि in this class.

f. The type of the conjugation is रुध् 'to hinder' or 'obstruct,' which takes both Padas.

g. After the aspirate, त and च become ध (r. 190. f); and the radical aspirate, when not rejected by clause c, will be changed to the unaspirated letter द्.

h. In the first präterite, second and third pers. sing., the terminations स् and द् being rejected, as the finals of a conjunct (r. 35. and r. 189. a), leave the radical letter final, which will become optionally the hard or soft unaspirated letter (r. 9); अरुणध् स् becomes therefore अरुणत् or अरुणद्.

i. But before the sign स् (left by सिप्) a final द or ध may become र् (r. 191. g), and a final र् is changeable to Visarga; the second pers. sing. of the first präterite may therefore be अरुणः (अरुणर्).

Present, 'I obstruct,' &c.

रुणधि	रुंध्वः	रुंध्वः	रुन्धे	रुंध्वहे	रुंध्वहे
रुणत्सि	रुन्धः	रुन्ध	रुंत्से	रुन्धाये	रुन्धे
रुणद्धि	रुन्धः	रुन्धनि	रुन्धे	रुन्धाते	रुन्धते

First präterite, 'I obstructed,' &c.

अरुणधं	अरुंध्व	अरुंध्व	अरुन्धि	अरुंध्वहि	अरुंध्वहि
अरुणत् -द्	अरुन्धं	अरुन्ध	अरुन्धाः	अरुन्धायां	अरुन्धं
अरुणः					
अरुणत् -द्	अरुन्धां	अरुन्धन्	अरुन्ध	अरुन्धातां	अरुन्धत

Imperative, 'May I obstruct,' &c.

रुणधानि	रुणधाव	रुणधाम	रुणधै	रुणधावहे	रुणधामहे
रुंद्धि	रुन्धं	रुन्ध	रुंत्स्व	रुन्धायां	रुन्धं
रुणद्धु	रुन्धां	रुन्धन्तु	रुन्धां	रुन्धातां	रुन्धतां

Potential, 'I may obstruct,' &c.

रुन्धां	रुन्धाव	रुन्धाम	रुन्धीय	रुन्धीवहि	रुन्धीमहि
रुन्धाः	रुन्धातं	रुन्ध्यात	रुन्धीयाः	रुन्धीयायां	रुन्धीध्वं
रुन्धात्	रुन्धातां	रुन्धुः	रुन्धीत	रुन्धीयातां	रुन्धीरन्



The rest are,

2d præt. रूरोध, रूरोधे; 3d præt. अरुधत् or अरौत्सीत्, अरुद्ध (अरुत्सातां, अरुत्सत, अरुत्सि); 1st fut. रोद्धा; 2d fut. रोत्स्यति -ते; bened. रूध्यात्, रूत्सीष्ट; cond. अरोत्स्यत् -त. Pass. रूध्यते. Caus. रोधयति. Desid. रूत्सति -ते. Freq. रोरूध्यते, रोरोद्धि.

अन्न (अन्नू) 'to become manifest.'

Notwithstanding the Anubandha ऊ, the augment इ is inserted in the third præterite. This and the two following reject the nasal penultimate (r. 221. b). The final palatal is changed to a guttural (r. 191. c).

Pres. अन्नक्ति (अंक्तः, अन्नक्ति); 1st præt. आनक्त; 2d præt. आनन्न (आनन्निय or आनन्द्य); 3d præt. आन्नीत् (आन्नियम्); 1st fut. अंक्ता, अन्निता; 2d fut. अंक्ष्यति, अन्नियति; imp. अनक्तु (अङ्गि, अनजानि); pot. अंन्यात्; bened. अन्त्यात्; cond. अंक्ष्यत्, आन्नियत्. Pass. अज्यते. Caus. अन्नयति. Desid. अन्नियति.

इन्ध (इन्धी) 'to shine.'

Pres. इन्धे (इंसे); 1st præt. ऐन्ध (ऐन्धा:); 2d præt. इन्धाच्चक्रे; 3d præt. ऐन्धिष्ट; 1st fut. इन्धिता; 2d fut. इन्धिष्यते; imp. इन्धां; pot. इन्धीत; bened. इन्धिषीष्ट; cond. ऐन्धिष्यत्. Pass. इध्यते. Caus. इन्धयति. Desid. इन्धिष्यते.

उन्द (उन्दी) 'to wet.'

Pres. उन्नक्ति (उन्नः, उन्दक्ति); 1st præt. औनत् (औनत् or औन:); 2d præt. उन्दाच्चकार; 3d præt. औन्दीत्; 1st fut. उन्दिता; 2d fut. उन्दिष्यति; imp. उन्नक्तु; pot. उंद्यात्; bened. उद्यात्; cond. औन्दिष्यत्. Pass. उद्यते. Caus. उन्दयति. Desid. उन्दिष्यति.

लृद (लृदिर्) 'to play,' 'to shine.'

The augment इ is optionally inserted before स in any of the non-conjugational tenses.

Pres. लृणन्ति, लृन्ते; 1st præt. अलृणत्, अलृन्त; 2d præt. चलृद, चलृदे (चलृदिषे or चलृत्से); 3d præt. अलृदत्, अलृदीत् (अलृदिषम्), अलृन्त, अलृर्हिष्ट (अलृत्सि, अलृदिषि); 1st fut. लृदिता; 2d fut. लृदिष्यति -ते or लृत्स्यति -ते; imp. लृणन्तु, लृन्तां; pot. लृन्द्यात्, लृन्दीत; bened. लृद्यात्,

छर्हिषीष्ट, छृत्सीष्ट; cond. अछर्हिष्यत् -त्, अछृत्स्यत् -त्. Pass. छृद्यते. Caus. छर्दयति. Desid. चिच्छर्हिषति -ते, चिच्छृत्सति -ते. Freq. चरीच्छृद्यते, चर्छरीति, चर्छर्त्ति.

तृह 'to injure.'

This verb affixes इ to the conjugational sign before the terminations beginning with consonants which reject प; and न and इ become ने. For the changes of ह, see r. 191. *k. m.*

Pres. तृणोढि (तृणोषि, तृणोषि, तृणोः, तृहन्ति, तृहः); 1st præter. अतृणोष्ट (अतृणोः); 2d præter. ततर्ह (ततर्हिष); 3d præter. अतर्हीत् (अतर्हिषम्); 1st fut. तर्हिता; 2d fut. तर्हिष्यति; imp. तृणोदु (तृणोः, तृहन्तु); pot. तृह्यात्; bened. तृह्यात्; cond. अतर्हिष्यत्. Pass. तृह्यते. Caus. तर्हयति. Desid. ततर्हिषति. Freq. तरीतृह्यते, तर्तर्हि.

भिद (भिदिर्) 'to break,' 'to divide.'

Pres. भिनन्ति, भिन्ने; 1st præter. अभिनत्, अभिन; 2d præter. विभेद, विभिदे; 3d præter. अभिदत् or अभैत्सीत्, अभिन्न; 1st fut. भेत्ता; 2d fut. भेत्स्यति -ते; imp. भिनन्तु, भिन्तां; pot. भिद्यात्, भिन्दीत; bened. भिद्यात्, भित्सीष्ट; cond. अभेत्स्यत् -त्. Pass. भिद्यते. Caus. भेदयति. Desid. विभित्सति -ते. Freq. वेभिद्यते, वेभेत्ति.

There are several other verbs in this conjugation similarly inflected; as,

छुद (छुदिर्) 'to send;' छुणन्ति, छुन्ने, क्षोत्ता, अछुदत् or अक्षौत्सीत्, अछुत्त.

छिद (छिदिर्) 'to cut;' छिनन्ति, छिन्ने, छेत्ता, अछिदत् or अछैत्सीत्, अछिन्न.

युज (युजिर्) 'to join,' 'to unite;' युनक्ति, युंक्ते, योक्ता, अयुजत् or अयौक्षीत्, अयुक्त.

रिच (रिचिर्) 'to purge;' रिणक्ति, रिंक्ते, रेक्ता, अरिचत् or अरैक्षीत्, अरिक्त.

विच (विचिर्) 'to separate;' विनक्ति, विंक्ते, वेक्ता, अविचत् or अवैक्षीत्, अविक्त.

भञ्ज 'to break.'

The nasal is rejected in favour of the conjugational sign. The palatal in this and the two following is of course changed to the guttural letter before consonants, except nasals and semivowels.

Pres. भनक्ति (भञ्जः, भञ्जः, भङ्क्षः, भङ्क्तः); 1st præter. अभनक्; 2d præter. वभञ्ज; 3d præter. अभङ्क्षीत्; 1st fut. भङ्क्ता; 2d fut. भङ्क्ष्यति; imp. भनक्तु; pot. भञ्ज्यात्; bened. भञ्ज्यात्; cond. अभङ्क्ष्यत्. Pass. भज्यते. Caus. भञ्जयति. Desid. विभङ्क्षति. Freq. वंभज्यते, वंभङ्क्ति.

भुज 'to eat,' 'to enjoy,' 'to cherish.'

Pres. भुनक्ति, भुङ्क्ते; 1st præter. अभुनक्, अभुङ्क्त; 2d præter. वुभोज, वुभुजे; 3d præter. अभोक्षीत्, अभुङ्क्त; 1st fut. भोक्ता; 2d fut. भोक्ष्यति -ते; imp. भुनक्तु, भुङ्क्तां; pot. भुञ्ज्यात्, भुञ्जीत; bened. भुञ्ज्यात्; भुङ्क्षीष्ट; cond. अभोक्ष्यत् -त. Pass. भुज्यते. Caus. भोजयति. Desid. वुभुक्षति -ते. Freq. वोभुज्यते, वोभोक्ति.

विज (ओविजी) 'to fear,' 'to tremble.'

This verb does not change its radical vowel when इ is inserted.

Pres. विनक्ति; 1st præter. अविनक्; 2d præter. विवेज (विविजिय); 3d præter. अविजीत् (अविजियम्); 1st fut. विजिता; 2d fut. विजिष्यति; imp. विनक्तु; pot. विञ्ज्यात्; bened. विञ्ज्यात्; cond. अविजिष्यत्. Pass. विज्यते. Caus. वेजयति. Desid. विविजियति. Freq. वेविज्यते, वेवेक्ति.

शिष (शिष्) 'to distinguish.'

The final is changed in the first præterite, first and second sing., and before धि, to ट (r. 191. h). लृ restricts the third præterite to the form of the first.

Pres. शिनष्टि; 1st præter. अशिनट्; 2d præter. शिशेष (शिशेषिय); 3d præter. अशिषत्; 1st fut. शेष्टा; 2d fut. शेक्ष्यति; imp. शिनष्टु (शिषिष्ट or शिषिष्टि, शिनषानि); pot. शिष्यात्; bened. शिष्यात्; cond. अशेक्ष्यत्. Pass. शिष्यते. Caus. शेषयति. Desid. शिशिष्यति. Freq. शेशिष्यते, शेशेष्टि.

पिष (पिष्) 'to grind,' is similarly conjugated.

हिस (हिसि) 'to injure' or 'kill.'

The nasal which the verb derives from the Anubandha is replaced by the conjugational sign in the conjugational tenses. The final स is changed in the first præterite to ह् (r. 191. g. j).

Pres. हिनस्ति; 1st præter. अहिनत् (अहिंस्ताम्, अहिनः or अहिनत्,

अहिनसम्); 2d præt. जिहिंस; 3d præt. अहिंसीत् (अहिंसिपम्); 1st fut. हिंसिता; 2d fut. हिंसिष्यति; imp. हिनस्तु; pot. हिंस्यात्; bened. हिंस्यात्; cond. अहिंसिष्यत्. Pass. हिंस्यते. Caus. हिंसयति. Desid. जिहिंसिषति. Freq. जेहिंस्यते, जेहिंस्ति.

### *Eighth Conjugation.*

222. In this conjugation उ is subjoined to the root, which before a termination containing an indicatory प becomes ओ, and ओ before a vowel becomes अ्व्.

a. Before a termination beginning with व or म the augment उ may be rejected, as in the fifth conjugation (see r. 219. a).

b. हि in the imperative is rejected.

c. In the third præterite of the Ātmane-pada the sibilant of स्त, स्याम्, may be rejected, when the radical final consonant is dropped.

d. There are but few verbs in this conjugation, and with one exception, that of कृ, they all end in nasals; being therefore exactly analogous to verbs of the fifth conjugation, which insert नु.

e. Such verbs as have a penultimate short vowel, other than अ, change it optionally to its Guṇa equivalent in the conjugational tenses.

The type of the conjugation is तन 'to stretch,' which takes both Padas.

Present, 'I stretch,' &c.

तनोमि	तनुवः तन्वः	तनुमः तन्मः	तन्वे	तनुवहे तन्वहे	तनुमहे तन्महे
तनोमि	तनुयः	तनुय	तनुपे	तन्वापे	तनुध्वे
तनोति	तनुतः	तन्वन्ति	तनुते	तन्वाते	तन्वते

First præterite, 'I stretched,' &c.

अतनवम्	{ अतनुव अतन्व	अतनुम अतन्म	अतन्वि	{ अतनुवहि अतन्वहि	अतनुमहि अतन्महि
अतनोः	अतनुति	अतनुत	अतनुयाः	अतन्वायां	अतनुध्वं
अतनोत्	अतनुतां	अतन्वन्	अतनुत	अतन्वातां	अतन्वत

Imperative, ' May I stretch,' &c.

तनवानि	तनवाव	तनवाम	तनवै	तनवावहै	तनवामहै
तनु	तनुतं	तनुत	तनुष्व	तन्वाथां	तनुध्वं
तनोतु	तनुतां	तन्वन्तु	तनुतां	तन्वातां	तन्वतां

Potential, ' I may stretch,' &c.

तनुयां	तनुयाव	तनुयाम	तन्वीय	तन्वीवहि	तन्वीमहि
तनुयाः	तनुयातं	तनुयात	तन्वीयाः	तन्वीयाथां	तन्वीध्वं
तनुयात्	तनुयातां	तनुयुः	तन्वीत	तन्वीयातां	तन्वीरन्

The other tenses are,

2d præter. ततान, तेने; 3d præter. अतनीत् or अतानीत्, अतत or अतनिष्ठ; 1st fut. तनिता; 2d fut. तनिष्यति -ते; bened. तन्यात्, तनिषीष्ट; cond. अतनिष्यत् -त. Pass. तन्यते or तायते. Caus. तानयति. Desid. तितनिषति -ते, तितांसति -ते, तितंसति -ते. Freq. तन्तन्यते, तन्तनीति, तन्तन्ति.

The remaining verbs of this class, which, except कृ, end in a nasal, are the following: they all may take both Padas.

चृण 'to go:': अर्णोति, अर्णुते, or चृणोति, चृणुते, अर्णिता, आर्णीत्, आर्त्त or आर्षिष्ट.

क्षण 'to kill or hurt:': it does not elongate the vowel in the third præterite: क्षणोति, क्षणुते, क्षणिता, अक्षणीत्, अक्षत or अक्षणिष्ट.

क्षिण 'to kill or hurt:': क्षिणोति or क्षेणोति, क्षिणुते or क्षेणुते, क्षेणिता, अक्षेणीत्, अक्षित or अक्षेणिष्ट.

घृण 'to shine:': घर्णोति, घर्णुते or घृणोति, घृणुते, घृणिता, घर्णिता, अघर्णीत्, अघर्त or अघर्षिष्ट.

तृण 'to eat grass:': तृणोति or तर्णोति, तृणुते or तर्णुते, तर्णिता, अतर्णीत्, अतर्त or अतर्षिष्ट.

मन 'to understand:': मनुते, मनिता, अमत or अमनिष्ठ.

वन 'to ask:': वनोति, वनुते, वनिता, अवनीत् or अवानीत्, अवत or अवनिष्ठ.

पण, 'to give,' optionally rejects the final, and makes the vowel long before य; it does the same before the त (स्त) and यास् (स्यास्) of the third præterite: सनोति, सनुते, सनिता, सन्यात् or सायात्, असनीत् or असानीत्, असात or असनिष्ठ (असाया: or असनिष्ठा:).



कृ 'to do.'

In the conjugational tenses the radical vowel substitutes, as usual, the Guña letter before the conjugational sign in the inflexions which have an indicative ष; but before the rest it substitutes उर्. It rejects the conjugational sign before च, म, and the य of the potential. In the benedictive, Parasmai-pada, and passive, it substitutes रि for the radical before य. As this verb is of frequent occurrence, it may be useful to give the entire verb in both forms of the active voice.

Present, 'I do or make.'

करोमि	कुर्वः	कुर्मः	कुर्वे	कुर्वहे	कुर्महे
करोषि	कुरुषः	कुरुष	कुरुषे	कुर्वीषे	कुरुध्वे
करोति	कुरुतः	कुर्वन्ति	कुरुते	कुर्वीते	कुर्वन्ते

First præterite, 'I did or made.'

अकरवम्	अकुर्व	अकुर्म	अकुर्वि	अकुर्वहि	अकुर्महि
अकरोः	अकुरुतं	अकुरुत	अकुरुषाः	अकुर्वीषां	अकुरुध्वं
अकरोत्	अकुरुतां	अकुर्वन्	अकुरुत	अकुर्वीतां	अकुर्वन्त

Second præterite, 'I have done or made.'

चकार	चकृव	चकृम	चक्रे	चकृवहे	चकृमहे
चकर्ष	चक्रधुः	चक्र	चकृषे	चक्राये	चकृध्वे -द्वे
चकार -कर	चक्रतुः	चक्रुः	चक्रे	चक्राते	चक्रिरे

Third præterite, 'I had done or made.'

अकार्षम्	अकार्ष्व	अकार्ष्म	अकृषि	अकृष्वहि	अकृषमहि
अकार्षीः	अकार्ष्णः	अकार्ष्ण	अकृषाः	अकृषायां	अकृध्वं -द्वं
अकार्षीत्	अकार्ष्णः	अकार्ष्णुः	अकृत	अकृषातां	अकृषन्त

First future, 'I will do or make.'

कर्त्तास्मि	कर्त्तास्वः	कर्त्तास्मः	कर्त्ताहे	कर्त्तास्वहे	कर्त्तास्महे
कर्त्तासि	कर्त्तास्यः	कर्त्तास्य	कर्त्तासे	कर्त्तासाये	कर्त्ताध्वे
कर्त्ता	कर्त्तारौ	कर्त्तारः	कर्त्ता	कर्त्तारौ	कर्त्तारः

Second future, 'I will do or make.'

करिष्यामि	करिष्यावः	करिष्यामः	करिष्ये	करिष्यावहे	करिष्यामहे
करिष्यसि	करिष्यथः	करिष्यथ	करिष्यसे	करिष्येथे	करिष्यध्वे
करिष्यति	करिष्यतः	करिष्यन्ति	करिष्यते	करिष्येते	करिष्यन्ते



Imperative, 'May I make or do.'

करवाणि	करवाव	करवाम	करवै	करवावहै	करवामहै
कुरु	कुरुतं	कुरुत	कुरुष्व	कुरुष्यां	कुरुष्वं
करोतु	कुरुतां	कुरुन्तु	कुरुतां	कुरुतां	कुरुतां

Potential, 'I may do or make.'

कुर्यां	कुर्याव	कुर्याम	कुर्याय	कुर्यावहि	कुर्यामहि
कुर्याः	कुर्यातं	कुर्यात	कुर्यायाः	कुर्यायां	कुर्याध्वं
कुर्यात्	कुर्यातां	कुर्युः	कुर्यात्	कुर्यातां	कुर्यान्

Benedictive, 'I wish I may do or make.'

क्रियासम्	क्रियास्व	क्रियास्म	कृषीय	कृषीवहि	कृषीमहि
क्रियाः	क्रियास्तं	क्रियास्त	कृषीष्टाः	कृषीयास्यां	कृषीध्वं
क्रियात्	क्रियास्तां	क्रियासुः	कृषीष्ट	कृषीयास्तां	कृषीरन्

Conditional, 'If I may do or make.'

अकरिष्यम्	अकरिष्याव	अकरिष्याम	अकरिष्ये	अकरिष्यावहि	अकरिष्यामहि
अकरिष्यः	अकरिष्यतं	अकरिष्यत	अकरिष्यथाः	अकरिष्येयां	अकरिष्यध्वं
अकरिष्यत्	अकरिष्यतां	अकरिष्यन्	अकरिष्यत	अकरिष्येतां	अकरिष्यन्

Pass. pres. क्रियते; imp. क्रियतां; 3d præter. अकारि. Caus. कारयति -ते; 3d præter. अचीकरत् -त. Desid. चिकीर्षति -ते. Freq. चेक्रीयते, चक्रीति, चरिक्रीति or चरीक्रीति; चक्रीर्त्ति, चरिक्रीर्त्ति or चरीक्रीर्त्ति.

### Ninth Conjugation.

223. The verbs of this class subjoin ना to the root before all terminations which reject प; नी before the other terminations beginning with a consonant; and न् before those which begin with a vowel.

a. The terminations undergo no change.

b. Verbs ending in consonants substitute आन for the conjugational sign and the termination हि, in the imperative.

c. A class of verbs called प्वादि, from पू 'to purify,' ending in long vowels, make them short in the conjugational tenses. Some others make the vowel short only before the terminations of the second præterite not requiring गुण.

The model of the class is क्री 'to buy,' which takes both Padas. The न of the conjugational augment becomes ण after र् (r. 19).

Present, 'I buy,' &c.

क्रीणामि	क्रीणीवः	क्रीणीमः	क्रीणे	क्रीणीवहे	क्रीणीमहे
क्रीणासि	क्रीणीथः	क्रीणीथ	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
क्रीणाति	क्रीणीतः	क्रीणन्ति	क्रीणीते	क्रीणाते	क्रीणते

First præterite, 'I bought,' &c.

अक्रीणां	अक्रीणीव	अक्रीणीम	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि
अक्रीणाः	अक्रीणीतं	अक्रीणीत	अक्रीणीथाः	अक्रीणाथां	अक्रीणीध्वं
अक्रीणात्	अक्रीणीतां	अक्रीणन्	अक्रीणीत	अक्रीणातां	अक्रीणत

Imperative, 'May I buy,' &c.

क्रीणानि	क्रीणाव	क्रीणाम	क्रीणे	क्रीणावहे	क्रीणामहे
क्रीणीहि	क्रीणीतं	क्रीणीत	क्रीणीध्व	क्रीणाथां	क्रीणीध्वं
क्रीणातु	क्रीणीतां	क्रीणन्तु	क्रीणीतां	क्रीणातां	क्रीणतां

Potential, 'I may buy,' &c.

क्रीणीयां	क्रीणीयाव	क्रीणीयाम	क्रीणीय	क्रीणीवहि	क्रीणीमहि
क्रीणीयाः	क्रीणीयातं	क्रीणीयात	क्रीणीथाः	क्रीणीयाथां	क्रीणीध्वं
क्रीणीयात्	क्रीणीयातां	क्रीणीयुः	क्रीणीत	क्रीणीयातां	क्रीणीरन्

The other tenses are,

2d præt. चिक्राय (चिक्रियतुः, चिक्रयिष्य or चिक्रेष), चिक्रिये; 3d præt. अक्रीषीत्, अक्रेष्ट; 1st fut. क्रेता; 2d fut. क्रेष्यति -ते; bened. क्रीयात्, क्रेषीष्ट; cond. अक्रेष्यत् -त. Pass. क्रीयते. Caus. क्रापयति. Desid. चिक्रीषति -ते. Freq. चेक्रीयते, चेक्रीयति, चेक्रेति.

So प्रीञ् 'to desire,' and मीञ् 'to injure' or 'kill;' the latter in the non-conjugational tenses substitutes आ for the final: see मि, fifth conjugation.

अश् 'to eat.'

Pres. अश्नाति; 1st præt. आश्नात्; 2d præt. आश् (आशिष्य); 3d præt. आशीत् (आशिष्यम्); 1st fut. अशिता; 2d fut. अशिष्यति; imp. अश्नातु (अशान); pot. अश्नीयात्; bened. अश्यात्; cond. अशिष्यत्.

For the rest, see अश्, fifth conjugation.

चू 'to go.'

As belonging to the class च्वादि, the vowel is short in the conjugational tenses. In the futures and conditional the augment इ is optionally long: ईर् is substituted for चू in the benedictive.

Pres. चृणाति; 1st præt. आर्णात्; 2d præt. अराचकार; 3d præt. आरीत्; 1st fut. अरिता, अरीता; 2d fut. अरिष्यति, अरीष्यति; imp. चृणानु; pot. चृणीयात्; bened. ईर्यात्; cond. आरिष्यत्, आरीष्यत्.

See चू of the first conjugation.

क्लिश (क्लिशु) 'to be distressed.'

Pres. क्लिप्नोति; 1st præt. अक्लिप्नात्; 2d præt. चिक्लेश; 3d præt. अक्लेशीत् (अक्लेशिषम्) or अक्लिष्टत् (अक्लिष्टम्); 1st fut. क्लेशिता, क्लेशा; 2d fut. क्लेशिष्यति, क्लेश्यति; imp. क्लिप्नानु; pot. क्लिप्नीयात्; bened. क्लिष्यात्; cond. अक्लेशिष्यत्, अक्लेश्यत्. Pass. क्लिष्यते. Caus. क्लेशयति. Desid. चिक्लेशिष्यति, चिक्लिषिष्यति, चिक्लिष्टति. Freq. चेक्लिष्यते, चेक्लेशि.

द्युभ 'to be agitated.'

Pres. द्युभ्राति; 1st præt. अद्युभ्रात्; 2d præt. चुद्योभ; 3d præt. अद्योभीत्; 1st fut. द्योभिता; 2d fut. द्योभिष्यति; imp. द्युभ्रानु (द्युभाण); pot. द्युभीयात्; bened. द्युभ्यात्; cond. अद्योभिष्यत्. Pass. द्युभ्यते. Caus. द्योभयति. Desid. चुद्युभिष्यति. Freq. चोद्युभ्यते, चोद्योभि.

ग्रन्थ 'to arrange in order.'

This rejects the radical nasal in favour of the conjugational sign; also before य, and optionally before the terminations of the second præterite, when before those which do not require the change of a radical vowel, ए may be substituted for अ, and the root is not doubled.

Pres. ग्रथ्नाति; 1st præt. अग्रथ्नात्; 2d præt. जग्रन्थ, जग्राथ (जग्रन्थतुः, ग्रथतुः); 3d præt. अग्रन्थीत्; 1st fut. ग्रन्थिता; 2d fut. ग्रन्थिष्यति; imp. ग्रथ्नातु (ग्रन्थान); pot. ग्रथ्नीयात्; bened. ग्रथ्यात्; cond. अग्रन्थिष्यत्. Pass. ग्रथ्यते. Caus. ग्रन्थयति. Desid. जिग्रन्थिष्यति. Freq. जाग्रथ्यते, जंग्रन्थीति, जंग्रंद्भि.

Other verbs are similarly inflected; as, कुन्थ 'to suffer pain:' कुथ्नाति, कुन्थिता, चुकुन्थ or चुकोथ, कुथ्यात्. — मन्थ 'to churn:'

मथ्नाति, मन्थिता, ममन्थ or ममाथ, (ममन्थतुः, मेथतुः), मथ्यात्.—अन्थ  
‘to loosen:’ अथ्नाति, अन्थिता, शअन्थ or शआथ (शअन्थतुः, श्रेथतुः),  
अथ्यात्, &c.

ग्रह ‘to take.’

This substitutes ऋ for the syllable र in the conjugational tenses. It makes the augment इ long in every tense except the second præterite.

Pres. गृह्णाति, गृह्णीते; 1st præt. अगृह्णात्, अगृह्णीत; 2d præt. जग्राह (जगृहतुः, जग्रहिष, जगृहिव), जगृहे; 3d præt. अग्रहीत् (अग्रहीषम्), अग्रहीष्ट (अग्रहीषि); 1st fut. ग्रहीता; 2d fut. ग्रहीष्यति -ते; imp. गृह्णानु (गृहाण), गृह्णीतां; pot. गृह्णीयात्, गृह्णीत; bened. गृह्णात्, ग्रहीषीष्ट; cond. अग्रहीष्यत् -त. Pass. गृह्यते. Caus. ग्राहयति -ते. Desid. जिघृक्षति -ते. Freq. जरीगृह्यते, जाग्रहीति, जाग्रदि.

ज्ञा ‘to know.’

This becomes जा before the conjugational tenses.

Pres. जानाति, जानीते; 1st præt. अजानात्, अजानीत; 2d præt. जज्ञौ, जज्ञे; 3d præt. अज्ञासीत् (अज्ञासिषम्), अज्ञास्त (अज्ञासि); 1st fut. ज्ञाता; 2d fut. ज्ञास्यति -ते; imp. जानानु, जानीतां; pot. जानीयात्, जानीत; bened. ज्ञेयात्, ज्ञायात्, ज्ञासीष्ट; cond. अज्ञास्यत् -त. Pass. ज्ञायते. Caus. ज्ञापयति. Desid. जिज्ञासति -ते. Freq. जाज्ञायते, जाज्ञेति or जाज्ञाति.

ज्या ‘to become old.’

The syllable या is changed to इ in the conjugational tenses, and to ई before य.

Pres. जिनाति; 1st præt. अजिनात्; 2d præt. जिज्यौ; 3d præt. अज्यासीत् (अज्यासिषम्); 1st fut. ज्याता; 2d fut. ज्यास्यति; imp. जिनानु; pot. जिनीयात्; bened. जीयात्; cond. अज्यास्यत्. Pass. जायते, जीयते. Caus. ज्यापयति. Freq. जेजीयते, ज्याज्याति.

धु (धुञ्), धू (धूञ्), ‘to tremble.’

As the verb with the long final vowel shortens this in the conjugational tenses, there is no difference in the inflexions: in the other tenses the difference is that of the insertion or omission of इ, except in the third præterite, Parasmai-pada, where it is inserted in both verbs.

Pres. धुनाति, धुनीते; 1st præt. अधुनात्, अधुनीत; 2d præt. दुधाव, दुधुवे; 3d præt. अधावीत्, अधविष्ट or अधोष्ट; 1st fut. धोता, धविता; 2d fut. धोष्यति -ते, धविष्यति -ते; imp. धुनातु, धुनीतां; pot. धुनीयात्, धुनीत; bened. भूयात्, धोषीष्ट, धविषीष्ट; cond. अधोष्यत् -त, अधविष्यत् -त.

For the rest, see धु and धू, fifth conjugation.

पुष 'to nourish.'

In this conjugation the verb takes इ, and is inflected regularly in the third præterite.

Pres. पुष्णाति; 1st præt. अपुष्णात्; 2d præt. पुषोष; 3d præt. अपोषीत् (अपोषिषम्); 1st fut. पोषिता; 2d fut. पोषिष्यति; imp. पुष्णातु; pot. पुष्नीयात्; bened. पुष्पात्; cond. अपोषिष्यत्.

The rest as पुष, fourth conjugation.

पू 'to purify.'

This is the first verb of a class ending in long vowels, of which the final is made short before the conjugational sign.

Pres. पुनाति, पुनीते; 1st præt. अपुनात्, अपुनीत; 2d præt. पुपाव (पुपविष), पुपुवे; 3d præt. अपावीत् (अपाविषम्), अपविष्ट (अपविषि); 1st fut. पविता; 2d fut. पविष्यति -ते; imp. पुनातु, पुनीतां; pot. पुनीयात्, पुनीत; bened. पूयात्, पविषीष्ट; cond. अपविष्यत् -त. Pass. पूयते. Caus. पावयति. Desid. पुपूषति -ते or पिपविषति -ते. Freq. पोपूयते, पोपोति.

The following verbs belong to the class षादि:

चू 'to go;' as above: to which also such of the following as end in चू are analogous.

कृ 'to injure:' कृणाति, कृणीते, करिता, करीता, अकारीत्, अकरिष्ट, कीर्य्यात्.

गृ 'to sound:' गृणाति, गरिता, गरीता, अगारीत्, गीर्य्यात्.

जृ 'to decay:' जृणाति, जरिता, जरीता, अजारीत्, जीर्य्यात्.

दृ 'to tear:' दृणाति, दरिता, दरीता, अदारीत्, दीर्य्यात्.

धू 'to shake;' as above.

पृ 'to fill:' पृणाति, परिता, परीता, अपारीत्, पूर्य्यात्.

भृ 'to threaten:' भृणाति, भरिता, भरीता, अभारीत्, भीर्य्यात्.

भ्री 'to support:' भ्रीणाति, भेता, अभ्रैपीत्.

मृ 'to injure:' मृणाति, मरिता, मरीता, अमारीत्, मीर्य्यात्.

री 'to roar:' रिणाति, रेता, अरेषीत्.

ली 'to cling to:' लिनाति, लेता, अलैषीत्.

लू 'to cut:' लुनाति, लुनोते, लविता, अलावीत्, अलविष्ट.

वृ 'to choose:' see वृ below.

द्री 'to choose:' द्रिणाति, द्रेता, अद्रैषीत्.

व्री 'to support:' व्विनाति, व्वेता, अव्वैषीत्.

शृ 'to injure:' see below.

स्मृ 'to spread:' see below.

प्री (प्रीञ्) 'to please,' 'to desire.'

This and several other verbs of the class ending in long vowels do not make them short, as not belonging to the class ष्वादि.

Pres. प्रीणाति, प्रीणीते; 1st præt. अप्रीणात्, अप्रीणीत; 2d præt. पिप्राय, पिप्रिये; 3d præt. अप्रैषीत् (अप्रैषम्), अप्रेष्ट (अप्रेषि); 1st fut. प्रेता; 2d fut. प्रेष्यति -ते; imp. प्रीणातु, प्रीणीतां; pot. प्रीणीयात्, प्रीणीत; bened. प्रीयात्, प्रेषीष्ट; cond. अप्रेष्यत् -त. Pass. प्रीयते. Caus. प्रीणयति. Desid. पिप्रियति -ते. Freq. पेप्रीयते, पेप्रयीति, पेप्रेति.

So कू 'to sound,' कूणाति, कूणीते, &c.; and श्री 'to cook,' श्रीणाति, श्रीणीते. भी 'to cook,' and द्री 'to choose,' are optionally long or short; भीणाति, भिणाति; द्रीणाति, द्रिणाति.

बन्ध 'to bind.'

This drops its nasal in the conjugational tenses, and before य.

Pres. बध्नाति; 1st præt. अबध्नात्; 2d præt. बबन्ध (बबन्धिय or बबन्ध); 3d præt. अभान्सीत् (अबांद्वां, अभान्सु:); 1st fut. बन्धा; 2d fut. भन्त्यति; imp. बध्नातु; pot. बध्नीयात्; bened. बध्यात्; cond. अभन्त्यत्. Pass. बध्यते. Caus. बन्धयति. Desid. बिभन्सति. Freq. बाबध्यते, बाबन्धीति, बाबंद्भि.

मी 'to kill' or 'injure.'

This verb, like मि in the fifth conjugation, is inflected as if it ended in झ in the non-conjugational tenses, except before the terminations of the second præterite beginning with vowels, and before य.

Pres. मीनाति, मीनीते; 1st præt. अमीनात्, अमीनीत; 2d præt. ममौ or



ममाय (निम्यतुः, ममिथ or ममाथ), मिम्ये; 3d praet. अमासीत् (अमासिषन्), अमास्त (अमासि); 1st fut. माता; 2d fut. मास्यति -ते; imp. मीनातु, मीनीतां; pot. मीनीयात्, मीनीत; bened. मीयात्; cond. अमास्यत् -त.

For the rest, see मि, fifth conjugation.

यु 'to join.'

Pres. युनाति, युनीते; 1st praet. अयुनात्, अयुनीत; imp. युनातु, युनीतां; pot. युनीयात्, युनीत.

For the rest, see यु, second conjugation.

वृ (वृञ्) 'to choose.'

Pres. वृणाति, वृणीते; 1st praet. अवृणात्, अवृणीत; imp. वृणातु, वृणीतां; pot. वृणीयात्, वृणीत.

For the rest, see वृ of the fifth conjugation. वृ (वृङ्) and वृ (वृञ्), verbs having the same meaning, are similarly conjugated: the first is of course restricted to the Ātmane-pada; the second makes its vowel short in the conjugational tenses.

शृ 'to hurt.'

It is one of the class षादि.

Pres. शृणाति; 1st praet. अशृणात्; 2d praet. शशार (शशरतुः or शश्रतुः); 3d praet. अशारीत्; 1st fut. शरिता, शरीता; 2d fut. शरिष्यति, शरीष्यति; imp. शृणातु; pot. शृणीयात्; bened. शीर्य्यात्; cond. अशरिष्यत्, अशरीष्यत्. Pass. शीर्य्यते. Caus. शारयति. Desid. शिशरिष्यति, शिशरीष्यति, शिशीर्येति. Freq. शेशीर्य्यते, शाशर्यति.

पि (पिञ्) 'to bind.'

Pres. सिनाति, सिनीते; 1st praet. असिनात्, असिनीत; 2d praet. सिषाय, सिष्ये; 3d praet. असैषीत्, असेष्ट; 1st fut. सेता; 2d fut. सेष्यति -ते; imp. सिनातु, सिनीतां; pot. सिनीयात्, सिनीत; bened. सीयात्, सेषीष्ट; cond. असेष्यत् -त. Pass. सीयते. Caus. साययति. Desid. सिसीष्यति -ते. Freq. सेषीयते, सेषयति, सेषेति.

स्कु (स्कुञ्) 'to leap,' 'to cover.'

Pres. स्कुनाति, स्कुनीते; 1st praet. अस्कुनात्, अस्कुनीत; 2d praet. चुस्काव, चुस्कुवे; 3d praet. अस्कौषीत्, अस्कोष्ट; 1st fut. स्कोता; 2d fut. स्कोष्यति -ते; imp. स्कुनातु, स्कुनीतां; pot. स्कुनीयात्, स्कुनीत; bened.

स्कूयात्, स्कोयीष्ट; cond. अस्कोष्यत् -त्. Pass. स्कूयते. Caus. स्कावयति.  
Desid. चुस्कूपति -ते. Freq. चोस्कूयते, चोस्कोति.

It is also a verb of the fifth conjugation.

स्तम्भ (स्तम्भु) 'to stop.'

This rejects its nasal before the conjugational sign, and before य; also before the terminations of the first præterite in the third, which it optionally takes.

Pres. स्तम्भाति; 1st præt. अस्तम्भात्; 2d præt. तस्तम्भ; 3d præt. अस्तम्भत् or अस्तम्भीत्; 1st fut. स्तम्भिता; 2d fut. स्तम्भिष्यति; imp. स्तम्भानु; pot. स्तम्भीयात्; bened. स्तम्भ्यात्; cond. अस्तम्भिष्यत्. Pass. स्तम्भ्यते. Caus. स्तम्भयति. Desid. तिस्तम्भिषति. Freq. तास्तम्भ्यते, तास्तम्भीति, तास्तंथि.

It is also a verb of the fifth conjugation, स्तम्भोति, &c. In the same manner are inflected लुम्भु, स्खम्भु, and स्कुम्भु, having the same meaning.

लृ (लृञ्) 'to cover.'

A verb of the class घ्वादि. It takes different forms in the third præterite, *Ātmane-pada*.

Pres. लृणोति, लृणीते; 1st præt. अलृणात्, अलृणीत्; 2d præt. तस्तार, तस्तरे; 3d præt. अस्तारीत्, अस्तरिष्ट, अस्तरीष्ट or अस्तीष्ट; 1st fut. स्तरिता, स्तरीता; 2d fut. स्तरिष्यति -ते, स्तरीष्यति -ते; imp. लृणानु, लृणीतां; pot. लृणीयात्, लृणीत्; bened. स्तीर्यात्, स्तरिपीष्ट or स्तीर्पीष्ट; cond. अस्तरिष्यत् -त्. Pass. स्तीर्यते. Caus. स्तारयति. Desid. तिस्तरिषति -ते, तिस्तरीषति -ते, तिस्तीर्षति -ते. Freq. तेस्तीर्यते, तास्तर्चि.

### *Tenth Conjugation.*

224. Verbs of this conjugation take for their conjugational sign इ, technically termed णिच्; and they extend the insertion to all the tenses except the benedictive, *Parasmai-pada*. इ is converted to ए, and ए becomes अय्, before a vowel. The indicative ण of the sign requires the substitution of आ for a radical medial अ, and of the Guña equivalent for any other short medial vowel.

a. Before the terminations of the conjugational tenses all

verbs of this class insert शप्, that is, अ; whilst as they all take the augment इ in the two futures and conditional, there is in all these tenses a vowel, before which the conjugational sign इ becomes ए, and then अय्.

*b.* In these modifications of the base, verbs of the tenth class are analogous to the causal mode of verbs; and this analogy extends to other particulars, such as the insertion of certain augments, as प, य, न, &c., before the conjugational sign.

*c.* The analogy to the causal mode is still more evident in the identity of the construction of the third præterite. It is formed with the terminations of the first præterite, preceded by अ (second class, 2. p. 132), and with a reduplication of the root, agreeably to the rules already given for the causal (r. 210. *f-l.* p. 147).

*d.* Although not peculiar to the causal, an analogy is also presented to it in common with derivative forms in the second præterite, which in this class is formed with the auxiliary verbs (r. 196).

*e.* Verbs having a medial अ do not make it long when they are said to belong to the class मिन्, that is, have an indicative म; and अ or any other radical short vowel is unchanged in the class क्वादि, the verbs of which are said to have an indicative final अ.

*f.* Verbs of this conjugation, with the conjugational sign attached, are considered to be polysyllabic, and therefore do not take the frequentative mode; nor can they be considered as having a causal mode, since it is the same with their own, and it is only necessary to substitute a causal for an active signification to the same inflexions.

*g.* All verbs signifying 'to speak' or 'to kill' may be conjugated in the tenth, as well as in the class to which they belong, as may a variety of other verbs; and most of the verbs which belong to this conjugation may be inflected also in the first. The number of verbs is therefore somewhat indefinite; but from the uniformity which prevails amongst

them, not only in the employment of the conjugational sign, but in the formation of the second and third præterites, and the insertion of the augment इ in the other tenses, they may be regarded as offering fewer difficulties than the verbs of any other conjugation.

The verb which is given as the type of the conjugation is चुर 'to steal,' which admits of both Padas.

Present, 'I steal,' &c.

चोरयामि	चोरयावः	चोरयामः	चोरये	चोरयावहे	चोरयामहे
चोरयसि	चोरयथः	चोरयथ	चोरयसे	चोरयेथे	चोरयध्वे
चोरयति	चोरयतः	चोरयन्ति	चोरयते	चोरयेते	चोरयन्ते

First præterite, 'I stole,' &c.

अचोरयम्	अचोरयाव	अचोरयाम	अचोरये	अचोरयावहि	अचोरयामहि
अचोरयः	अचोरयतं	अचोरयत	अचोरयथाः	अचोरयेथां	अचोरयध्वं
अचोरयत्	अचोरयतां	अचोरयन्	अचोरयत	अचोरयेतां	अचोरयन्त

Second præterite (in both Padas), 'I have stolen,' &c.

चोरयामास	चोरयामासिव	चोरयामासिम
चोरयामासिथ	चोरयामासधुः	चोरयामास
चोरयामास	चोरयामासतुः	चोरयामासुः

or चोरयामभूव, चोरयाञ्चकार or चोरयाञ्चक्रे, &c.

Third præterite, 'I had stolen,' &c.

अचूचुरम्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुरामहि
अचूचुरः	अचूचुरतं	अचूचुरत	अचूचुरथाः	अचूचुरेथां	अचूचुरध्वं
अचूचुरत्	अचूचुरतां	अचूचुरन्	अचूचुरत	अचूचुरेतां	अचूचुरन्त

First future, 'I shall steal,' &c.

चोरयितासि	चोरयितासः	चोरयितासः	चोरयिताहे	चोरयितासहे	चोरयितासहे
चोरयितासि	चोरयितास्यः	चोरयितास्य	चोरयितासे	चोरयितासाथे	चोरयिताध्वे
चोरयिता	चोरयितातौ	चोरयितारः	चोरयिता	चोरयितातौ	चोरयितारः

Second future, 'I will or shall steal,' &c.

चोरयिष्यामि	चोरयिष्यावः	चोरयिष्यामः	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्यामहे
चोरयिष्यसि	चोरयिष्यथः	चोरयिष्यथ	चोरयिष्यसे	चोरयिष्येथे	चोरयिष्यध्वे
चोरयिष्यति	चोरयिष्यतः	चोरयिष्यन्ति	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

Imperative, 'Let me steal,' &c.

चोरयाणि	चोरयाव	चोरयाम	चोरयै	चोरयावहै	चोरयामहै
चोरय	चोरयतं	चोरयत	चोरयस्व	चोरयेथां	चोरयध्वं
चोरयतु	चोरयतां	चोरयन्तु	चोरयतां	चोरयेतां	चोरयन्तां

Potential, 'I may steal,' &c.

चोरयेयम्	चोरयेव	चोरयेम	चोरयेय	चोरयेवहि	चोरयेमहि
चोरयेः	चोरयेतं	चोरयेत	चोरयेथाः	चोरयेथां	चोरयेध्वं
चोरयेत्	चोरयेतां	चोरयेयुः	चोरयेत	चोरयेतां	चोरयेरन्

Benedictive, 'I pray I may steal,' &c.

चोर्यासम्	चोर्यास्व	चोर्यास	चोरयिषीय	चोरयिषीवहि	चोरयिषीमहि
चोर्याः	चोर्यास्तं	चोर्यास्त	चोरयिषीथाः	चोरयिषीथां	चोरयिषीध्वं
चोर्यात्	चोर्यास्तां	चोर्यासुः	चोरयिषीष्ट	चोरयिषीयास्तां	चोरयिषीरन्

Conditional, 'I will steal, if,' &c.

अचोरयिष्यम्	अचोरयिष्याव	अचोरयिष्याम	अचोरयिष्ये	अचोरयिष्यावहि	अचोरयिष्यामहि
अचोरयिष्यः	अचोरयिष्यतं	अचोरयिष्यत	अचोरयिष्यथाः	अचोरयिष्येथां	अचोरयिष्यध्वं
अचोरयिष्यत्	अचोरयिष्यतां	अचोरयिष्यन्	अचोरयिष्यत	अचोरयिष्येतां	अचोरयिष्यन्त

The remaining forms are,

Pass. चुर्मते; 3d præt. अचोरि. Caus. चोरयति. Desid. चुचोरयिषति.

अट् 'to disrespect.'

This substitutes इ for the radical vowel in the reduplication of the third præterite.

Pres. अट्टयति; 1st præt. आट्टयत्; 2d præt. अट्टयामास; 3d præt. आट्टिट्टत्; 1st fut. अट्टयिता; 2d fut. अट्टयिष्यति; imp. अट्टयतु; pot. अट्टयेत्; bened. अट्टयात्; cond. आट्टयिष्यत्. Pass. अट्टयते. Desid. अट्टिट्टयिषति.

अर्ह् 'to hurt,' 'to pain.'

Pres. अर्हयति; 1st præt. अर्हयत्; 2d præt. अर्हयाञ्कार; 3d præt. अर्हिदत्; 1st fut. अर्हयिता; 2d fut. अर्हयिष्यति; imp. अर्हयतु; pot. अर्हयेत्; bened. अर्हयात्; cond. अर्हयिष्यत्. Pass. अर्हयते. Desid. अर्हिदयिषति.

इल् 'to send.'

Pres. एलयति; 1st præt. ऐलयत्; 2d præt. एलयामास; 3d præt.

ऐलिलत्; 1st fut. एलयिता; 2d fut. एलयिष्यति; imp. एलयतु; pot. एलयेत्; bened. इल्यात्; cond. ऐलयिष्यत्. Pass. इत्यते. Desid. ऐलिलयिष्यति.

कण 'to wink,' 'to close.'

This and most other verbs make the medial अ long throughout (r. 224). They have the vowel optionally short in the third präterite; when the reduplicated vowel is इ, changeable to ई (r. 210. j. p. 148).

Pres. काणयति; 1st præt. अकाणयत्; 2d præt. काणयामास; 3d præt. अचकाणत् or अचीकणत्; 1st fut. काणयिता; 2d fut. काणयिष्यति; imp. काणयतु; pot. काणयेत्; bened. काण्यात्; cond. अकाणयिष्यत्. Pass. कण्यते. Desid. चिकाणयिष्यति.

कथ 'to speak.'

This is the first of a class rejecting a final अ, and the radical vowel therefore is unchanged: in this verb it is optionally changed to ई in the reduplication of the third präterite.

Pres. कथयति; 1st præt. अकथयत्; 2d præt. कथयामास; 3d præt. अचकथत् or अचीकथत्; 1st fut. कथयिता; 2d fut. कथयिष्यति; imp. कथयतु; pot. कथयेत्; bened. कथ्यात्; cond. अकथयिष्यत्. Pass. कथ्यते. Desid. चिकथयिष्यति.

Other verbs of this class are,

कल 'to count:': कलयति, अचकलत्.

कुट 'to contract:': कुटयति, अचुकुटत्.

कुह 'to astonish:': कुहयति, अचुकुहत्.

गण 'to count:': गणयति. But this optionally takes ई in the third präterite: अजगणत् or अजीगणत्.

गद 'to speak:': गदयति, अजगदत्.

गुण 'to advise:': गुणयति, अजुगुणत्.

गृह 'to take:': गृहयते, अजगृहत.

ध्वन 'to sound:': ध्वनयति, अदध्वनत्.

पट 'to tie:': पटयति, अपपटत्.

पद 'to go:': पदयति, अपपदत्.

पश 'to tie:': पशयति, अपपशत्.

पुट 'to contract:': पुटयति, अपुपुटत्.



मृग 'to seek:' मृगयते, अमृगत्.

रच 'to make:' रचयति, अररचत्.

रह 'to leave:' रहयति, अररहत्. It also makes अरीरहत्.

वट 'to surround:' वटयति, अववटत्.

वर 'to choose:' वरयति, अववरत्.

शठ 'to speak ill:' शठयति, अशशठत्.

अघ 'to be weak:' अघयति, अशशघत्.

स्तन 'to sound:' स्तनयति, अतस्तनत्.

स्पृह 'to envy:' स्पृहयति, अपस्पृहत्.

स्वर 'to sound:' स्वरयति, असस्वरत्.

कुमार 'to play,' as a child.

Pres. कुमारयति; 1st præt. अकुमारयत्; 2d præt. कुमारयामास; 3d præt. अचुकुमारत्; 1st fut. कुमारयिता; 2d fut. कुमारयिष्यति; imp. कुमारयतु; pot. कुमारयेत्; bened. कुमार्यात्; cond. अकुमारयिष्यत्.

कृप 'to be feeble.'

Pres. कृपयति; 1st præt. अकृपयत्; 2d præt. कृपयाम्भूव; 3d præt. अचीकृपत्; 1st fut. कृपयिता; 2d fut. कृपयिष्यति; imp. कृपयतु; pot. कृपयेत्; bened. कृप्यात्; cond. अकृपयिष्यत्. Pass. कृप्यते. Desid. चिकृपयिषति.

कृप 'to be able.'

This substitutes कल्प in its inflexions: see the same root in the first conjugation, p. 169.

Pres. कल्पयति; 1st præt. अकल्पयत्; 2d præt. कल्पयामास; 3d præt. अचिकल्पत्; 1st fut. कल्पयिता; 2d fut. कल्पयिष्यति; imp. कल्पयतु; pot. कल्पयेत्; bened. कल्प्यात्; cond. अकल्पयिष्यत्.

कृत 'to sound or utter,' 'to celebrate.'

This substitutes ईर् for the radical penultimate in all the tenses except the third præterite, where it is optional.

Pres. कीर्त्तयति; 1st præt. अकीर्त्तयत्; 2d præt. कीर्त्तयामास; 3d præt. अचीकृतत् or अचिकीर्त्तत्; 1st fut. कीर्त्तयिता; 2d fut. कीर्त्तयिष्यति; imp. कीर्त्तयतु; pot. कीर्त्तयेत्; bened. कीर्त्त्यात्; cond. अकीर्त्तयिष्यत्. Pass. कीर्त्त्यते. Desid. चिकीर्त्तयिषति.

घुष 'to proclaim.'

Pres. घोषयति; 1st præt. अघोषयत्; 2d præt. घोषयाञ्चकार; 3d præt. अज्जघुषत्; 1st fut. घोषयिता; 2d fut. घोषयिष्यति; imp. घोषयतु; pot. घोषयेत्; bened. घोष्यात्; cond. अघोषयिष्यत्. Pass. घुष्यते. Desid. जुघोषयिषति.

चि (चिञ्) 'to collect.'

This verb optionally substitutes आ for its vowel, when it also substitutes प for य. As belonging to the class मित्, it makes the vowel short, so that आ becomes अ.

Pres. चपयति -ते, चययति -ते; 1st præt. अचपयत् -त, अचययत् -त; 2d præt. चपयाञ्चकार, चपयाञ्चक्रे; 3d præt. अचीचपत् -त, अचीचयत् -त; 1st fut. चपयिता, चययिता; 2d fut. चपयिष्यति -ते, चययिष्यति -ते; imp. चपयतु -तां, चययतु -तां; pot. चपयेत् -त, चययेत् -त; bened. चप्प्यात् or चय्यात्, चपयिषीष्ट or चययिषीष्ट; cond. अचपयिष्यत् -त, अचययिष्यत् -त.

See चि, fifth conjugation.

चित (चिति) 'to think.'

Pres. चिन्तयति; 1st præt. अचिन्तयत्; 2d præt. चिन्तयामास; 3d præt. अचिचिन्तत्; 1st fut. चिन्तयिता; 2d fut. चिन्तयिष्यति; imp. चिन्तयतु; pot. चिन्तयेत्; bened. चिन्त्यात्; cond. अचिन्तयिष्यत्. Pass. चिन्त्यते. Desid. चिचिन्तयिषति.

ज्ञप 'to know,' 'to make known.'

This verb is one of those said to have an indicatory म.

Pres. ज्ञपयति; 1st præt. अज्ञपयत्; 2d præt. ज्ञपयाञ्चकार; 3d præt. अज्ज्ञपत् or अजीज्ञपत्; 1st fut. ज्ञपयिता; 2d fut. ज्ञपयिष्यति; imp. ज्ञपयतु; pot. ज्ञपयेत्; bened. ज्ञप्प्यात्; cond. अज्ञपयिष्यत्. Pass. ज्ञप्यते. Desid. जिज्ञपयिषति.

The other verbs of the class मित् in this conjugation are,

चप 'to pound:' चययति, अचचपत्, अचीचपत्.

चह 'to pound:' चहयति, अचचहत्, अचीचहत्.

चि; as above.

यम 'to feed:' यमयति, अययमत्, अयीयमत्.

वल 'to live:' वलयति, अववलत्, अवीवलत्.

पीड 'to give pain.'

This makes the radical vowel optionally short in the third präterite, when the vowel of the reduplication is made long.

Pres. पीडयति; 1st præt. अपीडयत्; 2d præt. पीडयाञ्चकार; 3d præt. अपीपिडत् or अपिपीडत्.

The same applies to the following verbs:

जीव 'to live:': जीवयति, अजिजीवत् or अजीजिवत्.

दीप 'to shine:': दीपयति, अदिदीपत् or अदीदिपत्.

भाष 'to speak:': भाषयति, अविभाषत् or अवीभषत्.

भास 'to shine:': भासयति, अविभासत् or अवीभसत्.

भास 'to shine:': भासयति, अविभासत् or अवीभसत्.

मील 'to close:': मीलयति, अमिमीलत् or अमीमिलत्.

पृथ 'to throw.'

A penultimate च् may remain unchanged in the third präterite.

Pres. पार्थयति; 1st præt. अपार्थयत्; 2d præt. पार्थयामास; 3d præt. अपीपृथत् or अपपर्थत्; 1st fut. पार्थयिता; &c.

पूर 'to fill.'

Pres. पारयति; 1st præt. अपारयत्; 2d præt. पारयामास; 3d præt. अपीपरत्; 1st fut. पारयिता; 2d fut. पारयिष्यति; imp. पारयतु; pot. पारयेत्; bened. पार्य्यात्; cond. अपारयिष्यत्.

पार, 'to cross over,' is given in similar forms, except in the third präterite, which is अपपारत्.

प्रघ 'to declare.'

This and some other verbs do not substitute इ for the radical vowel in the reduplicate syllable of the third präterite.

Pres. प्राघयति; 1st præt. अप्राघयत्; 2d præt. प्राघयाञ्चकार; 3d præt. अपप्रघत्; 1st fut. प्राघयिता; imp. प्राघयतु; &c.

The other verbs that come under this example are,

दृ 'to tear:': दारयति, अददरत्.

त्वर 'to hasten:': त्वारयति, अतत्वरत्.

मद 'to trample:': म्वादयति, अममदत्.

स्पर्श 'to touch:': स्पर्शयति, अपस्पर्शत्.

स्मृ 'to remember : ' स्मारयति, अस्मरत्.

स्तृ 'to spread : ' स्तारयति, अस्तारत्.

चेष्ट 'to make effort,' and वेष्ट 'to surround,' have two forms : अचचेष्टत् or अचिचेष्टत्, अववेष्टत् or अविवेष्टत्.

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प्री 'to please.'

This verb optionally prefixes न to the sign of the conjugation.

Pres. प्रीणयति -ते, प्राययति -ते; 1st præt. अप्रीणयत् -त, अप्राययत् -त; 2d præt. प्रीणयामास, प्राययामास; 3d præt. अप्रीणिणत् -त, अप्रीप्रयत् -त; 1st fut. प्रीणयिता, प्राययिता; 2d fut. प्रीणयिष्यति -ते, प्राययिष्यति -ते; imp. प्रीणयतु -तां, प्राययतु -तां; pot. प्रीणयेत् -त, प्राययेत् -त; bened. प्रायात्, प्रीणयिषीष्ट, प्राययिषीष्ट; cond. अप्रीणयिष्यत् -त, अप्राययिष्यत् -त.

For the rest, see प्री of the ninth conjugation. So also धू, 'to shake,' makes धूनयति or धावयति, &c.

मत्त (मत्ति) 'to advise.'

Pres. मन्त्रयति -ते; 1st præt. अमन्त्रयत् -त; 2d præt. मन्त्रयामास; 3d præt. अमिमन्त्रत् -त; 1st fut. मन्त्रयिता; 2d fut. मन्त्रयिष्यति -ते; imp. मन्त्रयतु -तां; pot. मन्त्रयेत् -त; bened. मन्त्र्यात्, मन्त्रयिषीष्ट; cond. अमन्त्रयिष्यत् -त. Pass. मन्त्र्यते. Desid. मिमन्त्रयिषति -ते.

So कुट्टि 'to speak falsely,' तत्ति 'to support,' as a family, and यत्ति 'to contract.'

ली 'to melt,' 'to cause to melt or fuse.'

This optionally takes the augment प before the conjugational sign.

Pres. लापयति or लाययति; 1st præt. अलापयत्, अलाययत्; 2d præt. लापयामास, लाययामास; 3d præt. अलीलपत्, अलीलयत्; 1st fut. लापयिता, लाययिता; 2d fut. लापयिष्यति, लाययिष्यति; imp. लापयतु, लाययतु; pot. लापयेत्, लाययेत्; bened. लापात्; cond. अलापयिष्यत्, अलाययिष्यत्. Pass. लीयते. Caus. लापयति or लाययति. Desid. लिलीषति -ते. Freq. लेलीयते, लेलीयति, लेलेति.

ली is also a verb of the fourth and of the ninth conjugation, and it is to them that the derivative forms are to be referred.

शृथ 'to laugh at.'

Pres. शर्द्धयति; 1st præt. अशर्द्धयत्; 2d præt. शर्द्धयामास; 3d

præ. अशशर्द्धत् or अशीशृधत्; 1st fut. शर्द्धयिता; 2d fut. शर्द्धयिष्यति;  
imp. शर्द्धयतु; pot. शर्द्धयेत्; bened. शर्द्धात्; cond. अशर्द्धयिष्यत्.  
Pass. शृध्यते. Desid. शिशर्द्धयिषति.

साम 'to tranquilize.'

Pres. सामयति; 1st præ. असामयत्; 2d præ. सामयाच्चकार;  
3d præ. अससामत् or असीपमत्; 1st fut. सामयिता; 2d fut.  
सामयिष्यति; imp. सामयतु; pot. सामयेत्; bened. साम्यात्; cond.  
असामयिष्यत्. Pass. साम्यते. Desid. सिसामयिषति.

*On the conjugation of Verbs in different voices, &c.*

225. The forms of the roots which have been given in the preceding pages are those which are usually assigned to them by native grammarians. The student must not be surprised, however, if he finds occasional departures from the models here specified, or a verb inflected in a different conjugation, or in a different Pada, from that in which he will have found it here represented. As to variations of meaning, they will be frequent; for in the examples cited, the principal signification only of each verb has been purposely stated, in order not to occasion doubt or perplexity in an early period of study. The other senses will become familiar by practice. Of the variations of inflexion, the greater number are ascribed by grammarians to poetical license, or even to error (प्रमाद); but it may be doubted if they do not, sometimes at least, arise from circumstances which have been yet imperfectly investigated in the history of the grammar of the Sanskrit language. The variations of import are no doubt often imputable to the liberties taken by Sanskrit writers, relying upon the purport in which they employ any particular verb being rendered intelligible by the context of the passage in which it occurs. Some part of the uncertainty, however, proceeds from an incomplete analysis, and the want of examples to illustrate the abstract term which is used to express the meaning of the root. Authors consequently disagree as to the interpretation. How-

ever, these difficulties need not embarrass the student: he must be contented to take the verb as he finds it, and must not look upon its regular grammatical type as absolutely unalterable.

226. There is one class of modifications, and that the most frequent, which is recognised by grammarians. A simple verb may be inflected in one Pada, and when compounded with a preposition may be inflected in the other, either in its primitive, or in a modified sense. A few of these compound verbs have been already noticed, but it may be useful to extend the number of instances, arranging them in alphabetical order.

अस 'to throw,' preceded by any preposition, may take either Pada; as, with निर् 'to throw off:' बन्धं निरस्यति or निरस्यते 'he casts off the bond.'

उह 'to reason,' preceded by any preposition, may take either Pada; as, with अप 'to throw off' or 'repel,' अपोहेत पापं 'let him remove sin;' तदपोहति 'he removes that:' also with सम्, as समूहति -ते.

कृ, which in its simple state admits of either Pada, is restricted to one or other according to the prepositions with which it is compounded, and the meanings thence derived: अनुकरोति 'he imitates;' अधिदुरुते 'he overcomes;' उल्लुङ्गते 'he informs against;' उदादुरुते 'he reviles;' उपदुरुते हरिं 'he worships Hari;' उपसकुरुते 'he changes,' as a property; उपस्करोति 'he polishes;' पराकरोति 'he does well;' प्रदुरुते 'he offers violence to,' as a female; सीताम् प्रदुरुते रावणः 'Rāvaṇa carries off Sítā:' also 'to recite;' as, गाथाः प्रदुरुते 'he recites hymns.' कृ is used with वि to imply change or production of some kind or other; and when the verb is used intransitively, or the production is confined to sounds, the Ātmane-pada only is employed; otherwise, the Parasmai-pada; as, छात्रा विदुर्ध्वते 'the scholars change,' i. e. they learn; स्वरान् विदुरुते गायकः 'the singer varies his notes;' but चित्रं विकरोति कामः 'passion transforms the heart.'

कृ 'to scatter,' when the act of an animal or bird, takes the



Ātmane-pada after अप, and inserts a sibilant: अपस्फिरते कुहुटः 'the cock throws up (the earth, either for pleasure or to make a hole to lie down in);' but दुसुमान्यपस्फिरति स्त्री 'the woman scatters flowers.'

क्रम, 'to go,' without a preposition takes the Ātmane-pada, signifying 'being engaged in' or 'assiduous,' or 'becoming manifest' or 'developed in;' as, अचि क्रमते बुद्धिः 'the understanding is engaged in (the study of) the Rig-veda;' अध्ययनाय क्रमते 'he is assiduous for study;' क्रमन्तेऽस्मिन् शास्त्राणि 'the Śāstras are manifested (or fully understood) in him.' So with उप and परा in the same meanings: उपक्रमते, पराक्रमते; but not with सम्, as संक्रामति. So with आ prefixed, meaning 'to ascend,' as a heavenly body, not as any thing else: आक्रमते सूर्यः 'the sun ascends;' but आक्रामति धूमः 'the smoke rises.' Also with वि, meaning 'motion of the feet:' साधु विक्रमते वाजी 'the horse trots well;' but विक्रामति सन्धिः 'the joint splits.' So with उप or प्र, implying 'power' or 'valour:' उपक्रमते, प्रक्रमते 'he is mighty' or 'valiant;' but उपक्रामति 'he comes' or 'approaches;' प्रक्रामति 'he goes' or 'departs.'

क्री, 'to buy,' is restricted to the Ātmane-pada, when preceded by अव, परि, or वि. The two first have the same meaning as the simple verb, 'to buy;' the latter means 'to sell:' अवक्रीणीते, परिक्रीणीते, 'he buys;' विक्रीणीते 'he sells.'

क्रीड, 'to play,' takes the Ātmane-pada after आ, अनु, परि, and सम्; as, आक्रीडते 'he plays much;' अनुक्रीडते 'he plays like;' परिक्रीडते 'he plays again;' संक्रीडते 'he plays well' or 'completely:' but not if अनु influences the government of the case; as, माणवकमनुक्रीडति 'he plays with the boy:' nor if, with सम्, it denotes 'making a noise;' as, संक्रीडति चक्रं 'the wheel creaks.'

क्षिप 'to throw,' preceded by अति, अभि, or प्रति, is confined to the Parasmai-pada: अतिक्षिपति 'he throws much' or 'beyond;' अभिक्षिपति 'he throws on;' प्रतिक्षिपति 'he throws or sends back.'

ह्णु with सम् takes the Ātmane-pada: संह्णुते शस्त्रं 'he sharpens the weapon;' उत्तरदाम् संह्णुते 'it aggravates (his) grief.'

गम्, 'to go,' has a variety of prefixes, and consequent modifications of form and sense. With आ prefixed, and used in the causal form to signify 'to have patience,' it takes the Ātmane-pada: आगमयस्व तावत् 'wait or delay a little.' With सम् it takes the Ātmane-pada in an intransitive sense: वाक्यं संगच्छते 'the sentence is plain' (or is coherent); सखिभिः संगच्छते 'he goes with his friends:' but ग्रामं संगच्छति 'he goes to the village.'

गृ 'to swallow,' preceded by सम्, takes the meaning of 'promising' or 'uttering,' and is conjugated in the Ātmane-pada: शतं संगिरते 'he promises a hundred (rupees);' स्वामिनो गुणान् संगिरते 'he proclaims the qualities of the prince:' otherwise संगिरति ग्रामं 'he swallows a mouthful.' It takes the Ātmane-pada after अव; अवगिरते शोणितं पिशाचः 'the goblin swallows blood.'

चर 'to go,' with उद् in the sense of 'going astray' or 'departing from,' takes the Ātmane-pada; as, धर्ममुच्चरते 'he deviates from virtue:' not if it is intransitive; वाष्पमुच्चरति 'the tear overflows:' but it is so used with सम्, or with सम्, उद्, and आ, connected with a noun in the instrumental case; रथेन सञ्चरते (or समुदाचरते) राजा 'the king rides with (in) a chariot.'

जि, 'to conquer,' is limited to the Ātmane-pada after परा and वि; as, पराजयते, विजयते, 'he conquers.'

ज्ञा 'to know,' without a preposition, if used in certain senses intransitively, is conjugated in the Ātmane-pada; सर्पिषो जानीते 'he engages (in sacrifice by means of) Ghee:' also after अप, in the sense of 'denying;' शतमपजानीते 'he denies the (debt of a) hundred (rupees):' after प्रति, in the sense of 'acknowledging;' शतं प्रतिजानीते 'he acknowledges the hundred:' and after सम्, in that of 'demanding' or 'expecting;' शतं सम्जानीते. It is used in the Ātmane-pada without a preposition, and transitively when the result of the action reverts to the agent; as, गां जानीते 'he obtains a cow:' not else; as, मातरं जानाति 'he knows (the dwelling of) his mother:' nor if the verb be preceded in such a sense by a preposition; as,

स्वर्गलोकं न प्रजानाति मूढः 'the fool does not recognise (or obtain) heaven.'

शी, 'to guide,' in certain senses takes the *Ātmane-pada*: as, 'to excel in;' शास्त्रे नयते 'he excels in the Śāstra:'—'to determine;' तत्त्वं नयते 'he ascertains the principle.' Also after उद्, meaning 'to lift;' दण्डमुन्नयते 'he lifts up a staff.' After उप, implying 'to invest with the sacred cord;' बालमुपनयते 'he invests the boy with the string:'—'to hire;' कर्मकरानुपनयते 'he hires servants.' After वि, signifying 'to pay;' करं विनयते 'he pays the tax:'—'to grant' or 'endow;' शतं विनयते 'he grants a hundred' (for some religious purpose):—'to restrain,' when the object is in the person; क्रोधं विनयते 'he restrains wrath:' but not if the object be in another; गुरोः क्रोधं विनयति छात्रः 'the pupil assuages the wrath of the teacher:' nor if the object be corporeal; गरुडं विनयति 'he turns away his cheek.'

गु, 'to praise,' is conjugated in the *Ātmane-pada* after आ; आनुते 'he praises.'

तप, used intransitively after उद् and वि, takes the *Ātmane-pada*; उन्नपते, वितपते सूर्यः 'the sun shines:' also if it mean 'to warm or heat a part of one's own body;' उन्नपते, वितपते पाणिं 'he warms his hand:' not if a part of another; चैत्रो मैत्रस्य पाणिमुन्नपति 'Chaitra warms or burns the hand of Maitra:' nor when it means 'to melt or burn substances;' as, सुवर्णमुन्नपति स्वर्णकारः 'the goldsmith melts the gold.' When it means 'to practise devotion,' it is used in the fourth conjugation in the *Ātmane-pada*; तप्यते तपस्तापसः 'the ascetic practises penance.' According to some, it is confined to the *Ātmane-pada* after अन्, in the sense of 'penitence;' as, अन्नुतपते 'he repents.'

दा (दात्र) 'to give,' when preceded by आ, in any other sense than that of 'setting open,' as the mouth, &c., takes the *Ātmane-pada*; as, धनमादत्ते 'he receives wealth;' विद्यामादत्ते 'he acquires knowledge:' but मुखं व्याददाति 'he opens his mouth,' 'he yawns:' not, it is said, if it be another's mouth; as, व्याददते पिपीलिकाः पतङ्गस्य मुखं 'the ants open the mouth of the grasshopper.' The *Parasmai-pada* is also used after आ in

other senses ; as, विपादिकां व्याददाति वैद्यः ‘the physician lays open the boil ;’ नदी कूलं व्याददाति ‘the river lays open (undermines) the bank.’

दा (दाण्), ‘to give,’ is used in the Ātmane-pada after सम्, either singly or with another preposition, with a noun in the third case, having the sense of the fourth ; दास्या संयच्छते or सम्प्रयच्छते ‘he gives to the female slave.’ If the sense of the third case is preserved, the Parasmai-pada is retained ; दास्या धनं सम्प्रयच्छति विप्राय ‘he gives wealth by the slave girl to the Brahman.’

दृश ‘to see,’ with सम्, and used intransitively, takes the Ātmane-pada ; सम्प्रश्यते ‘he considers well :’ so does नाय ‘to ask,’ as a boon ; as, सर्पिषो नायते ‘he asks for Ghee :’ and प्रच्छ ‘to ask,’ with आ ; as, आपृच्छते ‘he takes leave of :’ and with सम्, used intransitively ; as, सम्यृच्छते ‘he inquires.’

भुज, ‘to eat,’ takes the Ātmane-pada ; ओदनं भुंक्ते ‘he eats boiled rice :’ also ‘to possess ;’ दुभुजे पृथिवीपालः पृथिवीम् ‘the king possessed the earth :’ also ‘to suffer ;’ वृद्धो दुःखशतानि भुंक्ते ‘the old man suffers hundreds of pains :’ not if it mean ‘to protect ;’ as, महोम्भुनक्ति राजा ‘the king protects the earth.’

मृष ‘to bear,’ with परि prefixed, is conjugated in the Parasmai-pada ; परिमृष्यति ‘he endures’ or ‘forgives.’

यम, ‘to restrain,’ varies the Pada according to different meanings and prefixes. With आ used intransitively it takes the Ātmane-pada ; आयच्छते तरुः ‘the tree spreads :’ but आयच्छति कूपाद्गुञ्जुं ‘he draws the rope from the well :’ unless part of one’s own body be intended ; as, आयच्छते पाणिं ‘he stretches out his hand.’ Also with उप, meaning ‘to take as a wife ;’ उपयच्छते कन्यां ‘he takes the maiden to wife.’ In this form the third präterite optionally rejects the nasal ; रामः सीतामुपायत or उपायंस्त ‘Rāma wedded Sītā.’ If it implies taking the wife of another, it is परस्य भार्यामुपयच्छति : if it signifies acceptance in general, it is restricted to the Ātmane-pada ; दानमुपयच्छते ‘he accepts the donation.’ It also takes the same voice after आ, उद्, and सम्, not signifying any thing relating to books ; as,

वस्त्रनायच्छते 'he puts on the clothes ;' भारमुद्यच्छते 'he takes up the load ;' व्रीहीन् मंथच्छते 'he stacks the corn : ' but उद्यच्छति वेदान् 'he studies diligently the Veda.'

युज् takes the Ātmane-pada after उद्, and prepositions ending with vowels ; as, उद्युञ्जे 'he makes effort ;' अनुयुञ्जे 'he sets after' or 'according to,' 'places in order ;' तांश्च तदुक्तावन्वयुक्त 'according to that command he placed them in order ;' नियुञ्जे 'he appoints ;' प्रयुञ्जे 'he arranges : ' unless it refer to sacrificial vessels ; यज्ञपात्राणि प्रयुनक्ति 'he sets in order the vessels of sacrifice.'

रम् 'to sport,' preceded by आ, परि, or वि, is restricted to the Parasmai-pada ; आरमति 'he rests ;' परिरमति 'he goes about ;' विरमति 'he takes rest.' Preceded by उप, in the sense of 'dwelling with as a wife,' it takes either voice ; as, उपरमति or उपरमते भार्य्यां 'he takes a wife.'

वद्, 'to speak,' is conjugated in the Ātmane-pada, when signifying 'to excel in' or 'to be acquainted with ;' as, शास्त्रे वदते 'he is learned in the Śāstra : '—'to labour ;' क्षेत्रे वदते 'he labours in the field.' Also after अनु, used intransitively, and in the sense of 'articulate speech ;' as, अनुवदते कठः कलापस्य 'Kāṭha speaks after or like Kalāpa : ' otherwise, उक्त्वमनुवदति 'he repeats the speech ;' and अनुवदति वीणा 'the lute sounds.' Also after उप, used transitively to mean 'pacifying ;' as, भृत्यानुपवदते 'he pacifies the servants : '—'advising ;' as, शिष्यमुपवदते 'he advises the scholar : '—or 'communicating with privately ;' परदारानुपवदते 'he intrigues with another's wife.' Also after वि and प्र optionally, implying difference of opinion expressed articulately, 'dispute ;' as, विप्रवदन्ते or विप्रवदन्ति वैद्याः 'the doctors dispute.' Also after सम् and प्र, to signify articulate speech uttered simultaneously ; as, सम्प्रवदन्ते ब्राह्मणाः 'the Brahmins speak or chaunt together : ' but सम्प्रवदन्ति खगाः 'the birds sing together.' Also after अप, when the result of the action reverts to the agent ; अपवदते धनकामोऽन्यायं 'the man desirous of wealth reviles improperly : ' otherwise, अपवदति 'he speaks against' or 'prohibits.'



वह 'to bear,' preceded by प्र, takes the Parasmai-pada, used intransitively ; नदी प्रवहति 'the river flows.'

विद्, 'to know,' takes the Ātmane-pada after सम्, and optionally affixes र् to the final in the third person plural ; संविदते or संविदते 'they know well.'

विश्, 'to enter,' takes the Ātmane-pada after नि ; निविशते 'he enters in.'

शप, 'to swear,' when the effect of the oath reverts to the speaker, is conjugated in the Ātmane-pada ; कृष्णाय शपते गोपी 'the nymph swears by Kṛishṇa.'

श्रु 'to hear,' after सम्, used intransitively, makes संश्रुते 'he hears well : ' otherwise, शब्दं संश्रुतेति 'he hears the sound.'

ष्टा, 'to stay' or 'stand,' takes a variety of prepositions, and is conjugated in the Ātmane-pada after अत्र, प्र, वि, सम्, used intransitively ; अवतिष्ठते 'he waits patiently ;' प्रतिष्ठते 'he stands or sets forth ;' चितिष्ठते 'he stands apart' or 'still ;' सन्तिष्ठते 'he stops or stays with' or 'proceeds.' Also after आ, used transitively ; as, शब्दं नित्यमातिष्ठते 'he assents to the eternal word.' It occurs with आ also in the Parasmai-pada ; विधिमातिष्ठति 'he observes the rite.' Also after उद्, not implying to stand up or rise, or to exact or demand ; as, मुक्तावुत्तिष्ठते 'he aspires to salvation : ' but पीठादुत्तिष्ठति 'he rises from the stool ;' ग्रामाच्छतमुत्तिष्ठति 'he levies a hundred (rupees) from the village.' After उप, in the sense of performing religious rites, of worshipping, of doing homage to, of uniting with, of shewing affection to, or of tending towards, as a road, ष्टा takes the Ātmane-pada ; as, आग्नेय्याग्नीध्रमुपतिष्ठते 'the Brahman preserves the sacred fire ;' आदित्यमुपतिष्ठते 'he worships the sun ;' नृपमुपतिष्ठते 'he attends on, or does homage to, the king ;' गङ्गा यमुनामुपतिष्ठते 'the Ganges unites with the Jumna ;' साधुमुपतिष्ठते 'he befriends the pious ;' पन्था ग्राममुपतिष्ठते 'the road leads to the village.' It is also used intransitively in the Ātmane-pada after उप ; as, भोजनकाले उपतिष्ठते 'he waits or stands by at the time of eating : ' and transitively in either Pada, when expectation, or service not religious, is implied ; भिक्षुकः प्रभुमुपतिष्ठति or उपतिष्ठते 'the



mendicant waits upon the master' (for alms); भर्त्तामुपतिष्ठति or उपतिष्ठते नारी 'a woman waits upon, or ministers to, her husband.' द्या is also used in the Ātmane-pada, without a preposition, to signify 'to manifest dependence upon;' as, गोपी कृष्णाय तिष्ठते 'the nymph places her trust in Kṛishṇa:' or 'to adhere to,' as a leader; कर्णादिषु तिष्ठते 'he adheres to, or follows, Karṇa and the rest.'

सृ, 'to sound,' takes the Ātmane-pada after आ; आस्वरे 'he sounds.'

हन्, 'to strike' or 'kill,' takes the Ātmane-pada after आ, if used intransitively; or when the object is part of one's self, transitively; as, आहते 'he strikes;' or आहते शिरः 'he strikes his head:' but परस्य शिर आहन्ति 'he strikes the head of another.'

हृ 'to take,' preceded by अनु, implying 'to take after,' or 'act like,' takes the Ātmane-pada; पैतृकमश्वा अनुहरन्ते 'horses take the nature of the father:' but not if actual presence is implied; as, पितरनुहरति 'he takes after his father.'

हे, 'to call,' used intransitively, takes the Ātmane-pada after उप, नि, वि, and सम्; as, उपह्वयते, निह्वयते, विह्वयते, संह्वयते 'he calls out,' 'exclaims,' &c.: also after आ, used transitively in the sense of 'defiance;' शत्रुमाह्वयते 'he defies or challenges the enemy:' but पुत्रमाह्वयति 'he calls his son.'

Causal verbs ordinarily take the Parasmai-pada, and seldom appear in any other; but, as observed already, they may assume the Ātmane-pada when the effect of the action reverts to the individual; as, स्थानं मार्ज्जयति 'he causes the place to be cleaned;' आत्मानं मार्ज्जयते 'he causes himself to be cleansed or purified.' There are certain causal verbs, however, which are limited to one or other Pada, according to their meanings. गृध 'to be greedy,' in the sense of 'deceiving,' takes the Ātmane-pada; बालं गर्हयते 'he deceives the child:' otherwise, श्वानं गर्हयति 'he excites the dog to be greedy.' So वञ्च, 'to deceive,' makes कन्यां वञ्चयते 'he deceives the girl:' but अहिं वञ्चयति 'he drives away the snake.' So कृ, combined with a

word signifying 'falsely' or 'erroneously,' takes the *Ātmane-pada*; as, मिथ्या कारयते घोषणां 'he causes a false alarm or proclamation to be made:' but सुष्ठु कारयति पदं 'he causes the word to be accurately repeated.'

According to some authorities, the following verbs do not admit the *Parasmai-pada* in the causal mode. पा 'to drink,' दम 'to tame,' यम 'to restrain,' and यम 'to make effort,' preceded by आ; मुह 'to be perplexed,' preceded by परि; रुच 'to shine,' नृत 'to dance,' वद 'to speak,' वस 'to dwell;' as, पाययते, दमयते, आयामयते, आयासयते, परीमोहयते, रोचयते, नर्त्तयते, वादयते, वासयते. So also धे 'to give suck;' धापयते. This limitation is however qualified as above; and when the object of the action is different from the agent, these verbs take the *Parasmai-pada*; as, वत्सान् पाययति पयः 'he causes the calves to drink the milk,' &c.

It is unnecessary to prosecute this subject farther, as it would be impossible in this place to collect all the variations that occur in books, and they will be readily recognised when they are met with.

## CHAPTER VI.

### DERIVATION.

#### SECTION I.

##### *Verbal Derivatives.*

227. THE derivatives of the Sanskrit language are arranged under two principal classes; the first comprises those nouns which are formed from the verb; the second, those which are formed from other nouns. To the first is assigned the name *Kṛidanta*, or nouns formed with terminations attached to verbal roots: to the second, the denomination *Taddhita*, or nouns which import relation to other nouns. We may be permitted to distinguish them as verbal and nominal derivatives, and proceed to treat of the former.

228. One principal class of verbal derivatives consists of what we are accustomed to consider as parts of the verb itself, or the infinitive and the participles.

*Infinitive.*

229. The infinitive of the Sanskrit verb is regarded by native grammarians as an indeclinable noun, formed from the root by affixing to it the syllables तुमुन्, leaving तुम्.

a. Whatever modifications the root undergoes in the first future before the affix ता (r. 199), it equally undergoes in the infinitive before तुम्, inserting or not inserting इ, and combining with the augment, or with the first letter of the termination, conformably to the plan pursued in the first future tense ; as a few examples will suffice to prove.

Verb.	First future.	Infinitive.
इ to go	एता	एतुम्
चृ to go	अर्त्ता	अर्त्तुम्
एथ to grow	एधिता	एधितुम्
कृ to do	कर्त्ता	कर्त्तुम्
गम to go	गन्ता	गन्तुम्
चुर to steal	चोरयिता	चोरयितुम्
गै to sing	गाता	गातुम्
जन to bear	जनिता	जनितुम्
जि to conquer	जेता	जेतुम्
दह to burn	दग्धा	दग्धुम्
दा to give	दाता	दातुम्
दो to cut	दाता	दातुम्
दृश to see	द्रष्टा	द्रष्टुम्
पच to cook	पक्ता	पक्त्तुम्
भू to be	भविता	भवितुम्
रम to sport	रन्ता	रन्तुम्
पह to bear	{ सोढा	सोढुम्
	{ सहिता	सहितुम्
ष्टा to stay	स्थाता	स्थातुम्

सृष to creep	{ सप्ता	सप्तम्
	{ सप्ता	सप्तम्
हिंस to hurt	हिंसिता	हिंसितुम्
हृ to take	हर्ता	हर्तुम्

b. The Sanskrit infinitive presents a general analogy to the Latin supine in ‘um,’ and in many instances the words are the same ; as, *स्यातुम्* ‘statum ;’ *दातुम्* ‘datum ;’ *पातुम्* ‘potum ;’ *योक्तुम्* ‘junctum ;’ *स्थापयितुम्* ‘sopitum.’ In others, we have the same principles of formation displayed ; as *पच* makes *पक्तुम्*, so ‘facio’ makes ‘factum ;’ as *अङ्ग* makes *अङ्गुम्*, so ‘unguo’ makes ‘unctum ;’ as *रुम्भ* may make *रुम्भुम्*, so ‘rumpo’ makes ‘ruptum.’ The augment *इ* also is observable in such supines, as ‘monitum,’ ‘domitum,’ &c. ; and in some cases we have it optionally inserted or omitted, as in ‘altum’ or ‘alitum,’ and the like.

### *Participles.*

230. The participles are of two kinds, declinable and indeclinable : to the latter the denomination of Gerunds has been given by Professor Bopp.

231. The declinable participles are of the present, past, and future times, diversified according to the Pada, or the voice, to which they are considered to belong.

a. The indeclinable participles, or Gerunds, are indeterminately past.

### *Present Participles.*

232. The present participle may be active or passive ; and the active is distinguished as belonging to the Parasmai or Ātmane-pada.

233. The present participle, Parasmai-pada, is formed by adding the syllable *अत्*, technically called *शतृ*, to the root : the initial *श* indicates that the base undergoes, before the participial affix *अत्*, modifications which it derives from its conjugational peculiarities, especially before the termination of the third person plural of the present tense : thus *भू* makes *भवत्*

‘being;’ जि, जयत् ‘conquering;’ पच्, पचत् ‘cooking;’ गम्, गच्छत् ‘going;’ पा, पिबत् ‘drinking;’ षा, तिष्ठत् ‘staying;’ अद्, अदत् ‘eating;’ हन्, म्रत् ‘killing;’ हु, जुह्वत् ‘sacrificing;’ दिव्, दीव्यत् ‘playing;’ पु, मुन्वत् ‘producing;’ तुद्, तुदत् ‘tormenting;’ रुध्, रुन्धत् ‘obstructing;’ कृ, कुर्व्वत् ‘doing;’ क्री, क्रीणत् ‘buying;’ चुर, चोरयत् ‘stealing;’ and the like.

a. The present participle ending in अत् is declinable in the three genders, according to rules already given: see p. 56, r. 105, &c.

b. In the case of विद्, ‘to know,’ वस् is optionally affixed in place of अत्, making विद्वस् ‘knowing,’ ‘wise’ (see p. 72); as well as विदत्.

234. The present participle of the Ātmane-pada is formed by adding शानच्, that is, आन, to the inflective base of the verb, as modified for conjugation in the present tense. When, as in the first, fourth, sixth, and tenth conjugations, the inflective base ends with अ, then म is prefixed to the termination; as, एध, एधमान ‘increasing;’ पच, पचमान ‘cooking;’ in the other conjugations the termination is added at once to the verb; as, शी, शयान ‘sleeping;’ धा, दधान ‘having;’ कृ, कुर्व्वण ‘making;’ &c. These participles are declined in the three genders like nouns in अ; पचमानः, पचमाना, पचमानं.

a. There are some participial nouns formed with terminations of an analogous character, and having the same letters; as, भुज, भुञ्जानः ‘enjoying;’ भृ, विभ्राणः ‘wearing;’ हन्, निघ्नानः ‘slaying;’ &c., formed with चानस्; also पू, पवमानः ‘purifying;’ ‘a purifier,’ ‘the air;’ and यज ‘to sacrifice,’ यजमानः ‘sacrificing,’ ‘a sacrificer,’ &c., formed with शानन्.

b. आस, ‘to sit,’ makes आसीनः, -ना, -नं, ‘sitting,’ ‘seated.’

235. The present participle of the passive voice is formed with मान attached to the inflective base of the present tense; as, कृ ‘to do,’ क्रियते; क्रियमाणः -णा -णं ‘being to be made;’ दा ‘to give,’ दीयते; दीयमानः -ना -नं ‘being to be given;’ खश; नश्यते, नश्यमानः -ना -नं ‘being to be destroyed;’ गम् ‘to go;’ गम्यमान ‘being to be traversed;’ गम्यमानं न तेनासीदगतं कामता पुरा ‘That

which was to be gone over (by the sun), was not untraversed by him (Hanumān) preceding : ' नाराचैः कीर्यमाणो भीमः ' Bhīma being overwhelmed with arrows.'

*Past Participles.*

236. There are two participles which follow the analogy of the second or reduplicate præterite, one for the Parasmai, the other for the Ātmane-pada; which latter serves also for the passive voice.

*Participles of the second præterite.*

237. The participle past of the second præterite, Parasmai-pada, is formed by adding वस्, technically termed क्तुस्, to the inflective base, as it occurs before the terminations of the dual and plural numbers of the reduplicate præterite (r. 195. d. p. 127).

a. The augment इ is prefixed to वस् when the inflective base consists of a single vowel followed by a consonant; also after certain other verbs. When the verb is reduplicated, so that the inflective base contains more than one vowel, इ is ordinarily not inserted; as in the following examples.

b. Participles in वस् are declined in the three genders; as in p. 71. r. 130.

इ to go; ईयिवस् did go; ईयिवान्, ईयुषी, ईयिवत्.

चु to go; आरिवस् did go; आरिवान्, आर्युषी, आरिवत्.

कृ to make; चकृवस् did make; चकृवान्, चक्रुषी, चकृवत्.

गम to go; जग्मिवस् or जगन्वस् did go; जग्मिवान्, जगन्वान्, जग्म्युषी, जग्तुषी, जग्मिवत्, जगन्वत्.

घस to eat; जक्षिवस् did eat; जक्षिवान्, जक्ष्युषी, जक्षिवत्.

जागृ to be awake; जजागर्वस्, जजागृवस् did wake; जजागर्वान्, जजागृवान्, जजागरुषी, जजागृवत्, जजागृवत्.

दाश to give; दाश्वस् did give; दाश्वान्, दाशुषी, दाश्वत्.

दृश to see; ददृशिवस् or ददृश्वस् did see; ददृशिवान्, ददृश्वान्, ददृश्युषी, ददृशुषी, ददृशिवत्, ददृश्वत्.

पच to cook; पेचिवस् did cook; पेचिवान्, पेच्युषी, पेचिवत्.

मिह to urinate; मीद्वस् did urinate; मीद्वान्, मीदुषी, मीद्वत्.



रुद to weep ; रुरुडस् did weep ; रुरुडान्, रुरुडुषी, रुरुडत्.

विद to know ; विविडस् or विविदिवन् did know ; विविडान्,  
विविडुषी, विविडत् or विविदिवान्, विविडुषी, विविदिवत्.

विश to enter ; विविश्वस् or विविशिवस् did enter, &c. ; as in विद.

पह to bear ; साहस् did bear ; साहान्, साहुषी, साहत्.

हन to kill ; जघ्निवस् or जघन्वस् did kill ; जघ्नवान्, जघन्वान्, &c.

238. The past participle of the reduplicate präterite in the *Ātmane-pada* is formed by adding *ञान* to the inflective base, as it occurs before the termination of the third person singular : thus पच, 'to cook,' makes पेचान् ; कृ, 'to do,' चक्राण् ; वच, 'to speak,' 2d præt. ऊचे, part. ऊचान् ; श्रु, 'to hear,' 2d præt. शुश्रुवे, part. शुश्रुवाण् ; &c. These particles are declined in the three genders like nouns in *अ*.

#### *Indefinite past Participle.*

239. The indefinite past participles are two ; one having an active, the other a passive signification. Neither can be said to appertain to any particular tense, as they do not, like the preceding, follow any analogy of construction.

240. The indefinite past participle active is formed by adding क्तवत् to the root or crude verb, leaving तवत् ; the effect of the क् in this or any technical termination being to preclude the *Guṇa* or *Vṛiddhi* change of the radical vowel, and to occasion the rejection of a radical nasal penultimate : कृ, 'to do,' therefore makes कृतवत् 'was making' or 'made ;' दृश 'to see,' दृष्टवत् 'was seeing' or 'saw ;' दंश 'to bite,' दष्टवत् 'was biting.' It is commonly used with an auxiliary verb ; as, अहं कृतवानस्मि 'I was doing' or 'I did.' The declension of the participles so formed has already been described (p. 57. r. 106).

241. The indefinite past participle passive is formed by adding to the root or crude verb the affix क्त, that is, त् ; the object of the क् being, as just mentioned, to bar the substitution of the *Guṇa* or *Vṛiddhi* equivalent of the radical vowel, and eject a penultimate nasal : thus जि, 'to conquer,' makes जित 'conquered ;' श्रु 'to hear,' श्रुत 'heard ;' भू 'to be,' भूत

‘been;’ ह ‘to take,’ हत ‘taken;’ चित ‘to think,’ चित्त ‘thought;’ दंश ‘to bite,’ दष्ट ‘bitten;’ and the like.

a. When following a verb ending in an aspirated soft consonant or ह, the termination त is changed to थ, and combined with the final, analogously to the combinations of the same verb before the त and थ of the tenses (r. 190. f); as, दह ‘to burn,’ दग्ध ‘burnt;’ वह ‘to bear,’ सोढ ‘borne.’

b. In verbs ending in consonants the augment इ is occasionally prefixed to the termination त, when a medial इ or उ may be optionally changed to the Guña equivalent; as, रुद ‘to weep,’ रुदित or रोदित ‘wept;’ विद ‘to know,’ विदित or वेदित ‘known.’ ग्रह, ‘to take,’ makes the इ long, and optionally substitutes the vowel for the semivowel; as, ग्रहीत or गृहीत ‘taken.’ वस ‘to dwell,’ and वच and वद ‘to speak,’ substitute the vowel for the initial; as, उषित ‘dwelt,’ उक्त and उदित ‘said.’

c. Verbs ending with म commonly reject the nasal; so गम, ‘to go,’ makes गत ‘gone;’ यम ‘to refrain,’ यत; रम ‘to be engaged in,’ रत; but क्रम, ‘to desire,’ makes कान्त, &c.

d. The termination of this participle is sometimes changed to न; as, आ, ‘to cook,’ makes आण ‘cooked;’ धू ‘to shake,’ धून ‘shaken;’ also after verbs ending in द or र, not inserting इ; as, भिद ‘to break,’ भिन्न ‘broken;’ पूर ‘to fill,’ पूर्ण ‘filled.’ Verbs taking this form are denoted in the lists of roots by an indicatory ओ (see p. 107).

e. Although not changeable to a Guña or Vṛiddhi letter, a radical final vowel sometimes substitutes a different vowel. Thus, of verbs ending in आ, छा ‘to stay’ makes स्थित; मा ‘to mete,’ मित ‘meted;’ पा ‘to drink,’ पीत ‘drank;’ हा ‘to abandon,’ हीन ‘abandoned;’ or a final आ may be dropped; as, दा, ‘to give,’ makes दत्त: and in this root the initial may be rejected, when a preposition ending in a vowel precedes; as, प्रत्त or प्रदत्त ‘given away.’ If the vowel of the preposition be इ or उ, it must be made long, when the initial of दा is rejected; as, परीत्त or परिदत्त ‘completely given;’ सूत्त or सुदत्त ‘well given.’ दरिद्रा, ‘to be poor,’ makes दरिद्रित ‘poor,’ impoverished.

*f.* Verbs ending in च्च् substitute ईर् for the final, and न for त; as, कृ 'to scatter,' कीर्ण 'scattered;' जृ 'to be old,' जीर्ण 'old.' पृ 'to fill,' and मृ 'to kill,' substitute ऊर्; as, पूर्ण 'filled,' मूर्ण 'killed.'

*g.* Verbs ending in ए are anomalous in their participles past: दे, 'to cherish,' makes दत्त; धे 'to suck,' धीत; मे 'to barter,' मीत; वे 'to weave,' उत; व्ये 'to cover,' वीत; ह्वे 'to invoke,' हूत.

*h.* Verbs ending in ऐ usually change it to आ; as, ध्यै 'to meditate,' makes ध्यात, 'meditated;' म्लै 'to be dirty,' म्लान; but गै, 'to sing,' makes गीत 'sung;' पै 'to waste,' सीत. श्यै, 'to shrink,' makes, when it signifies 'being cold,' शीत; when it means 'congealed,' शीन; when it denotes 'shrunk,' श्यान. क्षै, 'to decay,' makes क्षाम; and छै 'to surround,' स्तीम or स्तीत.

*i.* Verbs ending in ओ optionally substitute इ; as, छो 'to cut,' छात or छित; दो 'to cut,' दात or दित; शो 'to pare,' शात or शित.

*j.* Whether ending in त or न, the past indefinite participle is declined like nouns in अ; कृतः, कृता, कृतं; विदितः, विदिता, विदितं; भिन्नः, भिन्ना, भिन्नं; &c.

*k.* The participles formed with क्त from verbs signifying motion, श्रिय 'to embrace,' शी 'to sleep,' द्वा 'to stay,' आस 'to sit,' वस 'to dwell,' जन 'to be born,' रुह 'to mount,' जृ 'to grow old,' may be used in an active sense; as, गङ्गां गतः 'he went to the Ganges;' अश्वमारूढः 'he mounted the horse;' पुत्रमाश्रितः 'he embraced his son.' They are also sometimes used absolutely, in place of the past tense; as, स स्थितः 'he stood;' स गतः 'he went.'

*l.* The past participle in the neuter gender is often used as an abstract noun; as, भाषितं 'speech,' 'that which is spoken;' श्रयितं 'sleep,' 'repose;' जल्पितं 'prattle;' हसितं 'laughter;' हितं 'good.'

The following alphabetical list contains many of the verbs ending in vowels which form the participle past with न, or are in other ways anomalous, and most of those ending in consonants which do not insert the augment इ.

अक्ष to pervade, अष्ट.

अञ्च to move, अक्त; but 'to worship,' अञ्चित.

अन्न to anoint, अक्त.

अद to eat, अन्न or अन्न, and sometimes जग्ध. अन्न food; what is eaten.

अश to spread, अष्ट; but 'to eat,' अशित.

आप to obtain, आप्त.

इन्ध to kindle, इद्ध.

उद्द to be wet, उन्न or उन्न.

उर्ध्व to injure, उर्ण.

ऊर्ण to cover, ऊर्णित.

ऊय to weave, ऊत.

चृ to go, चृत gone; also, true: but when meaning a debt, चृण due, owed.

चृप to go, चृष्ट.

कन to shine, कन्न.

कम to desire, कान्त or कमित.

कुप to extract, कुष्ट.

कृत to cut, कृत्त.

कृश to grow thin, कृश.

कृष to draw lines, to plough, कृष्ट.

कृ to scatter, कीर्ण.

कूय to stink, कूत.

क्रम to go, क्रान्त.

क्रुध to be angry, क्रुद्ध.

क्रुप to cry, क्रुष्ट.

क्रम to be weary, क्रान्त.

क्लिश to be distressed, क्लिष्ट or क्लिशित.

खन to dig, खात.

क्षम to be patient, क्षान्त.

क्षि to waste, क्षित or क्षीण.

क्षिद to be moist, क्षिन्न.

क्षिप to throw, क्षिप्त.

क्षिव to be drunk, क्षिव.

क्षुभ to agitate, क्षुब्ध.

क्ष्माय to shake, क्षीत.

खिद to be distressed, खिन्न.

गम to go, गत.

गाह to be thick, गाढ.

गु to void excrement, गून.

गुप to preserve, गुप्त.

गुर to take pains, गुर्ण.

गुह to hide, गुह.

गृ to swallow, गीर्ण.

ग्लै to be sad, ग्लान्त.

घुष to proclaim, घुष्ट or घुषित.

घ्रा to smell, घ्रात or घ्राण.

चित to be sensible, चित्त.

चूर } to burn { चूर्ण.  
चूर } { चूर्ण.

छद to cover, छन्न or छादित.

छिद to cut, छिन्न.

छुप to touch, छुप्त.

जन to be born, जात.

जप to pray silently, जप्त or जपित.

जर्ध्व to kill, जर्ण.

जुष to be pleased, जुष्ट.

जूर to decay, जूर्ण.

जृभ to yawn, जृम्भ.

जृ to grow old, जीर्ण.

ज्ञप to know, ज्ञप्त or ज्ञपित.

न्या to decay, नीन.

न्यो to instruct, जीत.

जी to grow old, जीण.

डी to fly, डीन or डीत.

णम to bow, नत.	दृ to tear, दीर्ण.
णश to perish, नष्ट.	घै to despise, घान.
णह to tie, नद्ध.	द्राह to awake, द्राढ.
णिज्ज to clean, निक्क.	द्वै to sleep, द्वाण.
णुद to send, नुन्न or नुज्ज.	द्विप to hate, द्विष्ट.
तक्ष् to pare, तष्ट.	धा to have, हित.
तन to stretch, तत.	धुर to injure, धुरी.
तप to be hot, तप्त.	धुर्ध्व to injure, धुरी.
तुद to torment, तुन्न.	धू to shake, धून.
तुर्ध्व to kill, तुर्णी.	धूर to injure, धूरी.
तुप to be satisfied, तुष्ट.	धृष to be proud, धृष्ट.
तृप to be satisfied, तृप्त.	ध्रै to satisfy, ध्राण.
तृ to cross over, तीर्ण.	पच to cook, पक्क.
त्यज्ज to abandon, त्यक्त.	पद to go, पन्न.
त्वप to be ashamed, तप्त.	पिप to grind, पिष्ट.
त्वस to be afraid, त्वस्त.	पुम to cherish, पुष्ट.
त्वै to preserve, त्वात or त्वाण.	पूय to stink, पूत.
त्वक्ष् to pare, त्वष्ट.	पूर to fill, पूर्ण or पूरित.
त्वर to hasten, तूर्ण or त्वरित.	पृच to mix, पृक्त.
त्विप to shine, त्विष्ट.	पृ to fill, पूर्ण.
दंश to bite, दष्ट.	प्याय to grow fat, पीन or पीत.
दम to tame, दान्त or दमित.	प्रच्छ to ask, पृष्ट.
दह to burn, दग्ध.	प्रा to fill, पूरित.
दिव to play, द्युन; to game, द्युत.	फुल्ल to blow, as a flower, फुल्ल
दिश to show, दिष्ट.	with प्र prefixed, प्रफुल्लित.
दिह to smear, दिग्ध.	बन्ध to bind, बद्ध.
दी to waste, दीत or दीन.	बुध to know, बुद्ध.
दीप to shine, दीप्त.	भज्ज to worship, भक्त.
दु to suffer pain, दुत्त or दुन.	भञ्ज to break, भग्न.
दुर्ध्व to kill, दुर्णी.	भिद to break or divide, भिन्न.
दुप to be made bad, दुष्ट.	भुज्ज to eat, भुक्त; to be crooked,
दुह to milk, दुग्ध.	भुग्न.
द्वभ to fear, to arrange, द्वम्भ.	भम to wander, भ्रान्त.
दृश to see, दृष्ट.	भस्ज्ज to fry, भृष्ट.
दृह to be firm, दृढ.	भ्री to serve, भ्रीण.



मद to be mad, मत्त.

मन to mind, मत्त.

मस्ज to be immersed, मग्न.

मिद to be unctuous, मित्र.

मिह to urine, मीढ.

मुच to liberate, मुक्त.

मुर्व to fasten, मुर्ण.

मुह to be foolish, मूढ or मुग्ध.

मूर्च्छ to faint, मूर्त or मूर्च्छित.

मृज to clean, मृष्ट.

मृश to consult, मृष्ट.

मृ to kill, मूर्ण.

म्लेच्छ to speak barbarously, म्लिष्ट.

म्लै to be dull or dirty, म्लान.

यज to worship, इष्ट.

यत to strive, यत्त.

यम to restrain, यत्त.

युज to join, युक्त.

युध to fight, युद्ध.

रञ्ज to colour, रक्त.

रभ to be engaged in, रब्ध; so  
with आ prefixed, to begin,  
आरब्ध.

रम to sport, to be intent on, रत्त.

रिच to be separate, रिक्त.

रिश् to injure, रिष्ट.

री to kill, रीण.

रुज to break, रुग्न.

रुध to obstruct, रुद्ध.

रुश to injure, रुष्ट.

रुप to be angry, रुष्ट or रुधित.

रुह to ascend, रुढ.

रेभ to sound, रिब्ध.

लग to be in contact, लग्न.

लभ to gain, लब्ध.

लस्ज to be ashamed, लग्न or  
लज्जित.

लिप to smear, लिप्त.

लिश् to be small, लिष्ट.

लिह to lick, लीढ.

ली to embrace, लीन.

लुप to lop, लुप्त.

लुभ to covet, लुब्ध.

लुह to covet, लूढ.

लू to cut, लून.

वच to speak, उक्त.

वप to weave, to sow seed, उप्त.

वम to vomit, वान्त or वमित.

वह to bear, ऊढ.

वा to blow, वात or वान; निर्घ्वाण  
blown out, extinguished.

वाह to shine, वाढ.

विच to divide, विक्त.

विज to divide, विक्त; to be agi-  
tated, विग्न.

विद to gain, to find, विन्न or  
विन्न.

विश् to enter, विष्ट.

विप to surround, विष्ट.

वृज to leave, वृष्ट.

वृत to be, वृत्त.

वृह to be great, वृढ.

व्रश्च to break, वृक्त.

व्री to choose, व्रीण.

व्री to go, व्रीन.

शक to be able, शक्त.

शद to fall, शन्न.

शप to curse, शप्त.

शम to be quiet, शान्त; tr. शमित.

शस to praise, शस्त, प्रशस्त.



शिष to have, शिष्ट; to distinguish, विशिष्ट.	शिष्ट to be bland, शिष्ट.
शी to sleep, शयित.	ध्वज्ज to embrace, स्वज्ज.
शुध to be pure, शुद्ध.	ध्वन to sound, स्वान् or स्वनित; to adorn, with आ prefixed, आस्वन्न or आस्वनित.
शुष to dry, शुष्क.	ध्वप to sleep, सुप्त.
शूर to injure, शूरी.	ध्विद to sweat, स्विन्न.
शृ to injure, शीरी.	सृज्ज to let go, to create, सृष्ट.
श्रम to be weary, श्रान्त.	सृप to creep, सृप्त.
आ to cook, आण.	स्कन्द to go, स्कन्न.
श्रै to cook, आण.	स्तृ to cover, स्तीरी.
श्चिप to embrace, श्चिष्ट.	स्पृश to touch, स्पृष्ट.
श्वस to breathe; with वि, विश्वस्त trusted in: but श्वसित breathed.	स्फाय to swell, स्फीत or स्फात.
श्वि to increase, शून or शवित.	स्फुर्ज्ज to thunder, स्फुर्णी.
पञ्ज to adhere to, सक्त.	हृद to void ordure, हृत्.
षद to faint, सक्त.	हन to strike or kill, हत.
पिथ to become perfect, सिद्ध.	हृप to be glad, हृष्ट.
घूर to injure, सूरी.	हृ to be ashamed, ह्रीण or ह्रीत.
	ह्राद to rejoice, ह्रन्न or ह्रादित.

### *Future Participles active.*

242. The active future participles are two, one in each Pada, and bear the same relation to the present participles as the indefinite future does to the present tense; the terminations being the same, with स्य prefixed. Thus the terminations of the participles are स्यतृ or स्यत् and स्यमान; and the insertion or omission of the augment इ, or any other modification of the base, follows the analogy of the indefinite future tense; as, भू 'to be,' भविष्यत् 'what will be;' गम 'to go,' गमिष्यत्; जि 'to conquer,' जेय्यत् 'what will conquer;' श्रु 'to hear,' श्रोष्यत् 'what will hear.' This participle is declined like the present participle in अत्; as, m. भविष्यन्, f. भविष्यन्ती, n. भविष्यत्.

So एध, 'to increase,' makes एधिष्यमाण 'what will increase;' तुद 'to torture,' तोत्यमान 'what will torment;' मुच 'to liberate,'

मोक्ष्यमाण 'what will liberate;' कृ 'to do,' करिष्यमाण 'what will do,' &c. These are declinable like nouns in अ.

*Future Participles passive or neuter.*

243. A class of future participles, most extensively employed, is formed by adding to verbs the affixes त्व्यत्, अनीयर्, यत्, क्यप्, or ण्यत्. Of these, the two first reject the final, leaving त्व्य and अनीय; whilst the three last leave only य. The participles thus formed express not only the sense of futurity, but the conditions of fitness, probability, or necessity; or that which is to be, which ought to be, which may be, or which must be, as भवित्व्य, भवनीय, भव्य, and the like.

a. The participles thus formed are declinable in the three genders like nouns in अ; and in one or other gender, but especially the feminine and neuter, they assume very commonly the office of nouns: thus कृत्य 'to be made or done,' from कृ 'to do,' becomes कृत्या f. 'a magical rite,' and कृत्यं n. 'motive' or 'cause.' Further instances will be specified.

244. त्व्यत् is attached to the base analogously to the mode in which the ता of the first future is connected with it. If the verb prefixes इ, so does the participle; as, भू 'to be,' भवित्व्य 'what is or ought to be;' एध 'to increase,' एधित्व्य 'to be increased;' otherwise, as, जि 'to conquer,' जेतव्य 'to be conquered;' कृ 'to make,' कर्तव्य 'to be made;' रुध 'to oppose,' रोद्धव्य 'to be opposed;' वह 'to bear,' सोढव्य 'to be borne;' &c.

245. अनीयर् is attached to the final consonants of verbs without change, and to final vowels agreeably to the rules of Sandhi. Short medial vowels, and finals short or long, are changed to their Guṇa substitutes: thus, of the verbs above cited, भू makes भवनीय; एध, एधनीय; जि, जयनीय; कृ, करणीय; रुध, रोधनीय; वह, सहनीय, &c.; 'to be,' 'to be increased,' 'to be conquered,' &c. This and the preceding termination, त्व्य, is annexed to all verbs indiscriminately.

246. The participles formed with य are not so indiscriminately applied, but are restricted, with exceptions, to certain

verbs or classes of verbs. They affect the base also differently, according to the letters with which the य is combined.

247. यत् is added to verbs ending in vowels, when it requires a final आ or a diphthong to become ए, and other vowels to be changed to their Guṇa equivalents; as, दा, देय 'to be given;' गै, गेय 'to be sung;' छो, छेय 'to be cut;' जि, जेय 'to be conquered;' ली, नेय 'to be guided.' In some cases the final vowel being changed to the Guṇa letter, combines with य, as if it were a vowel: thus जि, 'to be conquered,' may be जय्य (see r. 5. a. p. 14).

a. यत् is added to verbs ending with a labial consonant, प, फ, ब, भ, म, if preceded by अ; as, शप, शप्य 'to be sworn;' लभ, लभ्य 'to be acquired;' रम, रम्य 'to be agreeable:' but लभ, preceded by आ, requires the insertion of म before य; as, आलभ्य 'to be killed:' also when preceded by उप in the sense of 'commending;' उपलभ्य: साधु: 'the virtuous man is to be praised:' but not in its primitive sense; as, उपलभ्य धनं 'wealth is to be acquired.' जप 'to pray silently,' and नम 'to bow,' preceded by आ, take ख्यत्, as well as यत्, making जाप्य or जप्य, आनाम्य or आनम्य. The following verbs also, although ending in labials, form their participles with ख्यत्: चम 'to eat,' with आ prefixed, आचाम्य 'to be sipped' or 'tasted;' तप, तप्य 'to be ashamed;' दम, दाम्य 'to be tamed;' रप, राप्य 'to be spoken;' लप, लाप्य 'to be spoken;' वप, पाप्य 'to be sown.'

b. यत् is affixed to the following verbs: चत 'to seek,' चत्य; तक्त 'to laugh,' तक्त्य; भज 'to worship,' भज्य; यज 'to worship,' यज्य; शक्त 'to be able,' शक्त्य; शस 'to slay,' शस्य; मह 'to endure,' मद्य; and वध substituted for हन 'to kill,' वध्य. Of these, भज, यज, and हन may also take ख्यत्, making भाग्य 'to be divided' or 'portioned,' याज्य 'to be worshipped,' घात्य 'to be slain.' यत् is also affixed to the following: गद् 'to speak,' चर 'to go,' मद् 'to be wild,' यम 'to restrain,' if not preceded by a preposition; गद्य 'to be spoken,' चर्य 'to be gone' or 'practised,' मद्य 'to be made frantic or drunk,' यम्य 'to be restrained:' but आ may be prefixed to चर, if not meaning a spiritual

teacher ; as, **आचार्यो देशः** ‘a country to be gone to ;’ otherwise, **आचार्यः** ‘an Āchārya’ or ‘religious instructor.’

c. The following words are considered as irregularly formed with **यत्**, and are used as nouns, as well as participles :

**अजय्यः** mfn. ‘imperishable ;’ but restricted to companionship or friendship ; as, **अजय्यं संगतं** ‘uninterrupted association ;’ from **जृ** ‘to decay.’

**अय्यः** ‘a master,’ ‘a Vaisya ;’ from **अ** ‘to go :’ otherwise, **आय्यः** ‘a respectable man.’

**अवद्यः** -द्या -द्यं ‘improper,’ ‘bad,’ ‘what is not fit to be said,’ ‘reprehensible,’ ‘blamable ;’ from **वद** ‘to speak,’ which more regularly takes **क्वप्**, making **अनूद्य** mfn. ‘not to be uttered.’

**उपसर्य्या** ‘a female fit for impregnation ;’ **उपसर्य्या गौः** ‘a cow fit for the bull ;’ from **सृ** with **उप** : otherwise, **उपसर्य्य** mfn. ‘to be gone to’ or ‘approached.’

**पण्यः** -ण्या -ण्यं ‘to be bought’ or ‘marketed,’ ‘to be pledged ;’ from **पण** ‘to praise :’ otherwise, **पाण्य** mfn. ‘to be praised.’

**वर्य्यः** -र्य्या -र्य्यं ‘fit to be chosen’ or ‘solicited ;’ **वर्य्या** f. ‘a maiden to be sought ;’ from **वृ** ‘to choose as a bride’ (a maiden) : otherwise, **वृत्य** ‘to be chosen,’ with **क्वप्** ; or **वार्य्य** mfn. ‘to be appointed or selected generally,’ with **ण्यत्**.

**वह्यं** ‘a conveyance,’ ‘a vehicle,’ ‘that by which any thing is borne ;’ from **वह** : but with **ण्यत्** it makes **वाह्यः** mfn. ‘to be carried.’

248. The termination **क्वप्** intimates by its initial **क्**, that in affixing **य**, the radical vowel is not to be changed to its Guṇa or Vṛiddhi equivalent, although it may be liable to such other changes as its conjugational inflexion prescribes ; it also shews that a radical nasal penultimate is to be dropped : whilst **प** requires the insertion of **त्** in some cases before **य**. This termination forms participles with verbs ending in consonants having a penultimate **ञ्** ; as, **वृत्** ‘to choose,’ **वृत्य** ‘to be chosen ;’ **वृध** ‘to increase,’ **वृध्य** ‘to be increased :’ except **ञ्च**

‘to praise,’ कृत ‘to injure,’ and कूप ‘to make,’ which take यत्, making अर्च्ये ‘to be praised,’ चर्त्ये ‘to be injured,’ कल्प्ये ‘to be made.’ So सृज, with the preposition अत्र or सं, or पाणि ‘the hand,’ prefixed, takes एयत्; as, अवसर्ग्ये or संसर्ग्ये ‘to be let go,’ पाणिसर्ग्ये ‘to be let go by the hand.’

a. क्यप् is added to the following verbs ending in vowels: इ, इत्य ‘to be gone;’ ह, with आ prefixed, आहत्य ‘to be respected;’ वृ (वृञ्), वृत्य ‘to be chosen;’ पु, स्तुत्य ‘to be praised.’ Also to these ending in consonants: कृत, कीर्त्य ‘to be celebrated;’ जुप, जुष्य ‘to be pleased;’ शास, शिष्य ‘to be governed.’ When annexed to खन ‘to dig,’ ए is substituted for अन; as खेय ‘to be dug.’ क्यप् is optionally affixed to form the following words:

कृ ‘to make,’ कृत्य; or with एयत्, कार्य्ये ‘to be made.’

गुह ‘to hide,’ गुह्य; or with यत्, गोह्य ‘to be hid’ or ‘kept secret.’

ग्रह ‘to take,’ with अपि or प्रति prefixed, अपिगृह्य, प्रतिगृह्य ‘to be received;’ or with एयत्, अपिग्राह्य, प्रतिग्राह्य.

दुह ‘to milk,’ दुह्य; or with यत्, दोह्य.

भृञ् ‘to nourish,’ भृत्य; or with एयत्, भाव्य्ये ‘to be nourished.’

मृज ‘to cleanse,’ literally or metaphorically, मृज्य; or with एयत्, मार्ग्य्ये ‘to be cleansed,’ ‘to be purified.’

वद ‘to speak,’ उद्य; or with यत्, वद्य: with any term signifying ‘falsely’ prefixed, it is only उद्य; as, अनृतोद्य, मृषोद्य, &c.: with a preposition it takes एयत्; प्रवाद्य ‘to be declared.’

वृष ‘to rain,’ वृष्य; or with यत्, वर्ष्य्ये ‘to be rained.’

शंस ‘to praise,’ शस्य; or with यत्, शंस्य.

b. A number of words are considered to be irregularly formed with this affix; as the following:

अव्यथ्य: -थ्या -थ्यं ‘suffering no pain’ or ‘fatigue;’ from व्यथ ‘to pain.’

आज्यं ‘clarified butter;’ from अज्ज ‘to anoint.’

उद्य: the name of a river; from उक्त ‘to leave (its bed).’

कुप्यं any valuable metal except gold or silver; from गुप ‘to hide.’



कृष्टपच्यः -च्या -च्यं 'ripening or flowering in cultivated ground :'  
so अकृष्टपच्य 'growing wild,' &c. ; from पच 'to ripen.'

गृह्यः -ह्य -ह्यं 'dependent,' 'servile,' 'confined ;' गृह्याः शुकाः 'the  
encaged parrots :' attached to as a partisan, देवगृह्यः 'a friend  
of the gods :' with प्र prefixed, प्रगृह्यं a term in grammar,  
'an exception.' Fem. only, and combined with other  
words, 'without ;' as, ग्रामगृह्या सेना 'the army outside of  
the village ;' from ग्रह 'to take.'

चित्या 'a funeral fire ;' अग्निचित्या 'maintaining a sacred fire ;'  
from चि 'to gather.'

जित्यः 'a plough ;' from जि 'to conquer.'

तिष्यः one of the lunar constellations ; from तुष 'to please.'

पुष्यः one of the lunar constellations ; from पुष 'to nourish.'

भार्या a proper name. When meaning 'a wife,' it is formed  
with ख्यत्, from भृ 'to nourish.'

भिद्यः the name of a river ; from भिद् 'to break (its banks).'

युग्यः -ग्या -ग्यं to be used as a conveyance or carriage ; a horse,  
an ox, a car, &c. ; from युज् 'to join,' 'to yoke.'

रुच्यः -च्या -च्यं 'agreeable,' 'liked ;' from रुच 'to please.'

विनीयः 'refuse,' 'sediment ;' from णी with वि prefixed, 'to  
take away.'

विपूयः 'Munja grass ;' from पू with वि prefixed, 'to purify.'

सिद्ध्यः a lunar mansion ; from सिध् 'to accomplish.'

c. भू with क्यप् forms भूय, to denote, in combination with  
other words, 'state' or 'condition ;' as, देवभूय 'divinity,' 'the  
being a god :' and हन with क्यप् forms हत्या 'killing,' which is  
also used in composition ; as, रिपुहत्या 'slaughter of an enemy,'  
ब्रह्महत्या 'murder of a Brahman,' नृहत्या 'homicide.'

d. The following participial nouns are considered as being  
formed with this affix, which in the feminine gender become  
denominations :

इज्या worship, from यज् to worship.

इत्या a litter — इण् to go.

निपत्या muddy earth — पत to go.



निपद्या an assembly, from षद् to sit.

भृत्या livelihood — भृज् to nourish.

मन्या the jugular vein — मन to know.

विद्या knowledge — विद् to know.

व्रज्या wandering about as a mendicant — व्रज् to go.

शय्या a court — शी to sleep.

समन्या an assembly — सज्ज् to go.

सुत्या ablution, bathing — सु to bathe.

249. The last of these terminations, **ख्यत्**, indicates by its initial that the radical vowel is to be changed to its Guṇa or Vṛiddhi equivalent. It may be affixed—to verbs ending in उ or ऊ, when ‘necessity’ is implied; as, भू, भाव्य ‘what is to be, necessarily;’ otherwise भव्य :—to यु, याव्य ‘to be mixed;’ and घु, with आ prefixed, आसाव्य ‘to be stirred up;’—to verbs ending in च् or च्च्; as, कृ, कार्य्य ‘to be made;’ दृ, दार्य्य ‘to be torn :’—also to verbs ending in consonants not labials; as, वह, वाह्य, ‘to be borne.’ As noticed above, it is also annexed to some verbs ending in labials.

a. When **ख्यत्** is added to verbs ending in palatals, they are usually changed to gutturals, or च to क, and ज्ञ to ग; as, पच, पाक्य ‘to be cooked;’ रुज, रोग्य ‘to be made sick;’ but there are many exceptions. It does not effect this change if the verb takes the augment इ before the त् of the passive past participle; nor when ‘necessity’ is implied; as, पाच्य ‘what must be cooked;’ त्वाज्य ‘what must be abandoned;’ याज्य ‘what must be worshipped;’ प्रवाच्य ‘what must be said.’ Some verbs optionally admit the change in different acceptations; as, भुज ‘to enjoy’ makes भोग्य ‘what is to be enjoyed;’ but भुज ‘to eat’ makes भोज्य : युज, with नि prefixed, ‘to appoint,’ makes नियोग्य ‘what or who is fit to be employed;’ नियोज्य ‘what or who may be employed;’ so वच, ‘to speak,’ makes वाच्य ‘what may be said;’ but वाक्य ‘a sentence.’

b. The following are considered as irregularly formed with **ख्यत्** :

अमावस्या or अमावास्या 'day of conjunction of the sun and moon;' from अमा 'together,' and वस 'to dwell.'

आनायः 'to be brought from a particular fire,' the Dakshinâgni; applicable only to a form of sacrificial fire; from णी 'to take,' with आ prefixed: otherwise, आनेय.

उपचायः a kind of sacrificial fire; from चि 'to collect,' with उप prefixed.

कुण्डपायः a kind of sacrifice; from कुण्ड 'an altar,' and पा 'to drink;' in which the Soma juice is drunk.

धाया 'a sacred text;' from धा 'to have' or 'hold.'

निकायः 'a dwelling;' from चि 'to collect,' with नि.

परिचायः 'to be brought as fire for a sacrifice;' from परि and चि 'to collect.'

पाय्यं a sort of liquid measure; from मा 'to measure;' म being changed to प.

प्रणायः -या -य्यं 'adverse,' 'disliked,' 'disagreeable,' 'not approved of' or 'agreed with;' from णी 'to guide.'

यान्या 'a sacred text;' from यज 'to sacrifice.'

राजमूयं 'a royal sacrifice,' held by a paramount sovereign; from राजा and पु 'to bring forth.'

समूहः 'to be carried as sacrificial fire;' from सम and वह 'to bear.'

संचायः a sort of sacrifice.

सन्नाय्यं 'clarified butter;' from सम् and णी 'to take.'

250. An affix of similar import, though not much employed, is केलिन्, which leaves एलिन्, attached to verbs ending in consonants, without change of the radical vowel: thus पच makes पचेलिन् -मः -मा -मं 'what is to be cooked' or 'ripened;' भिद्, भिदेलिन् -मः -मा -मं 'what is to be, or may be, broken' or 'divided.'

### *Indeclinable Participles.*

251. There are two participles of the past tense, which are very extensively used, and which admit of neither gender, number, nor case. They are formed by adding to the verbal

base the termination क्त्वा leaving त्वा, or त्यप् leaving य. The latter is affixed in the place of त्वा only when the verb is a compound, or is preceded by a preposition. In either case the accompanying letters are indicative, and denote that the radical vowel is not changeable to the corresponding Guṇa or Vṛiddhi letter, and that a penultimate nasal is to be rejected. When however the augment इ is inserted before क्त्वा, the Guṇa substitute may sometimes take the place of the radical vowel.

a. Although implying past time, or something that has been, the participles thus formed with त्वा and य have not an absolutely past signification: they rather suspend the meaning, importing that although something has been, yet that something else is immediately to follow; as, स भुक्त्वा पीत्वा व्रजति 'having eaten and drunk, he goes;' इत्याकर्ण्य हिरण्यकोऽब्रवीत् 'having heard this, Hiraṇyaka said.' The designation of indeterminate past participles would therefore perhaps better express their character than that of Gerund, by which, as ordinarily employed, something remaining to be done is alone intended.

b. As a general rule, whatever form the base assumes before क्त्वा, the sign of the indefinite past, it also takes before क्त्वा, that of the indeterminate past; as, कृ; कृतः, कृत्वा, 'having done:' श्रु; श्रुतः, श्रुत्वा, 'having heard:' पा; पीतः, पीत्वा, 'having drunk:' दा; दत्तः, दत्त्वा, 'having given:' धा; हितः, हित्वा, 'having held:' स्था; स्थितः, स्थित्वा, 'having stood:' वच; उक्तः, उक्त्वा, 'having said:' वस; उपितः, उपित्वा, 'having dwelt:' श्लुध; श्लुधितः, श्लुधित्वा, 'having hungered:' जद; जग्धः, जग्ध्वा, 'having eaten:' गम; गतः, गत्वा, 'having gone:' नम; नतः, नत्वा, 'having bowed to:' खन; खातः, खात्वा, 'having dug:' शी; शयितः, शयित्वा, 'having slept:' मुद; मुदितः or मोदितः, मुदित्वा or मोदित्वा, 'having been pleased:' पिव; सेवितः, सेवित्वा, 'having served:' ग्रह; गृहीतः, गृहीत्वा 'having taken:' and the like.

c. The deviation from general rules affects chiefly the influence of the indicative क्त्वा upon a penultimate nasal and the augment इ.

d. Thus, although a penultimate nasal should be rejected, the following are instances of its being retained : स्कन्द, 'to go,' makes स्कन्वा ; and स्यन्द 'to go,' स्यन्वा, or with इ, स्यन्दित्वा 'having gone.' A verb ending with य or फ, preceded by a nasal, and which inserts इ, optionally rejects the nasal ; as, ग्रन्थ, 'to arrange,' makes ग्रथित्वा or ग्रन्थित्वा ; अन्थ 'to loosen,' अथित्वा or अन्थित्वा ; and गुम्फ 'to tie together,' गुफित्वा or गुम्फित्वा. The same with वञ्च 'to deceive,' which makes either वचित्वा or वञ्चित्वा ; and लुञ्च 'to cut,' लुचित्वा or लुञ्चित्वा. Verbs ending with ज, preceded by a nasal, optionally reject it ; as, भञ्ज 'to break,' भञ्जा or भंञ्जा ; रञ्ज 'to colour,' रञ्जा or रंञ्जा ; अञ्ज, 'to anoint' or 'to worship,' makes अञ्जा, अंञ्जा, or अञ्जित्वा ; णश्, 'to perish,' may retain the nasal which it inserts in conjugation ; as, नष्टा or नष्ठा, or with इ, नशित्वा.

e. With regard to the change of the radical vowel when इ is inserted, all verbs beginning and ending with a consonant, excepting a final य or व, and having a penultimate इ or उ, optionally take the Guṇa vowel ; as, लिख, 'to write,' makes लिखित्वा or लेखित्वा ; द्युत 'to shine,' द्युतित्वा or द्योतित्वा ; ह्युध 'to be hungry,' ह्युधित्वा or ह्योधित्वा. A vowel initial has but one form ; इप् 'to go,' एषित्वा ; and so has a final व ; as, शिव 'to serve,' सेवित्वा. विद् 'to know,' and रुद् 'to weep,' are also exceptions to this rule, having but one form ; विदित्वा, रुदित्वा. The following are additional instances to those already specified, of the vowel being unchanged when the augment इ is inserted : कुप् 'to embrace,' कुषित्वा ; गुप् 'to ply,' गुषित्वा ; मुप् 'to steal,' मुषित्वा ; मृड 'to be glad,' मृडित्वा ; मृद् 'to trample,' मृदित्वा.

f. In the following, the vowel च्च is optionally changed before इ : च्च 'to go,' च्चित्वा or अर्चित्वा ; कृश् 'to be thin,' कृशित्वा or कर्शित्वा ; कृष 'to draw,' कृषित्वा or कर्षित्वा ; तृप् 'to thirst,' तृषित्वा or तर्षित्वा ; मृष 'to endure,' मृषित्वा or मर्षित्वा.

g. Verbs having an indicative उ optionally insert इ (p. 107) ; as, शम्, 'to be tranquil,' makes शमित्वा or शान्त्वा ; a final म requires the radical vowel to be made long, when इ is not inserted : but क्रम, 'to go,' has different forms ; क्रमित्वा, क्रन्त्वा

or कान्वा; दिव, 'to play,' makes द्यूत्वा or देवित्वा; पू 'to purify,' पूत्वा or पवित्वा; अच, 'to go,' makes अक्का, but when it means 'to worship,' अचित्वा; लुभ, 'to beguile,' forms लोभित्वा, but 'to be covetous,' लुब्ध्वा; क्लिष 'to be distressed,' क्लिशित्वा or क्लिष्टा; &c.

252. The termination ल्यप् is used when the verb is a compound, particularly when it is preceded by a preposition. The radical vowel is unchanged.

a. When affixed to a base ending in a short vowel, त is commonly prefixed to य; as, कृ 'to make,' अनुकृत्य 'having made like' or 'after;' जि 'to conquer,' पराजित्य 'having defeated;' धृ 'to praise,' प्रस्तुत्य 'having celebrated;' and this prevails though the radical vowel become long by combination; as, इ 'to go,' with अधि prefixed, अधीत्य 'having studied;' or with प्र, प्रेत्य 'having deceased.' When य is attached to a base ending in a long vowel, no change takes place: छा 'to stay,' प्रस्थाप्य 'having gone forth;' डी 'to fly,' उड्डीय 'having flown up;' भू 'to be,' अनुभूय 'having perceived.' च् is commonly changed to ईर्; as, तृ 'to cross,' अवतीर्य 'having come down.' जागृ, 'to wake,' changes its vowel, उज्जागृत्य 'having woke up.' Diphthongs, as in other instances, are usually changed to आ; as, धे 'to suck,' प्रधाय; गै 'to sing,' प्रगाय; छो 'to cut,' प्रच्छाय.

b. Some verbs ending in vowels or diphthongs modify their finals in a special manner before य. Thus क्षि, 'to decay,' makes विक्षित्य or विक्षीय; ही 'to waste,' प्रदाय; ली 'to dissolve,' प्रलीय or प्रलाय; मे 'to barter,' अनुमित्य or अनुमाय. वे 'to weave,' and ये 'to cover,' make प्रवाय and प्रव्याय; but after परि or सं, ये may make either परिधीय, संवीय, or परिवाय, संवाय.

c. Verbs ending in nasals occasionally change them to त, or admit some other modification of the base. Thus खन, 'to dig,' makes either प्रखन्य or प्रखाय; गम 'to go,' आगम्य or आगत्य 'having come;' जन 'to produce,' संजन्य or संजाय; णम 'to bow,' प्रणम्य or प्रणत्य; तन 'to stretch,' वितत्य; मन 'to mind,' अनुमत्य 'having assented;' यम 'to refrain,' नियम्य or नियत्य; रम 'to sport' or 'rest,' विरम्य or विरत्य; हन 'to kill,' आहत्य 'having



beaten' or 'slain.' कम्, 'to desire,' makes its vowel long, प्रकाम्य 'having desired much : ' so does चर 'to go,' विचार्य 'having considered.' आप, 'to obtain,' may substitute अय्य ; as, प्राप्य or प्रापय्य 'having obtained.'

d. Causal verbs, and those of the tenth conjugation which do not make the radical vowel long by virtue of a grammatical rule, or in which it is not long naturally or by position, prefix अय् to य ; as, विगणय्य 'having caused to compute ;' प्रणमय्य 'having made to stoop,' 'having bent' or 'bowed ;' प्रकथय्य 'having declared' (from कथ, tenth conj.): but धृ 'to hold' causal, धारयति, makes सन्धार्य 'having caused to hold ;' and भूष 'to adorn,' tenth conj., भूषयति, makes सन्तुभूष्य 'having similarly adorned.'

*Participles of repetition, or Adverbial Participles.*

253. In one form the indeclinable participle of repetition is nothing more than the indeterminate participle past repeated—गत्वा गत्वा 'having gone repeatedly,' कृत्वा कृत्वा 'having done repeatedly'—and is rather a case of grammatical construction, than part of conjugation. There is another form, no doubt of an analogous character, although specially provided for by adding the termination णमुल् to the verbal base: this leaves अम्, whilst the initial ण indicates the change of a final vowel to the Vṛiddhi equivalent, to be again changed before the vowel of अम् agreeably to the rules of Sandhi: thus चि, 'to gather,' becomes चै, which makes चायं चायं 'having collected repeatedly ;' श्रु, 'to hear,' becomes श्रौ, and भू 'to be,' भौ, thus making श्रावं श्रावं 'having heard repeatedly,' भावं भावं 'having been repeatedly : ' स्मृ, 'to remember,' makes स्मार्ं स्मार्ं 'having remembered repeatedly.' A final आ inserts य before the termination ; as, दा 'to give,' दायं दायं 'having given repeatedly.' When the verb ends in a consonant, a radical झ, if not preceding a compound consonant, is changed to आ, and any other short vowel to its Guṇa equivalent: vowels long by nature or position are unchanged: thus पच makes पाचं पाचं



‘having cooked repeatedly;’ शास, शासं शासं ‘governing repeatedly;’ विद, वेदं वेदं ‘knowing or having known repeatedly;’ भुज, भोजं भोजं ‘eaten or having eaten repeatedly;’ &c.

a. The reiterated form of this participle is however by no means the mode in which it most frequently occurs, and it is much more often found singly in particular senses or combinations in which it offers an analogy to an adverb. Thus it occurs with words signifying ‘first;’ as, पूर्वं भोजं or अग्रे भोजं or प्रथमं भोजं—व्रजति ‘having first eaten, he goes.’ कृ, ‘to do,’ employs this form when used transitively, and with a verb signifying ‘to call;’ चौरं कारमाक्रोशति ‘he calls out, having made or imputed theft;’ i. e. he calls out, ‘Stop thief.’ The same verb also uses it connected with कथम् ‘how,’ or इत्थम् ‘thus;’ कथङ्कारं or इत्थङ्कारं भुङ्क्ते ‘having done, thus or how, he eats;’ or with स्वादु ‘sweet;’ स्वादुकारं भुङ्क्ते ‘having sweetened it, he eats.’ जीव, ‘to live,’ takes this form in conjunction with यावत्; यावज्जीवमधीते ‘having lived so long, he studies;’ i. e. he studies during life. पूर, ‘to fill,’ takes it with चर्म or उदर; चर्मपूरं ‘having filled the skin;’ उदरपूरं ‘having filled his belly.’ हन also takes it; as, समूलघातं हन्ति ‘killing all entirely, or to the very root, he slays;’ or पादघातं हन्ति ‘he strikes, kicking with his foot.’ Instances might be infinitely multiplied of the use of the indeclinable or adverbial participle employed without repetition to signify an action indeterminate past.

## SECTION II.

### *Verbal Nouns.*

254. The nouns that are derived immediately from verbs comprehend a great variety of terms, for which an unexceptionable classification can scarcely perhaps be proposed. There are two principal classes into which they might be divided, as adjectives or attributives, and substantives or names; but the same word is very frequently used in either form, the quality or attributive constituting the appellation of the individual:

thus कर or कार in their generic acceptation signify 'any thing or person that does an action, or makes any thing;' whilst in combination, किकार means 'a servant,' कुम्भकार: 'a potter;' and singly कर: has for one of its meanings 'toll' or 'tax,' and कार: 'a letter of the alphabet.' To distinguish derivative words therefore according to their import, would lead at least to much inconvenient repetition.

255. These different nouns are formed, agreeably to the usual scheme of Sanskrit grammar, by affixing certain terminations to the crude verb, which is modified in a greater or lesser degree, and then forms the inflective base. These terminations are very numerous; but the greater number have a very limited, in some instances almost an individual, application; others comprehend a large class of words. It would be inconsistent with the object of the present grammar to furnish very numerous examples of these derivatives; nor is such detail necessary, as they will be found, where they seem to be most appropriately placed, in the Dictionary. It will be sufficient therefore to give here a selection of such words as may appear to be most useful, or as may best exemplify the principles upon which they are constructed; classing them under the terminations by which they are formed, and arranging them in alphabetical order, as has been done by Professor Bopp. He has, however, taken only the essential letters of the affixes; but I prefer exhibiting them as they occur in original grammars, as from the letter or letters by which the essential element is accompanied, a clue is usually obtained to the modification to which the inflective base, or some word compounded with it, is subjected.

ञ is added to derivative verbs to form abstract nouns, declinable only in the feminine gender, and which therefore add the feminine termination (टाप्) आ; as, चिकीर्षे 'to wish to do,' चिकीर्षा 'the desire to do;' पुत्रकाम्य 'to desire a son,' पुत्रकाम्या 'desire of a son.' It is also added to verbs ending with consonants preceded by a vowel long either by nature or

position, to form similar substantives : ईह् 'to endeavour,' ईहा 'effort' or 'wish ;' ऊह् 'to reason,' ऊहा 'reasoning.'

अङ्, leaving अ to be added to the verb, forms feminine abstract nouns from verbs which have an indicative ष्, and भिद् 'to break,' and others, forming the class भिदादि. The nasal prevents the change of the radical vowel ; as, भिदा 'rupture ;' चिन्ता 'reflection,' from चिति 'to think ;' पूजा 'worship,' from पूज् 'to worship ;' मृजा 'cleaning,' from मृज् 'to cleanse : ' except in the case of a final च् ; as, जृ, 'to decay,' makes जरा 'decay.' तप् (तपूष्), 'to be ashamed,' makes तपा 'modesty.' कृप्, 'to have compassion,' changes its र to च् ; as, कृपा 'clemency.' अङ् is also added to verbs in आ when preceded by a preposition or analogous term ; as, दा 'to give,' प्रदा 'a gift ;' भा 'to shine,' प्रभा 'light ;' and अद्वा 'faith,' and अन्नद्धा 'disappearance,' from धा 'to have' or 'hold,' preceded by अत् or अन्तर्.

अच्, leaving अ, is one of the most widely applicable affixes. 1. It is added to the class of verbs called पचादि, or, according to most authorities, to all verbs whatever, to signify the agent ; forming attributives which may take the three genders, but which are commonly used in some one gender as appellatives. A final vowel is changed before अच्, according to the rules of Sandhi ; as, पच् 'to cook,' पच 'who or what cooks' or 'ripens ;' चर् (चरट्) 'to go,' चर 'who or what goes ;' अनुचरः 'a male follower,' अनुचरी 'a female attendant ;' चुर् (चुरट्) 'to steal,' चोरः 'a thief ;' भू 'to be,' भव 'what is,' भवः 'the world,' or a name of Śiva ; नद् (नदट्) 'to sound,' नद 'what sounds ;' नद 'a male river,' नदी 'a female river.' (Obs. Those verbs of the class पचादि which have an Anubandha ट् require the feminine to be formed with ई, not आ ; as, चरी, चोरी, नदी, &c.)

2. अच् is also added to certain verbs compounded with their objects in restricted acceptations : as to ह् 'to take,' bodily exertion being omitted ; as, अंशहरः 'an heir,' 'one who takes his portion ;' but भारहारः 'a porter,' 'one who takes a load ;' also with आ prefixed ; पुष्पहार 'having flowers,' 'blos-

soming.' It is also added to ग्रह्, 'to take,' in a similar manner; as in शक्तिग्रहः 'a spearman,' 'one who holds a pike:'—to अर्ह् 'to be worthy;' पूजार्ह् 'a female Brahman,' 'one worthy of reverence:'—to जप् 'to whisper,' and रम 'to sport,' compounded with कर्ण 'the ear,' and स्तम्भ 'a bush,' put in the locative case; as, कर्णेजपः 'an informer;' स्तम्भेरमः 'an elephant:'—to verbs compounded with शम् to form proper names; शम्भवः Sāmbhava:—to शी 'to sleep,' compounded with various terms; as, खशयः 'who sleeps in the air,' 'a divinity;' हृच्छयः 'who sleeps in the heart,' 'Cupid;' उत्तानशयः 'one who sleeps supine.'

3. Verbs ending in इ take अच् to form abstract masculine and neuter nouns; as, जि 'to conquer,' जयः 'victory;' चि 'to gather,' चयः 'collection;' भी 'to fear,' भयं 'fear,' 'peril.' It is also added to a few other verbs, with a similar effect; as, वृष 'to rain,' वर्षः 'rain,' or 'the rainy season.'

अण्, leaving अ, with the change of a short radical vowel to Vṛiddhi, is added to verbs to express the agent when compounded with the object; as, कृ 'to make,' कुम्भकारः 'a potter,' 'one who makes pots;' हृ 'to take,' भारहारः 'a porter,' 'one who takes a load.' When added to हन् 'to strike' or 'kill,' ट is substituted for the final in certain combinations; as, दाट्टीघाटः 'who strikes the tree,' 'a woodpecker.' When सम् is prefixed, the final may be त; as, वर्णसङ्घाटः or वर्णसङ्घातः 'a collection of letters,' 'an alphabet.'

अयुच्, leaving अयु, is added to a few verbs, distinguished by an Anubandha ट्, to form masculine abstract nouns: वेप (टुवेपृ) 'to tremble,' वेपयुः 'a trembling;' श्रि (टुश्रि) 'to increase,' श्रययुः 'intumescence;' दु (टुदु) 'to be distressed,' दवयुः 'anxiety,' 'pain.'

अनि is added to verbs to form masculine nouns implying imprecation; as, from जीव् 'to live,' अजीवनिस्ते भूयात् 'may loss of thy life be;' 'mayest thou perish.'

अप्, leaving अ, forms masculine appellative and abstract nouns from verbs ending in उ, ऊ, च्, चृ; as, पु 'to praise,'



स्तवः 'praise;' यु 'to join,' यवः 'barley;' पू 'to purify,' पवः 'winnowing corn;' कृ 'to make,' करः 'the hand;' गृ 'to swallow,' गरः 'poison.' स्तृ 'to spread,' preceded by वि, makes विस्तरः 'prolixity,' 'diffuseness;' but विष्टरः 'a bed,' 'a tree.' It may also be added to ग्रह् 'to take;' as, ग्रहः 'a planet:'—to चि 'to collect,' preceded by निर्; निश्चयः 'certainty:'—to गम् 'to go;' गमः 'going:'—also to यस्, substituted for अद् 'to eat,' preceded by a preposition; as, निघसः, प्रघसः, विघसः, 'food' or 'eating:'—to जप् 'to meditate,' and व्यप् 'to pierce,' not compounded with a preposition; जपः 'silent prayer,' व्यधः 'wounding:'—to खन् 'to sound;' खनः 'sound:'—हम् 'to laugh;' हसः 'laughter:'—to यम् 'to refrain,' either singly or preceded by उप, नि, वि, and सम्; as, यमः 'restraint,' उपयमः 'marriage,' नियमः 'fixed rule,' वियमः 'cessation,' संयमः 'restraint:'—to गद् 'to speak,' नद् 'to sound,' पठ् 'to read,' खन् 'to sound,' preceded by नि; as, निगदः 'speaking,' &c.:—also क्खण् 'to sound,' either singly or with नि when it means 'to sound as a lute;' क्खणः निक्खणः 'the sound of the Viñā.' There are other combinations with this affix, of which it may be observed, that its use very commonly alternates with that of घञ्, which latter makes the vowel long. Thus optionally with the preceding words we may have, निघासः, यामः, ग्राहः, खानः, हासः, क्खानः, which are formed with घञ्.

अमुन्, leaving अस्, forms abstract nouns mostly of the neuter gender; as, अश् 'to pervade,' with य् substituted for the initial, यशस् 'fame;' वी 'to pass away,' वयस् 'life.'

आरु is added to जृ 'to injure,' and वल् 'to praise;' as, शरारुः 'mischievous,' वन्दारुः 'praising,' वन्दारुः 'a bard.'

आलुच् is added to a few verbs to form attributives implying possession of the quality signified by the verb: thus ग्रह् 'to take,' tenth conj., गृह्यालुः 'greedy,' 'insatiable;' दय् 'to be compassionate,' दयालुः 'kind,' 'pitiful;' निद्र 'to sleep,' निद्रालुः 'sleepy,' 'slothful;' स्पृह् 'to envy,' स्पृह्यालुः 'envious.'

इ is added to a class of verbs called कृपादि to form masculine or feminine abstract or appellative nouns; as, कृप 'to plough,'



कृषि: 'ploughing' or 'agriculture;' गृ 'to swallow,' गिरि: 'a mountain;' and the same affix, or इ, as derived from the technical affixes इन् and इण्, forms similar nouns with the classes वपादि and अजादि; as, वापि: 'a pond,' from वप् 'to sow;' and आजि: 'war,' from अज् 'to go.'

इत्त is added to a few verbs to form neuter nouns chiefly signifying an instrument; as, खनित्वं 'a spade,' from खन् 'to dig;' लवित्वं 'a sickle,' from लू 'to cut;' but चर् 'to go,' चरित्वं, means 'instituted observance,' also 'a history' or 'narrative;' and पू 'to purify,' पवित्वं 'the sacrificial thread,' 'a prayer of the Vedas,' or 'sacrificial fire.'

इनि, leaving इन्, is added to various verbs, either single or compounded, to form attributives; as, जि, जयिन् 'conquering,' 'victorious;' भू with परि prefixed, परिभविन् 'who is disgraced;' जु 'to be quick,' प्रजविन् 'who is quick.' These, when inflected, form जयी, जयिनी, जयि (see p. 65). To form masculine appellatives इनि is added to विक्री 'to sell,' preceded by the article sold, as तैलविक्रयी 'a vender of oil;' and sometimes in a depreciatory sense, as सोमविक्रयी 'a low Brahman,' 'a vender of the Soma juice,' which is used at sacrifices.

इणुच्, leaving इणु, forms attributives, declinable in three genders, from various simple and compound verbs; as, from चर्, चरिणु 'going,' 'what goes;' from षह्, सहिणु 'what endures;' from कृ with अलं, as, अलङ्करीणु 'what adorns,' or with निर् and आ, as, निराकरीणु 'what annihilates' or 'makes nothing of,' &c.

उ forms attributives with desiderative verbs; as, चिकीर्षु 'to wish to do,' चिकीर्षु 'desirous of doing;' also with a few others; as, इष् 'to wish,' इच्छु 'wishful;' विद् 'to know,' विन्दु 'knowing;' आशसि 'to wish,' आशंसु 'desirous;' and भिद्य् 'to beg,' भिद्यु 'begging,' भिद्यु: 'a mendicant.'

उक्त् forms attributives after various verbs; the final indicates the lengthening of the radical vowel; as, from लप् 'to desire,' लासुक 'wanton;' कम् 'to desire,' कामुक 'desirous;' भू 'to

be,' भावुक 'existing;,' पत् 'to fall,' पातुक 'falling;,' हन् 'to kill,' घातुक 'destroying,' 'destructive.'

उण्, leaving उ, forms a number of appellative nouns of various genders and purports: the radical vowel is made long by virtue of the final ण्. Thus with कृ 'to make,' कारु: 'an artisan;,' जि 'to overcome (disease),,' जायु: 'a drug;,' वा 'to blow,' वायु: 'the wind;,' अश् 'to pervade,' आशु ind. 'quickly,' or आशु: m. 'a sort of rice;,' जन् 'to be born,' जानु n. 'the knee.' The chief importance of उण् is, however, its standing at the head of a very numerous class of terminations, thence called 'Uñádi,' or 'Uñ and others;,' the effect of which, as will be observed even in the few examples above given, is confined to no particular signification, and which form derivatives not always bearing an obvious relation to the verbs whence they are derived. The principle of the Uñádi derivatives is in fact merely their resolution into conjectural etymological elements, without much regard to the sense either of the primitive or derivative. The terms are too numerous to be further particularized in this place, and they will all be found in the Dictionary, which contains the whole of those specified in the five Uñádi chapters of the Siddhánta Kaumudí.

क, leaving अ, forms attributives after verbs having any penultimate vowel except अ or आ; the change of which is barred by the initial क्; as, from लिख् 'to write,' लिख 'who or what writes;,'—from बुध् 'to know,' बुध 'who or what knows.' It is added to प्री 'to please,' प्रिय 'what pleases,' 'dear,' 'loved,' 'liked;,'—to कृ 'to scatter,' किर 'who or what throws.' It is also added to verbs ending in आ, either as a radical letter, or as a substitute for a diphthong, and with or without a preposition, when the final आ is cut off; as, from ज्ञा 'to know,' ज्ञ or प्रज्ञ 'who or what knows;,' ह्वे 'to call,' आह्व 'who or what calls.' It forms appellatives or attributives with verbs in आ, preceded by a subordinate term; as, दा 'to give,' गोद 'who gives a cow;,' त्वा 'to preserve,' पार्ष्णित्रं 'the

rear of an army;' and from पा 'to drink,' द्विपः 'an elephant,' who drinks with two things, his mouth and his trunk. It is added to स्या, 'to stay or be,' in various forms and senses; as, समस्य 'who or what is level' or 'at ease,' विषमस्य 'who or what is uneven' or 'in difficulty;' प्रथ 'what goes first,' or प्रस्थः 'a measure;' the sibilant being unchanged in this as in some other derivatives of the same class. ग्रह्, 'to take,' changes its र to च् before क, forming appellatives; as, गृहं 'a house,' गृहाः (always m. pl.) 'a wife.'

कन्, leaving अ, is added to दृश्, when compounded with pronominal nouns, to denote 'likeness;' as, सम् and दृश् make सदृशः; whilst क्स, leaving स, is added to the same verb, similarly compounded, when the two sibilants form क्ष; as, सदृक्षः &c.: so तादृश, तादृक्ष, &c.: see p. 84.

कि, leaving इ, which is substituted for the radical final vowel, is added to verbs in आ, or those which substitute आ for a diphthong, when preceded by a preposition, to form appellatives; as, from धा 'to have,' निधिः 'a treasure;' सन्धिः 'a joint,' &c.: also when preceded by a subordinate term; as, जलधिः 'what holds water,' i. e. the ocean.

कुरच्, leaving उर, forms attributives from भिद् 'to break,' विद् 'to know,' छिद् 'to cut;' as, भिदुर 'who or what breaks;' विदुर 'who or what knows;' छिदुर 'who or what cuts.'

क्तिन्, leaving ति, is added to verbs to form feminine abstract or appellative nouns. There is a general analogy between the mode of attaching the final to the base, with the formation of past participles with क्तः thus कृ forms कृतिः 'act,' 'action;' वृ, स्तुतिः 'praise;' श्रु, श्रुतिः 'hearing' or 'the Veda;' गृ, पद् 'to go,' with सम् or वि prefixed, सम्पत्तिः 'prosperity,' विपत्तिः 'calamity.' यज्, 'to sacrifice,' makes इष्टिः 'sacrifice;' छा 'to stay,' स्थितिः 'staying,' 'station;' गै 'to sing,' गीतिः 'singing;' पा 'to drink,' पीतिः 'drinking;' पच् 'to cook,' पक्तिः 'cooking,' 'maturity;' गम् 'to go,' गतिः 'going,' 'motion;' रम् 'to sport,' रतिः 'pleasure.' Verbs ending with ज् or च् change the त् to न; as, धू 'to be anxious,' धूनिः 'anxiety;' कृ 'to scatter,' कीर्णिः

‘scattering.’ पो, ‘to destroy,’ makes साति: ‘destroying;’ हन् ‘to kill,’ हेति: ‘a weapon;’ and कृत् ‘to celebrate,’ कीर्ति: ‘fame,’ ‘reputation.’

क्लिप्त forms adjectives from verbs which have an Anubandha डु; as, पक् (डुपक्) ‘to ripen,’ पक्लिप्त ‘what ripens’ or ‘is ripe.’

कु, leaving नु, forms attributives from क्षिप्, गृध्, तस्, and भृष्; as, क्षिप्तु ‘who or what throws;’ गृधु ‘greedy;’ तद्भु ‘fearful;’ भृषु ‘arrogant.’ भी, ‘to fear,’ takes कृ, कृकन्, or क्लृकन्, in all which the क is indicatory, to form adjectives; as, भीरु, भीरुक, or भीलुक, ‘timid,’ ‘fearful.’

कमरच् forms adjectives with अद् or its substitute घस् ‘to eat;’ as, अमर, घमर, ‘voracious;’ and मृ ‘to go,’ मृमर ‘movable,’ ‘moving.’

कृनिप्, leaving वन्, forms adjectives with a few words in particular combinations; as दृश् ‘to see,’ with the object prefixed; पारदृश्यन् ‘who has seen across;’ also युध् ‘to fight,’ and कृ ‘to make;’ as, राजयुध्वन् ‘who has fought the king;’ राजकृत्वन् ‘who has made a king;’ सहयुध्वन् ‘who has fought with;’ सहकृत्वन् ‘who has done any thing along with (another).’ These words are declined like nouns in अन्, p. 61.

कृप् forms adjectives with इण् ‘to go,’ जि ‘to conquer,’ शण् ‘to perish,’ and मृ ‘to go;’ as, इत्वर ‘what goes,’ जित्वर ‘victorious,’ नश्यर ‘perishing,’ मृत्वर ‘moving,’ ‘going:’ also with गन्, which changes its final to त्; as, गत्वर ‘what goes.’ These adjectives form the feminine with ई; as, इत्वरी, जित्वरी, गत्वरी, &c.

क्लिन्, leaving a blank, or, in other words, annexing no additional letter to the final of the verb to form its derivative, is subjoined to स्पृश्, ‘to touch,’ to denote the agent combined with the object or instrument, when the former is not water: a final श before this affix is changed in inflexion to क (see r. 120. p. 66): घृतस्पृश् (-स्पृक्) ‘who touches Ghee;’ मन्त्रस्पृश् ‘who touches (fire, &c.) by prayer:’ but उदकस्पर्श: ‘who touches water;’ the affix being घञ्. The following nouns are irregularly formed with this affix: ऋत्विज् ‘a priest,’ from

यन् 'to sacrifice;' दधृप् 'arrogant,' from धृप् 'to be proud;' सन् 'a garland,' from सृन् 'to quit;' दिश् 'a quarter,' from दिश् 'to shew;' उष्णिह् 'a kind of metre,' from णिह् 'to be bland:' these form their nominatives in क्. The derivatives of अच्च 'to go,' as प्राच्च 'east,' &c., and the words युज् 'who joins,' and क्रुज् 'a curlew,' are also formed with this affix (see nouns in च &c., p. 50).

क्लिप् is an affix of very extensive application; its effect is precisely the same as that of the preceding, which is separated from it only to mark the peculiarities of inflexion to which nouns formed with क्लिन् are subject. क्लिप् adds nothing to the verb. The derivative ends with the same final as the primitive, modified occasionally, but never by the addition of a vowel. The nouns it forms are both attributives and appellatives; as, प्रसूः 'a mother,' from पु 'to bring forth;' द्युसत् m. 'one who goes in the sky,' 'a deity,' from षद् 'to go;' प्रद्विप् (प्रद्विट्) 'an enemy,' from द्विप् 'to hate;' अश्वयुज् (युक्) 'a lunar mansion,' from अश्व 'a horse,' and युज् 'to join;' सेनानीः 'a general,' from सेना 'an army,' and णी 'to lead;' विराज् (राट्) 'Brahmá,' from राज् 'to shine.' Verbs ending in short vowels add त् before क्लिप्, as the प् indicates: thus चि, 'to collect,' makes अग्निचित् 'who collects the fire,' 'a householder;' जि 'to conquer,' जित्, as इन्द्रजित् 'the conqueror of Indra,' a proper name; पु 'to praise,' स्तुत्, as देवस्तुत् 'who praises the gods;' पु 'to sprinkle,' as सोमसुत् 'who sprinkles the Soma juice;' कृ 'to make,' as कर्मकृत् 'who does the work,' 'an artificer;' भाष्यकृत् 'who makes the gloss,' 'a scholiast.' दृश् 'to see,' स्पृश् 'to touch,' सृज् 'to leave,' take क्लिप् to express the agent when combined with the object, as सर्वदृश् (-दृक्) 'all-seeing;' मर्मस्पृश् (-स्पृक्) 'sharp,' 'corrosive;' विश्वसृज् (-सृक्) 'all-creating,' 'the Creator:' so does अद् 'to eat,' as कव्याद् 'who eats flesh,' 'a goblin;' and हन् 'to kill,' as ब्रह्महन् (हा) 'who kills a Brahman.' The following are modifications to which the base is in some instances liable: छाद्, 'to cover,' makes its vowel short; as, तनुच्छद् 'what covers the body,' 'a garment:' verbs



ending in a nasal, on the contrary, lengthen the vowel ; as, शम् 'to be tranquil,' प्रशाम् (प्रशान्) 'who is tranquil;' तन् 'to stretch,' प्रतान् 'who extends.' तन्, नम्, गम्, and यम्, however, may change their finals to त्, and then the vowel remains short ; as, अध्वगत् 'who goes along the road;' परीतत् 'every way extended;' सुनत् 'humble,' 'lowly;' संयत् 'self-restrained.' शाम्, 'to instruct,' substitutes इ for its penultimate: मित्रशिप् (शीः) 'who instructs a friend:' also with आ prefixed ; as, आशिप्, nom. आशीः, 'a blessing.' गृ, 'to swallow,' makes गिर् 'speech.' भंश्, संस्, ध्वंस्, 'to fall,' &c., drop their nasals, and substitute त् for the final ; as, वाहभत् 'falling from a car;' उखासत् 'falling from the pot;' पणध्वत् 'falling from the leaf.' व in various combinations as a radical letter is changed to उ or ऊ, when क्तिप् follows a verb : thus दिव्, 'to play,' makes द्युत्, as अद्यद्युत् 'who plays with dice,' 'a gambler:' अक् 'to preserve,' makes ऊः 'a preserver;' which with a preceding अ substitutes the Vṛiddhi-letter, as जनौः 'who preserves mankind:' वे, 'to weave,' becomes ऊः 'a weaver:' ज्वर् and त्वर् make जूर् 'one who is ill;' तूर् 'one who is quick.' छ and व final, preceded by र् are rejected ; as, मूर्च्छ्, 'to faint,' makes मूर् 'who faints;' and धुव् 'to injure,' धुर्, nom. धूः, 'who injures;' as, अक्षधूः 'a load,' 'what injures the axle of a cart.' Some verbs form nouns as it is considered irregularly with this affix ; as, वक् 'to speak,' वाक् 'speech;' प्रच्छ् 'to ask,' प्राच्छ्, nom. प्राट्, 'who inquires;' मु 'to move,' कतमूः 'a worm;' श्रि 'to serve,' श्रीः 'prosperity;' व्रज 'to go,' प्रविद्रान् 'who wanders about,' 'an ascetic;' दिव् 'to shine,' विद्युत् 'lightning;' गम् 'to go,' जगत् 'the world;' ध्यै 'to meditate,' धीः 'understanding;' and many others, for which the Dictionary must be referred to.

कुन् is added to रञ्ज् 'to colour,' रञ्जकः 'a washerman,' रञ्जिका 'a washerwoman;' but if the derivative be formed with घृन्, or the feminine noun signify 'a wife,' the form is रञ्जकी.

खच् and its analogous affix खश्, each leaving अ, form a number of attributive and appellative nouns, compounded with the object or instrument of the action, which the letter ख

indicates is to retain the terminations of the accusative case. The श् of the one indicates that the form of the derivative is analogous to that of the conjugation: the च् of the other, that the radical vowel must be always short. Words formed with खच् are, from वद् 'to speak,' प्रियम्बदः 'who speaks kindly;,' वशम्बदः 'who speaks authoritatively;,' from गम् 'to go,' विहङ्गमः 'who goes in the sky;,' from कृ 'to make,' भयङ्कर 'fearful,' 'alarming;,' अभयङ्कर 'what removes fear;,' क्षेमङ्कर 'what brings good;,' from भृ 'to nourish,' विश्वम्भर 'what nourishes all;,' विश्वम्भरा 'the earth;,' from तप् 'to scorch,' परान्तपः 'who scorches or subdues an enemy;,' 'a hero;,' from यम् 'to restrain,' वाचंयमः 'an ascetic,' 'one who restrains his speech' or 'observes a vow of silence;,' from दृ 'to tear,' पुरन्दरः (not पुरन्दार) 'who tears or destroys a town;,' a name of Indra. भू 'to be,' with आशित 'fed,' makes आशितम्भवः 'food' or 'satiety.' Of words formed with खश् the following are examples: from एजय् 'to cause to tremble,' जनमेजयः 'who awes mankind,' the name of a prince: from अज् 'to go,' वातमजः 'who goes with the wind,' 'a deer;,' from धे (धेट्) 'to suck,' स्तनन्धयः, fem. -यी, 'who sucks the breast,' 'an infant;,' from ध्वा 'to blow,' नाडिन्धमः 'a piper;,' from तुद् 'to torment,' विधुन्तुदः 'who tortures the moon,' 'the planet Ráhu;,' अरुन्तुदः 'what afflicts the marrow,' 'what is very painful;,' from पच् 'to cook,' मितम्पचः 'who cooks by measure,' 'a niggard;,' from तप् 'to scorch;,' ललाटन्तपः 'what scorches the forehead,' 'the sun;,' from मद् 'to be or make mad,' इरम्बदः 'what maddens or shines upon the water,' 'lightning.' From मन् 'to mind' or 'think,' implying conceit or imagination, come such compounds as पण्डितम्मन्यः 'one who thinks himself a Paṇḍit;,' गाम्मन्यः 'who fancies himself a cow.' It is unnecessary to multiply examples further.

खल्, leaving अ, is added to verbs preceded by ईषत्, दुर, or सु, to form adjectives implying the mode of the action; as, ईषत्कर 'that which is made by a little at a time;,' दुष्कर 'what is made with difficulty;,' सुकर 'what is made with ease.'

This affix is sometimes used indiscriminately with घञ्: see below.

खिष्णुच् and खुक्ञ् are attached to भू 'to be,' and ख्युन् to कृ 'to do,' compounded with certain verbs, which, as in the case of खच् and खश्, the ख indicates must terminate in a nasal: thus आढयम्भविष्णुः and आढयम्भावुकः 'a man who becomes wealthy,' 'not having been so before,' are formed with the two first affixes; and आढयङ्करणं 'the means of becoming wealthy,' with the last: so अन्धम्भविष्णुः, अन्धम्भावुकः, 'becoming blind;' अन्धङ्करणं 'means of blinding;' &c.

घ, leaving अ, forms nouns, for the most part masculine, implying place, or instrument, or appellation; as, from वृ, आकरः 'a mine,' 'where men work;' छद् 'to cover,' दन्तछदः 'the lip,' 'that by which the teeth are covered;' खन् 'to dig,' आखनः 'a spade;' पण् 'to deal,' आपणः 'a market;' कप् 'to touch,' निकपः 'a touchstone;' चर् 'to go,' गोचरः 'pasture-land;' वह् 'to bear,' वहः 'a conveyance;' &c.

घञ् is one of those affixes of which the application is most extensive, and it forms a number of very useful masculine nouns, signifying the act, the agency, the instrument, the thing, or the abstract property. The essential element is अ; but the घ indicates that a final palatal is to be changed to a guttural; and the ञ्, that a radical medial अ is to be made long, and a final vowel to take its Vṛiddhi element, whilst any medial vowel except अ is changed to the Guṇa equivalent: a penultimate nasal is, with a few exceptions, rejected. Thus पच्, 'to cook,' makes पाकः 'cooking' or 'maturity;' पद् 'to go,' पादः 'a foot;' कम् 'to desire,' कामः 'desire,' 'love;' श्रम् 'to be weary,' विश्रामः 'rest;' सृ 'to go,' सारः 'strength,' 'essence,' अतीसारः 'diarrhoea;' ह् 'to take,' हारः 'a necklace,' आहारः 'food;' रु 'to cry,' with सम्, संरावः 'roaring;' भू 'to be,' भावः 'nature,' 'condition;' विष् 'to enter,' वेशः 'an abode;' रुञ् 'to be sick,' रोगः 'disease;' स्पृश् 'to touch,' स्पृशः 'touch;' इन् 'to kindle,' रथः 'fuel;' अन्ध 'to loosen,' प्रश्नयः 'flaccidity,' the vowel remaining short; रञ्ज 'to colour,' रागः 'passion,' but रङ्गः 'a theatre:'

स्यद्, 'to go,' makes either स्यदः 'speed,' or स्यन्दः 'dropping:'. स्फुर् and स्फुल्, 'to throb,' make स्फारः and स्फालः 'throbbing:'. चि, 'to collect,' changes its initial to क; as, कायः 'the body,' निकायः 'a habitation.' Many words formed with घञ् admit of अच् also, as observed above; taking one or other in different senses or combinations: as, गी, 'to guide,' makes नायः 'leading:'. but प्रणय 'affection,' परिणाय 'throwing round,' परिणयः 'marriage:'. ग्रह् 'to take,' with अच् and नि prefixed, to form terms of imprecation, makes अवग्रहः 'dishonour,' निग्रहः 'death,' as अवग्रहस्ते भूयात्; but अवग्रहो धनस्य 'acceptance or seizure of the wealth,' चोरस्य निग्रहः 'confinement of the thief.' Some of the distinctions are very fanciful: thus चि compounded with पुष्प, 'a flower,' takes घञ् when it means 'gathering by hand,' as पुष्पचायः; but अच् when it means gathering in any other way, as पुष्पचयः 'gathering flowers (with a stick).'

घिनुण् forms attributives in इन्, requiring the change of अ to आ, and of any other short vowel to its Guña substitute, and of a final palatal to a guttural: त्यञ् 'to leave,' त्यागिन् 'who leaves;'. युञ् 'to join,' योगिन् 'who joins,' योगी 'a religious man;'. द्विप् 'to hate,' द्वेपिन् 'who or what hates;'. क्रीड् 'to play,' क्रीडिन् 'who plays;'. पृच् 'to touch,' सम्पर्किन् 'what touches' or 'is close to;'. वद् 'to speak,' परवादिन् 'who contradicts.' The class of verbs शमादि (see p. 238.) does not change the vowel; शमिन् 'who is calm;'. except मद्, with उच् or प्र prefixed, उन्मादिन् or प्रमादिन् 'mad,' 'intoxicated.'

घुरच्, leaving उर, is added to मिद् 'to be unctuous,' भास् 'to shine,' भञ् 'to break;'. as, मेदुर 'unctuous,' भासुर 'splendid,' भङ्गुर 'fragile.'

ट, leaving अ, is added to कृ 'to do,' सृ 'to go,' and चर् 'to go,' to form attributives and appellatives in composition with other words. ट indicates the formation of the feminine in ई; as, किङ्करः 'a servant,' किङ्करी 'a female servant.' When the feminine is किङ्करा, the derivative कर has been formed with अच्; so दिवस्करः 'who makes the sky,' 'the sun;'. भास्करः 'who makes light,' 'the sun:'. यशस्करः -री -रं 'what makes fame,' 'honourable,'

‘glorious :’ so also अग्रेसरः ‘one who goes before,’ ‘a leader ;’ भिक्षाचरः ‘one who goes for alms,’ ‘a mendicant ;’ &c.

टक्, leaving अ, is added to हन् in certain compounds, when म् is substituted for the root, to signify the agent ; as, जायाघ्नः ‘a man who kills his wife ;’ पतिघ्नी ‘a woman who kills her husband ;’ कपाटघ्नः ‘one who destroys or breaks open a door,’ ‘a thief ;’ पित्रघ्नं ‘what destroys bile,’ ‘clarified butter.’ Compounded with पाणि and ताड, in the sense of ‘manufacture’ or ‘art,’ घ् is substituted for the root ; as, पाणिघः or ताडघः ‘a mechanic,’ ‘an artisan.’ It is also added to गे ‘to sing,’ and पा ‘to drink,’ in certain combinations ; सामगः, सामगी, ‘a male or female chaunter of the Sāma :’ सुरापः -पी ‘a winebibber :’ but पा, ‘to preserve,’ takes क ; as, क्षीरपा ब्राह्मणी ‘a female Brahman, who keeps the milk.’

ड, leaving अ, is added to गम् ‘to go,’ and हन् ‘to kill,’ to form attributives and appellatives : the ड indicates the elision of the radical final : सर्वत्रग ‘who or what goes every where ;’ विहगः ‘who goes in the air,’ ‘a bird ;’ उरगः ‘what goes on its belly,’ ‘a snake ;’ शत्रुह ‘a destroyer of an enemy ;’ तमोपहः ‘what drives away darkness,’ ‘the sun.’

डु forms nouns with भू ‘to be,’ preceded by वि, प्र, and सं ; as, विभुः ‘who is every where,’ ‘a deity ;’ प्रभुः ‘a master ;’ सम्भुः ‘a progenitor :’ also with दु ‘to flow,’ preceded by its object ; मितदु ‘what runs in a measured course,’ ‘the ocean ;’ शतदुः ‘what runs in a hundred (streams),’ ‘a river.’ शम्भुः, a name of Sīva, is considered to be formed also with this affix, from शं ‘auspicious,’ and भू ‘to be.’

ण, leaving अ, preceded by य्, is added to verbs ending in आ or in diphthongs substituting आ for their finals, to form nouns of various kinds ; as, दा ‘to give,’ दायः ‘a portion ;’ धा ‘to hold,’ धायः ‘a possessor,’ ‘one who has’ or ‘holds ;’ इयै ‘to go,’ अवश्यायः ‘frost :’ also to इ ‘to go,’ सु ‘to ooze,’ षो ‘to destroy,’ ह ‘to take,’ preceded by prepositions ; the ण् in this and the following affixes implies the Vṛiddhi change of the final vowel or a medial अ, and the Guṇa change of a



medial short vowel; as, अयायः 'going away,' 'end,' 'destruction'; आसावः 'trickling'; अवसायः 'end,' 'conclusion,' or 'who or what ends'; अवहारः 'a shark,' also 'who or what takes away:' also to गी 'to guide,' नायः 'a means'; लिह् 'to lick,' लेहः 'licking'; शिष् 'to embrace,' शेषः 'embracing'; ग्रह् 'to take,' ग्राहः 'an alligator'; व्यध् 'to pierce,' व्याधः 'a hunter.' It is also added to जन् 'to be born,' preceded by nouns or particles in various senses; as, अज 'unborn'; द्विज 'twice born'; द्विजः 'a Brahman'; अनुज 'born after'; अनुजः 'a younger brother'; सरसिज 'a lotus,' 'born in a pool'; मन्दुरजः 'a monkey,' 'one born in a stable'; अदृष्टज 'born from accident,' or 'what has not been foreseen.' From खन्, 'to dig,' it forms परिखा 'a ditch.' It is also added to अद् 'to eat,' preceded by नि; as, न्यदः 'food:' and to शील 'to be possessed of,' कम् 'to desire,' भक्ष् 'to eat,' preceded by their objects; as, मांसशील 'having flesh,' 'stout'; मांसकाय 'desirous of flesh'; मांसभक्ष 'eating flesh:' also to ईद् 'to see,' and चर् 'to go,' preceded by आ; as, सुखप्रतीक्ष 'expecting happiness'; कल्याणचार 'one of good habits.' These make their feminines in आ; as, मांसशीला &c.

णिनि is an affix of extensive use to form attributives from verbs. The essential termination is इन्; the effect of the initial ण is noticed above. Roots ending in आ insert य् before इन्, as in the preceding affix. Nouns thus formed are mostly declinable in three genders as nouns in इन् (p. 64). It is affixed to a class of words called ग्रहादि; as, ग्राहिन् 'who or what takes'; स्थायिन् 'who or what stays' or 'is stationary'; निरक्षिन् 'preserving,' 'protecting'; अपराधिन् 'who or what offends'; परिभाविन् 'what disgraces.' It is also added to इन्, preceded by दुमार or शीर्ष; as, कुमारघातिन् 'who strikes the boy'; शीर्षघातिन् 'who strikes the head:'—to verbs preceded by nouns; as, उष्णभोजिन् 'who eats his meal hot'; साधुकारिन् 'who does what is right'; ब्रह्मवादिन् 'who declares Brahma' (the Vedas or the true god). It is also added to them to form attributives implying 'similarity,' as उद्गच्छोशिन् 'who cries like

a camel ;' or to denote a religious obligation, as **स्यशिडलशायिन्** 'who sleeps on the ground,' in consequence of a vow.

**ख्युट्** is affixed to a few verbs to form appellatives or attributives : **ख** has its usual influence ; **ट** indicates the feminine termination to be **ई** ; and **यु**, wherever it occurs, indicates the final of the derivative to be **अन** : thus, from **गै** 'to sing,' **गायनः**, **गायनी**, 'a male' or 'female singer ;' from **हा** 'to abandon,' **हायनः** 'a year,' or 'a kind of rice.'

**खि** is added to **भञ्** 'to take,' with the effect of **क्लिप्**, except that it prolongs the vowel ; as, **अंशभाञ्** (nom. **भाक्**) 'one to take his share,' 'an heir.'

**खबुल्** is an affix to verbs in general to form nouns attributive of agency : **ख**, as usual, indicates the change of vowel ; whilst **बु** indicates the termination of the derivative to be **अक** : thus **कृ**, 'to do,' makes **कारक** 'who or what makes ;' **पक्** 'to cook,' **पाचक** 'who or what cooks' or 'ripens ;' **हन्** 'to kill,' **घातक** 'who or what destroys ;' **दा** 'to give,' **दायक** 'a giver.' Some verbs do not make the vowel long ; as, **दम्**, **दमक** 'who tames ;' **वध्**, **वधक** 'who kills ;' **जन्**, **जनकः** 'who begets,' 'a parent.' Feminine nouns usually substitute **इ** for the penultimate vowel ; as, **कारिका**, **पाचिका**, &c. : so do some feminine nouns, names of diseases, formed with this affix ; as, **प्रच्छर्दिका** 'vomiting,' **प्रवाहिका** 'diarrhœa :' they are considered irregular : so are **आसिका** 'sitting,' and **शायिका** 'lying down.'

**तृच्** is an affix of extensive use to form appellatives of agency ; it leaves **तृ**, and nouns formed with this affix are declined like nouns in **ञ्** in the three genders (see p. 44) : thus **कृ** 'to make,' **कर्तृ** 'a maker,' 'a doer ;' **गम्**, **गन्तृ** 'a goer ;' **पक्**, **पक्त्र** 'a cooker,' 'a ripener.' The noun follows the analogy of the original verb in inserting or omitting **इ** before **त** ; as, **सोदृ** or **सहितृ** 'who bears ;' **एषितृ** or **एष्टृ** 'who wishes ;' **क्रन्तृ**, **क्रान्तृ**, or **क्रमितृ**, 'who goes ;' &c. After some verbs, **तृन्** is said to be used instead of **तृच्** ; as, from **हु** 'to sacrifice,' **होतृ** 'the ministering priest.'

**नङ्**, leaving **न**, forms substantives from **यञ्** 'to worship,'

याच् 'to ask,' यत् 'to strive,' विश् 'to shine,' प्रच्छ् 'to ask;' as, यज्ञः 'sacrifice,' याचना 'solicitation,' यत्नः 'effort,' विश् 'shining,' and प्रश्नः 'a question.' स्वप्नः, 'sleep' or 'a dream,' is formed from ध्वप् 'to sleep,' with नन् affixed.

नजिङ् forms adjectives from ध्वप् 'to sleep,' तृप् 'to thirst,' धृप् 'to be proud;' as, स्वप्नन् 'sleepy,' तृषान् 'thirsty,' धृषान् 'arrogant:' they are declined in three genders like nouns in ज् (p. 50).

मनिन् forms attributives and appellatives from verbs ending in vowels; as, from दा 'to give,' सुदामन् a proper name; शृ 'to injure,' शर्मन् a title proper for a Brahman.

युच्, which, as remarked under the head of श्युत्, leaves, for the termination of the derivative, अन, forms attributives of agency and appellatives after verbs that signify 'motion,' 'sound,' 'ornament,' or 'anger;' as, चलन् 'who or what is going;' कम्पन् 'who or what is shaking;' रवन् 'who or what is sounding;' भूषन् 'who or what is adorning;' क्रोधन् 'who or what is in a passion:' also after verbs beginning with a consonant, and having the indicative vowel gravely accented; as, वृ 'to be,' वर्तन् 'who or what is abiding;' वृध् 'to increase,' वर्द्धन् 'who or what is increasing:' also after various other verbs; as, जु 'to be quick,' ज्वन् 'fleet;' ज्वल् 'to burn,' ज्वलन् 'burning,' 'shining;' &c. The feminine termination of nouns formed with युच् is टाप्; as, चलना, कम्पना, &c.: it also forms feminine nouns signifying the act, after verbs of the tenth conjugation, or causals; as, कारणा 'causing to do;' हारणा 'causing to take:' also after a few other verbs; as, आस, आसना 'sitting;' अन्य्, अन्यना 'loosing;' घट्, घटना 'effort,' 'exertion;' वदि, वन्दना 'praising;' विद्, वेदना 'perception.'

र forms attributives with नम् 'to bow,' कम्प् 'to tremble,' स्मि 'to smile,' कम् 'to desire,' हिसि 'to injure,' दीप् 'to shine;' as, नन्न 'bent,' कम्प 'tremulous,' स्मेर 'smiling,' कम् 'desirous,' हिंस 'mischievous,' 'cruel,' दीप् 'radiant.' It also forms the indeclinable noun अजस्रं 'continual,' from जस् 'to let loose,' with the negative prefixed.

रु forms attributives with certain verbs ; as, दा 'to give,' दो 'to cut,' वि 'to bind,' शद् 'to decay,' घद् 'to go ;' दारु 'who or what gives,' or 'who or what cuts ;' सेरु 'who or what binds ;' शद्गु 'decaying ;' सद्गु 'what goes.'

रुक् forms appellatives with जागृ, 'to wake,' and verbs in the frequentative mode ; as, जागरुक् 'vigilant,' and यायजूक् 'who worships frequently,' दन्दशूक् 'who bites keenly,' दन्दशूकः 'a snake ;' from यज् 'to worship,' दंश् 'to bite ;' &c.

ल्यु forms nouns of agency from a class of verbs called नन्धादि, and from a variety of others : for the effect of ल्यु, see ल्युट् and ल्युच् above : नन्द् 'to delight,' नन्दन 'who or what is delighted ;' मद् 'to madden,' मदन 'who or what maddens ;' पाष् 'to accomplish,' साधन 'who or what effects ;' बह् 'to bear,' सहन 'who or what bears.' These nouns are very commonly used in the masculine gender as appellatives ; as, नन्दनः 'a son,' मदनः 'Love,' मधुसूदनः 'the destroyer of Madhu,' a name of Vishṇu ; and the like.

ल्युट् is an analogous termination to the preceding, and also forms derivatives ending in ल्यन ; but they are not nouns signifying an agent ; they denote the object, the act, the instrument, the site, or the abstract condition ; and although sometimes masculine or feminine, are more usually neuter nouns : भोजनः 'an article of food,' भोजनं 'food in general' or 'feeding,' from भुज् 'to eat ;' जल्पनं 'chattering,' from जल्प् 'to talk ;' हसनं 'laughing,' 'laughter,' from हस् 'to laugh ;' साधनं 'accomplishing,' or 'means,' 'instrument,' from पाष् 'to effect ;' पानं 'drinking' or 'drink,' from पा 'to drink ;' प्रव्रश्चनः 'an implement of cutting,' 'an axe,' from व्रश्च् 'to cut ;' गोदोहनी 'an implement of milking,' 'a milk-pail,' from दुह् 'to milk.' The ट् of the affix denotes the feminine formation in ई.

वरच् forms attributives, which in one or other gender become appellatives, from different verbs ; as, द्वा 'to stay,' स्थावर 'who or what is stationary,' स्थावरं 'an inanimate product of nature ;' ईज् 'to be powerful,' ईश्वर 'who is powerful,' ईश्वरः 'God ;' भास् 'to shine,' भास्वर 'radiant,' &c. It is also added to या, 'to

go,' in the frequentative mode; यायावर 'who or what goes repeatedly.'

बुन् is added to निन् 'to abuse,' and other verbs, to form attributives signifying the agent; as, निन्दक 'who or what reviles;' हिंसक 'who or what injures;' also to दिव् 'to play,' and क्रुष् 'to cry,' preceded by आ; as, आदेवक 'who sports' or 'plays;' आक्रोशक 'who calls out' or 'cries.'

वुन्, like the preceding, leaving अक, forms attributives with गृ 'to go,' सृ 'to go,' and लू 'to cut;' as, प्रवक 'who or what goes;' सरक 'who or what moves;' लवक 'who or what cuts.' It also forms benedictory nouns; as, जीवक, 'living,' is used as wishing long life to; जीवन्तु भूयाः 'Mayest thou be a liver,' i. e. live long.

श, leaving अ, is added to different verbs to form attributives and appellatives. The श indicates that the derivative follows the conjugational form of the verb; as, पा, पिवति 'to drink,' पिव 'who or what drinks;' दृश्, पश्यति 'to see,' पश्य 'who or what sees;' धे, धयति 'to suck,' धय 'who sucks,' धयः 'a boy,' धया 'a girl.' So दा 'to give,' and धा 'to hold,' third conj.; दद 'who or what gives;' दध 'who or what holds.' So लिप् 'to smear,' and विद् 'to know,' of the sixth conjugation, make लिम्प्य and विन्द; as in निलिम्पाः 'the unsoiled,' 'the gods;' गोविन्दः 'who tends the cattle,' a name of Vishnu. So derivatives from verbs of the tenth conjugation and causals retain the sign; as, चिन् 'to think,' चेतय 'who or what reflects;' पू, पारय 'who or what fills;' उद् and एज्, उदेजय 'what causes to tremble.' श is also added to various verbs to form feminine abstract nouns; as, क्रिया 'act,' 'action,' इच्छा 'wish,' परिचर्या 'worship,' परिसर्या 'wandering,' मृगया 'hunting,' अटाट्या 'roaming,' जागर्या 'waking,' 'vigilance.'

पाकन्, leaving अक, forms attributives from a few verbs; as, जल्पाक 'prattling,' 'a babbler,' from जल्प 'to talk idly;' भिक्षाक 'begging,' from भिक्ष 'to seek alms;' &c. The feminine is formed with ई—जल्पाकी, भिक्षाकी, &c.—by virtue of the indicative initial प.



धुन्, like गबुल् &c., as above, leaves छक, and forms attributives denoting the practiser of any art or business: the feminine, in consequence of घ, ends in ई: thus नृत्, 'to dance,' makes नर्त्तकः, नर्त्तकी, 'a male or female dancer;' खन् 'to dig,' खनकः, खनकी, 'a male or female ditcher.'

घृन्, leaving त्र, forms neuter and feminine nouns from various verbs, signifying the instrument or means by which any end is effected; as, दो 'to cut,' दात्रं 'a sickle;' पिच् 'to sprinkle,' सेक्त्रं 'a bucket;' यु and युज् 'to join,' योत्रं or योक्त्रं 'fastening of a yoke;' शस् 'to injure,' शस्त्रं 'a weapon;' गी 'to guide,' नेत्रं 'the eye;' दंश् 'to bite,' दंष्ट्रं 'a tooth;' शास् 'to govern,' शास्त्रं 'a scripture.' पू, 'to purify,' makes पोत्रं 'the snout of a hog,' or 'the shaft of a plough.' धे, 'to suck,' makes धात्री 'a nurse;' and धा 'to have (health by it),' धात्री a particular shrub.

स्यकन् is added to the verb गै, 'to sing,' to form गायकः 'a singer.'

### SECTION III.

#### *Nominal Derivatives.*

256. Having formed primitive nouns from verbs, other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express. These derivative nouns, called, as already mentioned, Tad-dhita ('relating or belonging to that,' that is to say, to the primitive), are formed in the usual mode by attaching certain affixes to the base, and modifying the latter agreeably to special rule, or to the indications afforded by the letter or letters accompanying the essential elements of the termination.

257. The difficulty of an unexceptionable classification of the Taddhita derivatives is still greater than even that of the classification of Kṛidanta words, inasmuch as the former are still more diversified in form and purport, and as many of the affixes are applicable in a greater variety of acceptations. We

must therefore have recourse again to the alphabetical arrangement of the terminations, distinguished under a few different heads, and occasionally associating such as are of an analogous and limited application.

258. Some of the most extensively useful of the Taddhita affixes are connected by an analogous diversity and extent of application. They are mostly employed in forming words which are one or other, or sometimes all, of the following : 1. Patronymics and terms denoting lineal descent, or community of origin ; 2. Attributives of a variety of qualities and circumstances ; 3. Appellatives, or names of persons and things ; 4. Nouns of aggregation ; and 5. Abstract nouns. These may therefore be classed under one head, as Miscellaneous nouns. Another considerable class of terminations is employed to denote possession of a thing or property by an individual object ; and they may constitute another class, as Possessives. The terminations forming the superlative and comparative degrees are included amongst the Taddhita affixes ; and so are those which form various pronominal derivatives, and terms connected with number, as ordinals, &c. : these may be grouped together. Finally, there are various indeclinable and adverbial terms. Thus making four classes of nominal derivatives ; in each of which the terminations may be alphabetically arranged. With exception of the last of the above classes, Taddhita derivatives are declinable in either one or all of the genders.

259. The letter or syllable which forms the essential adjunct to the base, is sometimes merely added to it agreeably to the laws of combination ; but it more usually takes the place of the last vowel of the primitive, and if that be followed by न्, of the consonant also. Thus from शिव comes शैव ; from विकर्ण, वैकर्ण ; from विनता, वैनतेय. A final उ or ऊ may be changed to its Guṇa equivalent, and then combined with the vowel of the affix, as कुरु, कौरव ; but it may be sometimes cut off, as इस्त्राकु, ऐस्त्राक. अश्मन्, 'a stone,' makes आश्म

'stony;' ब्रह्मन् 'the Vedas' or 'Brahma,' ब्राह्म 'relating to Brahma' or 'the Vedas;' but as a generic term of descent, it makes ब्राह्मणः 'a Brahman.' So nouns ending in इन् usually preserve the final; as, चक्रिन् 'a car,' चाक्रीण 'belonging to a car.' There are many varieties, however, in the annexation of the affix to the base, for which the Dictionary must be consulted.

260. It is also a general rule, that all those terminations which contain an indicatory ण, न्, or क्, require that the first vowel of the base, whether it be a simple or compound term, substitute the Vṛiddhi equivalent; as, चक्षुष् 'the eye,' चाक्षुष 'relating to the eye.' In some polysyllabic words the Vṛiddhi letter is repeated; as, मुहूर्द् 'a friend,' सौहार्द्दे 'friendship;' and from अग्नि and मरुत् combined, comes आग्निमारुतं 'sacred to Agni and Marut' (fire and wind). If the primitive begins with a compound letter, of which the second member is य or व, the Vṛiddhi diphthong ऐ or औ is commonly prefixed to the semi-vowel; as, from न्याय 'logic,' comes नैयायिकः 'a logician;' from व्याघ्र 'a tiger,' वैयाघ्र 'covered with a tiger's skin;' from श्वस् 'to-morrow,' शौवस्तिक 'of, or relating to, to-morrow.'

261. In some instances, nominal derivatives retain the form of the primitives unaltered; as, पञ्चालः 'a native of Panchála,' otherwise पाञ्चालः; यवन 'belonging or relating to the Yavanas,' otherwise यावन. In these cases it is affirmed that the usual affix had been attached to the primitive, but again rejected, together with its effects: this is called Taddhita-luk.

262. Attributives formed with affixes containing an indicatory ण, न्, ठ, ढ, प, and taking the three genders, form, with a few exceptions, the feminine with ई; as, पाञ्चाली, वैदर्भी, चाक्षुषी, मानुषी, &c.

#### CLASS I. *Miscellaneous affixes.*

अन्, leaving अ, forms, 1. Patronymics; as, औत्सः 'a son' or 'male descendant,' of उत्सः also generic terms of descent; as, दैव 'any divine being,' from देव 'a deity.' 2. Attributives in certain senses; as, द्वैप 'covered with an elephant's hide,' from

द्विप 'an elephant;' हारिद्र 'dyed with turmeric,' from हरिद्रा; दैवदारव 'made of the wood of the Devadāru pine:' 3. Appellatives; as, नृ 'a man,' नारी 'a woman;' पृथिवी 'the earth,' पार्थिवः 'a prince:' 4. Nouns of aggregation; as, कपोतं 'a flock of pigeons,' from कपोतः and 5. Abstract nouns in certain senses; as, अश्वं 'the nature of a horse.' In general, अन् may be considered as forming similar derivatives with the analogous termination अण्, and to be applicable to the same primitives, although theoretically it is limited to words of which the first vowel is gravely accented, which terminate in उ, or which belong to certain specified classes; as, खरिडकादि or खरिडक, and others.

अठच् forms from कर्मन्, 'act,' the attributive कर्मठ 'active,' 'energetic.'

अण्, leaving अ, is an affix of very universal application. It forms, 1. Patronymics; as, औपगवः 'a son or descendant of उपगु;' वामुदेवः 'the son of Vasudeva' वसुदेवः, that is, Kṛishṇa: also terms of descent in general; as, ब्राह्मणः 'a Brahman,' from ब्रह्मन्. A final च् is changed to उर् before the अ of अण् in this sense; as, द्वैमातुरः 'the son of two mothers,' from द्वि and मातृ 'a mother.' 2. Attributives; as, मंजिष्ठा 'Madder,' मांजिष्ठ 'of the colour of, or dyed with, Madder;' वस्त्र 'cloth,' वास्त्र 'made of, or covered with, cloth,' &c.; शैव 'relating or belonging to, or a worshipper of, Śiva;' वैष्णव 'relating or belonging to, or a worshipper of, Viṣṇu;' नैषध 'belonging to, or produced in the country of, Nishadha.' अश्व, 'a horse,' makes आश्व 'belonging or relating to a horse,' 'drawn by horses;' शर्करा 'sugar,' शार्कर 'sugary,' 'made of sugar,' or 'as sweet;' और्ण 'woollen,' 'made of wool,' from ऊर्णा 'wool;' ग्रैष्म, हैमन्त, हेमन्त, 'produced in the hot or cold weather,' 'summer,' 'winter;' आह्न 'diurnal,' from अहन् 'a day;' नैश 'nocturnal,' from निशा 'night;' सांवत्सर 'annual,' from संवत्सरः 'a year;' शारीर 'bodily,' 'corporeal,' from शरीरं 'the body.' It also forms possessive attributes; as, प्रज्ञा 'wisdom,' प्राज्ञ 'having wisdom,' 'wise.' 3. Many of the attributives already given are also appellatives: thus शैवः and वैष्णवः

mean severally 'a follower of Śiva or Viṣṇu:' नैषधः is a proper name, 'king of Nishadha;' आश्वः 'a carriage drawn by horses.' पौष, relating to the asterism पुष्य, is in the masculine पौषः, the name of a month, when the moon is in that asterism; and in the feminine, पौषी 'day of full moon in the month of Paush.' 4. Aggregates; as, वाकं 'a flight of cranes,' from वकः 'a crane;' भैक्षं 'a troop of beggars,' from भिक्षुः 'a beggar.' 5. Abstract nouns; as, शुचिः 'who is pure,' शौचं 'purification;' मुनिः 'a silent sage;' मौनं 'silence;' युवन् 'young,' यौवनं 'youth;' पुरुषः 'a man, पौरुषं 'manliness,' 'manhood,' 'manly stature,' &c.; पृथु 'large,' पार्थवं 'bulk,' 'bigness.' अण् is also sometimes used pleonastically; as, वन्धुः or बान्धवः 'a kinsman;' औषधिः or औषधं 'a drug;' देवता or दैवतः 'a divinity.'

इन्, leaving इ, forms patronymics only; as, दाक्षिः 'a descendant of Dakṣha;' वैयासकिः 'a descendant of Vyāsa' (क being inserted).

इनच् and analogous terminations, क and पिटच्, are added to चिक् and चि, substituted for नि, to form चिकिन्, चिक्क and चिपिट signifying 'flat, as the nose,' चिकिना नासिका; or 'flat-nosed,' चिपिटः पुरुषः, &c.

इनि is added to a class of words to form nouns of multitude; as, खलिनी 'a number of mills:' also to कर्मन्द् and कृशाश्व, severally authors of rules for an order of mendicants, and for acting; to imply their disciples; कर्मन्दिन् 'a mendicant,' कृशाश्विन् 'an actor.' इनि is of more extensive application as a possessive affix.

इमनिच्, leaving इमन्, forms abstract masculine nouns from attributes of sensible properties; as, शुक्ल 'white,' शुक्लिमन् 'whiteness;' पृथु 'large,' प्रथिमन् 'bulk;' मृदु 'soft,' मृदिमन् 'softness;' महत् 'great,' महिमन् 'greatness;' गुरु 'heavy,' गरिमन् 'heaviness;' &c. These form their nominatives in आ; as, शुक्लिमा, &c. (see p. 61).

एख्य is added to प्रावृष् 'the rainy season,' forming प्रावृषेख्य 'what grows or is produced in the rains.'

कटच् is added to appellatives to signify 'multitude;' अविक्तः



‘a flock of sheep:’ also to various prepositions to form attributives conveying their general purport; प्रकट ‘manifest;’ विकट ‘large,’ ‘extended;’ संकट ‘contracted;’ उल्लट ‘much;’ निकट ‘near.’

कथ्यच् added to रथ forms रथकथ्या ‘a multitude of carriages.’

कन्, that is, क, forms a variety of derivative words, mostly attributives; as, मदक ‘produced or born in the country of Madra,’ स्थूलक ‘stout,’ पीतक ‘dyed yellow,’ मत्क ‘belonging to me,’ त्वक ‘belonging to thee,’ उल्क ‘sad,’ पञ्चक ‘bought with five,’ ‘bearing or receiving five,’ as tax or interest. It forms also attributives implying ‘skill;’ as, केशक ‘one skilled in dressing hair:’ or ‘limitation;’ as, छिन्न ‘cut,’ छिन्नक ‘a little cut:’ also ‘likeness;’ as, शीतक ‘cold, as it were,’ i. e. dull, slow; उष्णक ‘hot, as it were,’ i. e. quick, smart. It is added to prepositions; as, to अधि ‘over,’ अधिक ‘more than;’ and to अनु ‘after,’ and अभि ‘near;’ अनुक, अभिक or अभीक ‘lustful.’ It forms also appellatives; as, अंशक: ‘an heir,’ ‘one who takes his portion,’ from अंश: ‘a part;’ particularly when pity or contempt is intended; as, वृक्षक: ‘a stumpy tree;’ शूद्रक: ‘an inferior Sūdra;’ पुत्रक: ‘the poor child;’ देवदत्तक: ‘the unhappy Devadatta;’ अश्वक: ‘a vile horse.’ It sometimes implies ‘doubt;’ as, अश्वक: ‘the horse (of whom is this).’ It is frequently pleonastic; as, अवि: or अविक: ‘a sheep;’ मणि: or मणिक: ‘a jewel;’ &c.

कल्प and the analogous terminations देश्य and देशीयर् are affixed to nouns to form appellatives implying ‘inferiority;’ विद्वत्कल्प:, विद्वद्देश्य:, विद्वद्देशीय:, ‘an inferior scholar.’ They are also attached in an adverbial form to verbal inflexions; as, पचत्तिकल्पं &c. ‘he cooks incompletely,’ ‘he does not finish cooking.’

ख and खन् are analogous terminations, of which the essential adjunct is ईन्; the second requires the Vṛiddhi vowel: they form, 1. words implying ‘descent;’ as, from कुल ‘a race,’ कुलीन or कौलीन ‘sprung from a good family:’ 2. Attributives; as, अहन्, ‘a day,’ makes अहीन ‘to be done in a given number of days;’ अवारपार: ‘either bank of a river,’ अवारपारीण ‘who or

what goes or extends to both banks ;' ग्रामः 'a village,' ग्रामीण 'rustic,' 'village :' आत्मन् makes आत्मनीन 'what is fit or good for oneself ;' विश्वजन 'all mankind,' विश्वजनीन 'what is fit or good for all :' 3. Appellatives ; तिल, 'sesamum,' makes तैलीन 'a field of sesamum ;' सप्तपदं 'seven steps,' साप्तपदीनं 'friendship,' 'intimacy ;' हैयङ्गवीनं 'fresh butter,' from ह्यस् 'to-day,' and गौ 'a cow.'

य, leaving इय, forms, 1. words of descent ; as, from स्यत्रः 'a man of the military caste,' स्यत्रियः the same, as sprung from him : 2. Attributives ; as, राष्ट्रः 'a country,' राष्ट्रिय 'relating or belonging to it.'

छ and छण् are analogous affixes, both leaving ईयः the one requires Vṛiddhi; the other not: they form, 1. words of descent in general ; as, स्वस्रीयः 'a sister's son,' पैतृस्वस्रीयः 'the son of a father's sister :' 2. Attributives ; महेन्द्रीय or माहेन्द्रीय 'relating to Mahendra ;' वत्तीय 'suited to, or fit for, a calf ;' प्राकारीय 'fit for a wall :' क is inserted before the affix after some words ; as, स्वकीय 'own,' राजकीय 'royal :' 3. Appellatives ; as, पर्व्वतीयः 'a mountaineer.'

चणप् and चुञ्चु are two affixes to nouns to form attributives implying 'being known by ;' as, विद्याचण or विद्याचुञ्चु 'known by, or on account of, learning.'

ञ, leaving अ, forms feminine nouns of descent ; as, पार्थिवा 'a female descendant of पृथिवी ;' and nouns of action, compounded with पात 'falling ;' as, दारुडपाता 'falling of an hour,' 'a lunar day.' After श्येन 'a hawk,' and तिल 'sesamum,' a nasal is inserted ; as, श्यैनम्पाता 'hawking ;' तैलम्पाता 'an oblation' (in which sesamum is scattered).

त्रिद् alternates with ठञ् after a few words, and like it leaves इक for the termination ; but it differs in forming the feminine with आ ; as, काशि 'a city' (Benares), काशिक 'belonging to Kāśi ;' fem. काशिका ; with ठञ् it would be काशिकी.

ज्य, leaving य, forms a few appellative and abstract nouns ; वैदूर्यं 'the lapis lazuli,' from विदूर a mountain so named ; गाम्भीर्यं 'depth,' from गम्भीर 'deep ;' आनन्यं 'infinity,' from

अनन्त 'endless;' आतिथ्यं 'hospitality,' from अतिथि 'a guest;' and others.

टीटन् with the analogous terminations नाटच् and भटच् are added to the preposition अव to form attributives implying 'flat,' as the nose; अवटीटा, अवनाटा, or अवभटा, नासिका, 'a flat nose;' अवटीटः, अवनाटः, अवभटः—पुरुषः 'a flat-nosed man.'

द्यु or द्युन् is an affix, leaving अन, to form attributives from adverbs importing 'time:' त is inserted: as, सायं 'evening,' सायन्तन 'what is of the evening;' अद्य 'to-day,' अद्यतन 'what is of to-day;' प्राह्णे 'in the forenoon,' प्राह्णेतन 'what is of the forenoon;' चिरं 'long,' चिरन्तन 'lasting or delayed long;' &c.

ठक् is an affix forming a number of words, substituting इक् for the finals of nouns ending in अ or आ, or in अन्, and adding क to others: it forms, 1. a few patronymics from feminine nouns in ई, the final of which is also cut off; as, रैवतकि 'a descendant of रेवती:' but it also implies 'inferiority' in this form; as, गार्गीक 'an inferior,' 'a young or silly descendant of गर्गी.' 2. Attributives; as, लाक्षा makes लाक्षिक 'dyed with Lac;' दधि, दधिक 'made with, or fed with, curds;' धर्म, धार्मिक 'virtuous,' but अधार्मिक 'wicked;' मास, मासिक 'given or lasting for a month;' वर्ष, वार्षिक 'annual,' 'lasting for a year;' सेना, सैनिक 'belonging to an army.' 3. Appellatives; आक्षिक: 'a gambler,' from अक्ष 'dice;' नैयायिक: 'a logician,' from न्याय 'logic;' आस्तिक: 'a believer,' नास्तिक: 'an atheist,' from अस्ति 'what is:' असि, 'a sword,' makes आसिक: 'a swordsman;' धनुष् 'a bow,' धानुष्क: 'a bowman.' 4. Aggregates of inanimate objects; as, साक्रुकं 'a heap of parched grain:' but also of elephants, हास्तिकं; and of kine, धैनुकं.

ठन् forms similar derivations as the preceding, but is mostly limited to attributives, which sometimes become appellatives; as, वैदिक 'relating to the Vedas,' वैदिक: 'a Brahman who studies or teaches them;' सांग्रामिक 'relating to war or battle,' सांग्रामिक: 'a soldier.' It is extensively used to form adjectives relating to measures of value, quantity, number, or time: नैष्किक 'bought with, or of the value of, a Nishka;' अर्द्धद्वौषिक

or **आर्द्धद्रोणिक** 'containing, or relating to, half a *droṇa*' (a measure of grain); **वैशतिक** 'bought with, or of the value of, twenty;' **आह्निक** 'daily' or 'lasting for a day;' **मासिक** 'monthly' or 'lasting for a month;' **द्वैरात्रिक** 'lasting for two nights;' **कालिक** 'continuing for a time.' Some terms of philosophy are also formed with it; as, **आधिदैविक**, **आधिभौतिक**, **आध्यात्मिक**, relating to that which is celestial, elemental, or spiritual. It also forms nouns of aggregation; as, **केदारः** 'a field,' **कैदारिकं** 'a number of fields.'

**ठन्**, like the two preceding, supplies **इक्** for the termination of similar nouns, but it does not require the *Vṛiddhi* change of the vowel; as, **घट** 'a jar,' **घटिक** 'what is placed in a jar;' **नौ** 'a boat,' **नाविक** 'who or what goes in a boat,' 'relating or belonging to it;' **क्रयिक** 'who sells,' **विक्रयिक** 'who buys,' **क्रयविक्रयिकः** 'a dealer,' 'a tradesman;' **शत** 'a hundred,' **शतिक** 'worth, or bought with, a hundred.' It is affixed to **अर्द्धे** and **भाग** to signify 'rate of interest;' **अर्द्धिकं** or **भागिकं** **शतं** 'half per cent.' It is also a possessive affix; as, **दण्ड** 'a staff;' **दण्डिक** 'one who bears a staff;' **केश** 'hair,' **केशिक** 'one who has much hair;' **गो** and **शत** 'a hundred,' **गोशतिक** 'one who has a hundred cows.'

**डामहच्** is considered as an affix forming the words **पितामहः** -**मही**, **मातामहः** -**मही** 'paternal and maternal grandfather and grandmother,' from **पितृ** and **मातृ**. **डुलच्** added to **मातृ** forms **मातुलः** 'a maternal uncle;' **व्यत्** to **पितृ**, **पितृव्यः** 'a paternal uncle;' and **व्य** to **भातृ**, **भातृव्यः** 'a brother's son.'

**ढक्** is a useful affix: it leaves **एय**, and forms, 1. *Patronymics* and terms of descent; as, **आग्नेयः** 'the son of *Āgni*;' **वैनतेयः** name of *Garūḍa*, 'the son of *Vinatā*;' **मैत्रेयः** 'son of *Mitrayu*;' the final of the primitive being cut off: sometimes **इनङ्** is prefixed to the termination; as, **कौलटेयः** or **कौलटिनेयः** 'the son of a respectable woman,' **ढुलटा**; when **कुलटा** means 'a harlot,' the derivative implying 'her son' is **कौलटेर**, being formed with the analogous affix **ढक्**. So either of these, forms words implying 'descent' from a disfigured or a base person; as, **काणेयः** or



काणेरः 'the son of a one-eyed man;' दासेयः or दासेरः 'the son of a slave.' स्वसृ, 'a sister,' in combination rejects its final before ढक्; as, पितृस्वसेयः 'the son of a father's sister,' मातृस्वसेयः 'the son of a mother's sister.' 2. ढक् also forms attributives signifying 'produced in,' or 'derived from;' नादेय 'aquatic,' from नदी 'a river;' माहेय 'earthen,' from मही 'the earth;' and 3. a few appellatives; as, from द्रीहिः 'rice,' त्रैहेयं 'a rice-field.'

ढक् is analogous to the preceding, adding क् to the termination; as, कौलेयक 'belonging to, or derived from, a family;' otherwise कौलेय. It is also added to a few words in a contemptuous sense; as, ग्राम, 'a village,' makes ग्रामेयकः 'a clown;' नगर 'a city,' नागरेयकः 'a libertine,' 'a profligate.'

ढञ् is another termination allied to the preceding; differing from ढक् only in being restricted to certain words; as, पुरुष, 'a man,' in particular acceptations; as, पौरुषेयो बधः 'a killing of men;' पौरुषेयः समूहः 'an assemblage of men;' पौरुषेयो विकारः 'mortal or human change;' पौरुषेयः -यी -यं 'done by a man' or 'human being.'

ण, leaving झ, forms a few feminine nouns that signify 'striking in sport;' as, दारुडा 'quarter-staff,' and मौष्टा 'boxing,' from दण्ड 'a staff,' मुष्टि 'the fist;' also some attributives; as, सर्व 'all,' सार्ध 'fit or good for all.'

ण्य, leaving य, forms words implying 'descent;' as, दैत्यः 'a demon,' 'a son of Diti;' आदित्यः 'an Āditya,' 'son of Aditi;' कौरव्यः 'a descendant of Kuru.' It is added to पति, when preceded by a noun; as, प्राजापत्यः 'son or descendant of प्रजापति;' and to words signifying 'an artisan;' as, तनुवाय, 'a weaver,' makes तानुवाय्यः 'a weaver's progeny;' it also forms appellatives; as, परिषद् makes पारिषद्यः 'an assistant at an assembly.'

तल् forms feminine nouns signifying, 1. Aggregation; ग्रामता 'a number of villages;' जनता 'a number of men;' गजता 'a herd of elephants.' 2. Abstract property; स्त्रीता 'womanhood,' गोता 'cowhood,' पुत्रता 'childhood.' It is also added pleonastically to देव; as, देवता 'a divinity.'



त is added to some words to denote 'time;' as, परत 'of last year;' परात 'of the year before last;' चिरत 'of a long time ago:' also to नू substituted for नव, नूत 'new:' the latter takes तनप् in the same sense, नूतन, and, as above, नवीन.

त्यक् is added to terms of place to form attributives; दक्षिणात्य 'produced in the south,' 'a native of the south,' &c.: so पाश्चात्य, पौरस्य, 'produced in the west, east,' &c.

त्यक्न् forms feminine appellatives after the prepositions अधि and उप; as, अधित्यका 'an acclivity;' उपत्यका 'land at the foot of a mountain.'

त्यप् is affixed to indeclinables to form attributives implying 'production;' as, कृत्य 'produced where;' तत्रत्य 'born or produced there;' इहत्य 'born or produced here:' with समा, 'together,' it forms समात्य: 'a minister.'

त is added to गो, 'a cow,' to denote 'multitude;' गोत्रा 'a herd of cattle.'

त्व forms neuter abstract nouns from any other nouns; ब्राह्मणत्वं 'Brahmanhood,' बालत्वं 'childhood,' पुण्यत्वं 'holiness.'

दधच् and द्वयसच् are added to nouns to denote 'measure of height;' ऊरुदध, ऊरुद्वयस 'as high as the thigh.'

दूस् is added to अवि in the sense of 'milk;' अविदूसं 'ewe's milk.' मरीस and सोढ, equally anomalous affixes, and probably obsolete words, meaning 'milk,' are similarly employed; as, अविमरीसं and अविसोढं.

नञ् and the analogous affix सञ् are added severally to स्त्री and पुंस् to form appellatives; स्त्रैण 'produced from, or by, a woman;' पौत्र 'produced of, or by, a man.' In the neuter gender they may be abstract nouns; स्त्रैणं 'womanhood,' पौत्रं 'manhood.'

पाशप् forms attributives from nouns in the sense of 'inferiority;' as, भिषक्पाश: 'an indifferent physician:' compounded with केश it signifies 'quantity;' केशपाश: 'abundant hair:' केशपश: has a similar purport.

पिन्न and पेज are added to तिल to denote 'barrenness;' तिलपिन्न: or तिलपेज: 'barren sesamum,' 'not bearing seed.'

फक् and फिन् are affixes forming principally patronymics or terms implying 'descent:' the former furnishes the termination आयन्, the latter आयनि; as गाग्रीयन्: or गाग्रीयणि: 'a descendant of the sage गगर्गः.' Analogous to them is प्फक्, forming attributives of which the feminine takes ई, as denoted by the sibilant: thus from कपिश, 'a country,' comes कापिशायन 'produced in it;' as, कापिशायनं मधु 'honey of Kapisá'; कापिशायनी द्राक्षा 'a grape of the same.'

मयट् is added to nouns to import 'made or consisting of;' as, अश्ममय 'made or consisting of stone,' 'stony,' 'marble;'  
काष्ठमय 'wooden,' 'made of wood;'  
मृगमय: 'earthen,' 'made of earth or clay:' it also implies 'containing' or 'abounding with;'  
as, अन्नमय 'containing food' (a dish, &c.); मोदकमय 'containing sweetmeats' (a shop or the like); घृतमयो यज्ञ: 'a sacrifice abounding with clarified butter,' i. e. one in which many oblations are offered. It also forms with गो, 'an ox,' the term गोमय:, which may mean either 'cow-dung' or 'the nature or property of a cow.'

मात्रच् is added to words to denote 'measure,' either of height, capacity, or number; जानुमात्र 'as high as the knee;'  
प्रस्थमात्र 'as much as a Prastha;'  
पञ्चमात्र 'five in tale;'  
तावन्मात्र 'so much.'

य is added to a few words to form, 1. Attributives; as, ग्राम 'a village,' ग्राम्य 'rural,' 'rustic;'  
मुख 'the face,' मुख्य 'principal;'  
दण्ड 'punishment,' दण्डय 'deserving punishment;'  
अर्थ 'respect,' अर्थ्य 'deserving respect;'  
वध 'killing,' वध्य 'deserving death:' 2. Abstracts; as, सखि 'a friend,' सख्यं 'friendship;'  
दूत 'a messenger,' दूत्यं 'mission:.'  
वणिज्, 'a merchant,' makes वणिज्या 'trade:.'  
स्तेन 'a thief,' makes स्तेयं 'theft,' 'thieving.'  
य is more frequently combined with other letters, as in ज्य, एय, यक्, यच्, and यत्.

यक् forms a few abstract nouns: राजन्, 'a king,' makes राज्यं 'kingdom;'  
सेनापति 'a general,' सेनापत्यं 'command;'  
पुरोहित 'a family priest,' पुरोहित्यं 'priesthood.'

यत्, leaving य, forms, 1. Patronymics or terms of descent ; as, अभिजित् a proper name, अभिजित्यः 'the son of Abhijit ;' दैव्य 'sprung from a god ;' वास्य 'a native of the outer (वहिर) country ;' 2. Attributives ; as, द्वीप्य 'is produced in or on an island,' द्वीपः 3. Aggregates ; as, कदार 'a field,' कैदार्यं 'a number of fields ;' केशः 'hair,' केश्यं 'a quantity of hair ;' पाशः 'a noose,' पाश्या 'a number of snares ;' &c.

यत्, leaving य, and requiring no change of the radical vowel, is of much more extensive application than either of the preceding : it forms a few terms of descent ; as, राजन्यः 'a man of the military tribe, sprung from a Rāja ;' कुल्य 'of a good family ;' but its chief application is to form attributives implying derivation, relation, or fitness, becoming frequently appellatives ; as, रथ्य 'what is fit for a carriage ;' रथ्यः 'a horse fit for harness ;' रथ्यं 'a carriage-wheel ;' मूल relating to the root, or to original price ; मूल्यः 'price,' मूल्यं 'profit ;' वयस्य 'suited in age,' वयस्, whence वयस्यः 'a friend.' Of other attributives formed with this affix are तुल्य 'like,' न्याय्य 'suitable,' पथ्य 'appropriate,' हृद्य 'agreeable,' धन्य 'wealthy,' अग्य 'chief,' धर्म्य 'virtuous,' जन्य 'relating to the people,' 'popular,' 'current,' यशस् 'fame,' यशस्य 'famous,' शीर्षेद्य 'deserving decapitation,' from शीर्षे for शिरस् and छेद 'cutting.' Nouns ending in उ and the word गो take Guña before यत् ; as, शङ्कु 'a stake,' शङ्कुय्य 'fit for a stake' (wood) ; गव्य 'relating to a cow' or 'derived from one,' गव्यं 'cow's milk ;' श्वन्, 'a dog,' changes the semivowel ; as, शुन्य or शून्य 'canine ;' नाभि, 'the nave of a wheel,' makes नभ्य 'fit for the nave ;' and नास 'the nose,' नस्य 'fit for the nose,' नस्यं 'a nozzle ;' भाग 'a part,' भाग्यं 'half' (at interest), भाग्यं शतं 'half per cent.' Of the appellatives, besides those specified, are, जन्या 'a bridemaid,' from जनी 'a wife ;' धेनुष्या 'a milch cow,' from धेनु, the same, with स् inserted ; वेप्यः 'an actor,' from वेप 'dress ;' कर्मण्यं 'vigour,' from कर्मन् 'act ;' and द्रव्यं 'thing,' 'wealth,' from दु 'a tree.'

र is added to nouns to form diminutives ; कुटी ' a house,' कुटीरः ' a small house ;' शमी ' the Sāmī tree,' शमीरः ' a small Sāmī tree.'

रूप्य is added to words to imply ' cause' or ' origin,' if the latter be man ; as, समरूप्य ' what proceeds from the same cause ;' देवदत्तरूप्य ' what originates with Devadatta.'

ल is added to चिल्, चुल्, and पिल्, substituted for क्लिन्न ' moist,' making चिल्ल, चुल्ल, and पिल्ल, to signify ' blear-eyed.'

विडच् and विदीसच् are added to the preposition नि to form attributives ; as, निविड, निविदीस, ' thick,' ' coarse ;' also ' flat or crooked nosed.'

बुन् is a useful affix : बु always, as in the Kṛidanta derivatives, denotes the addition of अक. It forms attributives signifying chiefly ' produced in' or ' from ;' as, ग्रीष्म ' the hot season,' ग्रैष्मक ' growing or produced in summer ;' उष्ट्र ' a camel,' औष्ट्रक ' produced from a camel ;' कौलालक ' made by a potter,' कुलाल ; आरण्यक ' produced in a wood,' ' wild.' It is also added to names of countries to signify either the place or people ; पाटलिपुत्रकः is synonymous with पाटलिपुत्रः ' Pali-bothra ;' आङ्गकाः means ' the people of Aṅga :' also any thing peculiar to the country ; as, from कच्छ, ' Cutch,' comes काच्छको मनुष्यः ' a man of Cutch ;' काच्छकं हसितं ' a Cutch laugh.' It also forms nouns of aggregation ; as, औष्णकं, from उष्ट्रन् ' an ox,' ' a herd of oxen ;' औपगवकं ' a number of the descendants of Upagu,' or ' his family or tribe collectively.'

बुन्, like the preceding, adds अक, but does not change the vowel of the primitive. It forms such attributives as क्रमक, from क्रम ' order,' ' one who knows the order ;' पन्थक ' produced in or on the road ;' पथक ' one who knows the road ;' पूर्वाह्नक ' produced in the forenoon :' also a few feminine nouns in particular acceptations ; as, from पद for पदि, ' a quarter,' comes पदिका ' quarter,' when succession is implied ; as, द्विपदिकां ददाति ' he gives two and two quarters ;' द्विशतिकां ददाति ' he gives two and two hundreds :' or when succession is not implied, but legal proceedings are ; as, द्विशतिकां दक्षिणः ' fined two hundred.'

दुन् also forms feminine nouns from compounds implying 'enmity between the objects;' as, काकोलूकिका 'the natural hostility of the crow and the owl.'

शालच् forms an attributive noun with the preposition वि; विशाल 'large,' 'extensive.'

शाकट and शाकिन are added to names of vegetable substances to denote 'a field;' as, इक्षुशाकटं or इक्षुशाकिनं 'a field of sugar-cane.'

छरच् is added to nouns to form appellatives with the sense of 'diminutiveness' or 'inferiority:' गोणी 'a sack,' गोणीतरी 'a small sack;' वत्सतरः 'a young calf;' अश्वतरः 'a foal,' also 'a mule;' ऋषभतरः 'an ox unfit for the yoke.'

ठन् forms attributive nouns analogous to those formed with टन्, as above, but in particular senses; and the feminine termination is ई. The words imply, 1. 'Who or what goes by means of;' as, अश्विक 'one who goes on a horse;' पथ्यिकः -की 'a cripple,' 'one who goes by means of a wheel-chair;' पथ्यिः; पथिकः -की 'a traveller,' 'one who goes along the road;' or, as applied to inanimate things, वारिपथिकं 'what comes, or is brought, by water:' 2. 'Who or what takes by means of;' as, भस्त्रा 'an inflated skin,' भस्त्रिकः 'a ferryman,' 'one who takes passengers or goods across a river on a skin;' विवधः or वीवधः 'a yoke for carrying burdens by a rope at each end,' विवधिकः or वीवधिकः 'a porter carrying loads by a yoke:' and 3. Containing a given measure; as, द्वादिक 'containing two Ārhakas of grain,' 'a field,' &c.

छल् is similarly applied to a few words; as, आकर्षकः -की -कं 'who or what goes by being dragged.'

छल् is added to शमी, 'the S'amí tree,' to signify 'made of its wood,' शामिलः -ली -लं.

षन् forms abstract neuter nouns from a variety of words; as, शुक्ल 'white,' शौक्ल्यं 'whiteness;' दृढ 'firm,' दार्ढ्यं 'firmness;' मधुर 'sweet,' माधुर्यं 'sweetness;' मूर्ख 'a blockhead,' मौर्ख्यं 'folly;' चोर 'a thief,' चौर्यं 'stealing;' स्तेन 'a thief,' स्तेन्यं 'stealing;' पिशुनः 'a knave,' पैशुन्यं 'dishonesty;' ब्राह्मणः 'a Brahman,'



ब्राह्मण्यं 'the nature or office of a Brahman;' चतुर्वर्ण्यं 'the four castes,' चातुर्वर्ण्यं 'the duties or institution of the four castes;' परम्परा 'successively,' पारम्पर्यं 'succession,' 'tradition.' When taking the feminine gender, these nouns reject य before ई; as, उचित 'right,' 'fit,' makes औचित्यं or औचिती 'fitness.'

स्त्रा and सा are added pleonastically to मृद् 'earth;' so is तिकन्, making मृत्तिका, मृत्सा or मृत्त्रा, 'earth.'

## CLASS II. Possessives.

अच्, leaving अ, is substituted for the terminations of a few words ending in vowels, and added to others ending in consonants, to form possessive adjectives; as, जटा makes जट 'who has braided hair;' उरस् 'the breast,' उरस 'breasted;' अय 'sin,' अय 'sinful;' अशीस 'who has hæmorrhoids,' from अशीस्; &c.

आटच् and आलच् are added to nouns to signify possession or use of the object they denote, but in a depreciatory sense; as, वाच्, 'speech,' makes वाचाट or वाचाल 'one who speaks much and nonsensically.'

आमिनच् added to स्व, 'property,' makes स्वामिन् -मी -मिनी 'a master' or 'mistress,' 'an owner of property.'

आरकन् is added to शृङ्ग 'a horn,' and वृन्द 'a heap,' to form attributives; as, शृङ्गारक 'horned,' वृन्दारक 'preeminent.'

आलुच् forms attributives of possession, with the sense of 'non-endurance;' with शीत 'cold,' उष्ण 'warm,' and तृप्त 'oiled butter;' as, शीतालु 'suffering from cold,' 'freezing;' उष्णालु 'suffering from heat;' तृप्तालु 'having, but not liking, oiled butter.' हृदय, 'the heart,' forms हृदयालु 'kind-hearted.'

इतच् forms possessive attributives from the class of words called तारकादि; as, तारका 'a star,' तारकित 'starred,' 'starry;' पुष्प 'a flower,' पुष्पित 'flowered,' 'flowery;' कुसुम 'a flower,' कुसुमित 'having flowers;' खण्ड 'a part,' खण्डित 'parted,' 'divided,' 'having parts;' पिपासा 'thirst,' पिपासित 'thirsty;' दुःख 'pain,' दुःखित 'afflicted,' 'pained;' मुख 'pleasure,' सुखित 'happy,' 'at ease;' &c.

इनच् forms फलिन 'fruitful,' from फल 'fruit;' and वर्हिण

'peacock-tailed,' or वहिणः 'a peacock,' from वह् 'the tail of that bird.' मल, 'dirt,' makes मलिन, or with ईमसच्, मलीमस 'dirty,' 'foul,' 'wicked.'

इनि is affixed to nouns ending in अ to denote possession actual or figurative; दण्ड 'a staff,' दण्डिन् 'one who carries a staff;' धन 'wealth,' धनिन् 'wealthy;' सुख 'happiness,' सुखिन् 'happy;' दुःख 'pain,' दुःखिन् 'sorrowful:' also to पृथ्वी in particular meanings; पृथ्विन् 'one who has priority,' i. e. one who has done (eaten or drank) any thing on a former occasion; कृतपृथ्वी कटं 'he formerly made the mat.' आद्ध makes आद्धिन् 'one who has partaken of a Śrāddha' or 'funeral feast;' and साक्ष 'visible,' साक्षिन् 'one who has seen any occurrence,' 'a witness.' It is also added to certain words in आ or ई; as, शिखा 'a crest,' शिखिन् 'crested,' शिखी 'a peacock;' माला 'a garland,' मालिन् 'having a garland,' माली 'a gardener;' व्रीहि 'rice,' व्रीहिन् 'having rice:' also to numerals connected with age; as, पञ्चमिन् 'having the fifth (month or year);' पञ्चमी बालः 'a boy in his fifth year.' Occasionally क is prefixed to इनि; as, वातकिन् 'one who suffers from disordered wind.' It forms various feminine nouns of locality; as, पुष्करिणी 'a pool having the lotus:' so पद्मिनी, कुमुदिनी, &c. It forms various appellatives, as above, and as हस्तिन् 'an elephant,' from हस्त 'his trunk.'

इलच् is affixed to a class of words termed पिच्छादि to form possessives; as, पिच्छा 'mud,' पिच्छिल 'muddy;' उरस् 'the chest,' उरसिल 'broad-chested;' प्रज्ञा 'knowledge,' प्रज्ञिल 'wise:' also to फेन 'froth,' फेनिल 'frothy:' to सिकता 'sand,' and शर्करा 'gravel,' as epithets of place; सिकतिला or शर्करिला भूमिः 'sandy or gravelly soil:' also to तुन्द and other words; तुन्दिल 'corpulent,' उदरिल 'big-bellied,' &c.

उरच् is added to दन्त, 'a tooth,' to form दन्तुर 'having large or prominent teeth.'

जल is added to बल 'force,' and वात 'wind,' to signify 'impatience;' बलूल 'not enduring force;' वातूल 'not bearing wind:' the latter is also an appellative; वातूलः 'a gale,' 'a whirlwind.'

विमनि forms वाग्मिन् 'eloquent,' 'well spoken,' from वाच् 'speech.'

ड्डल् is added to नड and शाद; as, नड्डल् 'abounding with reeds;' शाड्डल् 'abounding with young grass' (a field, a country, &c.

न, as a possessive affix, is added to a class of words termed पामादि, and which imply 'diseased;' as, पामन् 'itch,' पामन 'itchy;' कृमि 'a worm,' कृमिन 'affected with worms.' It also forms irregularly ज्योत्स्ना 'moonlight,' from ज्योतिष् 'light.'

भ is added to the words तुन्दि, वटि, and वलि; as, तुन्दिभ 'having corpulence,' 'corpulent;' वटिभ 'lousy;' वलिभ 'wrinkled.'

मतुप् is in an especial degree the affix implying 'possession:' the essential element is मत् or वत्, inflected as मान्, मती, मत्, or वान्, वती, वत् (see p. 57). The म is changed to व after a final or penultimate अ or आ, and after any consonant except a nasal or a sibilant: it is so changed after a final or penultimate म; it is unchanged after any other vowel than अ or आ, and after a nasal or a sibilant: but there are special exceptions to these changes: thus किम् makes किंवत् 'having something;' यशस् 'fame,' यशस्वत् 'famous;' लक्ष्मी 'prosperity,' लक्ष्मीवत् 'prosperous.' A great variety of attributives and appellatives are formed with this affix; as, धनवत् 'wealthy,' रसवत् 'flavoured,' मेधावत् 'intelligent,' गोमत् 'having cows,' भूमिमत् 'having land.' राजन् retains its final, if meaning 'well governed,' राजन्वती भू: 'a well governed country;' but राजवत् 'having a king.' उदक, 'water,' substitutes उदन् before मतुप्; as, उदन्वत् 'having water,' उदन्वान् 'the ocean.' The following are irregularly formed with this affix: अङ्गीवान् 'the knee' (having a bone); चक्रीवान् the name of a king (having a country); रुमखवान् the name of a mountain (having salt); चम्पूरवती 'the river Chambal' (having a skin or hide). In their literal acceptation these are regular; as, अस्थिवत्, चक्रवत्, &c. In place of मतुप्, the affix in certain senses is termed डमतुप्, the initial ड causing the elision of the final vowel of the primitive;

as, कुमुद 'a lotus,' कुमुद्वती 'a place abounding in lotuses;' महिष 'a buffalo,' महिष्मती the name of a city.

यप् is added to a few words to form attributives; as, हिम्य 'snowy;' गुण्य 'excellent,' 'having merit;' रूप्य 'having a handsome form;' also रूप्यः 'a coin,' i. e. having an impression.

युस् is added to ऊर्णौ 'wool,' ऊर्णायु 'woolly;' also to अहम् 'I,' अहंयु 'arrogant;' and शुभम् 'good,' शुभंयु 'lucky;' also to कं and शं; as, कंय्यु, शंय्यु 'happy,' 'prosperous.'

र forms attributives and appellatives after certain words; पाण्डु 'paleness,' पाण्डुर 'pale;' मधु 'honey,' मधुर 'sweet,' 'honeyed;' सुपि 'a hole,' सुपिर 'perforated;' ऊष 'saline soil,' ऊषर 'having or abounding with such soil.' नग, 'a mountain,' makes नगरं 'a city' (having houses as lofty as mountains); and तमस् 'darkness,' तमिस्रं or तमिस्रा the same; the penultimate being changed to इ.

लच् forms attributives with various words; अक्ष 'the shoulder,' अक्षल 'strong;' वत्स 'a child,' वत्सल 'affectionate;' चूडा 'a crest,' चूडाल 'crested;' फेन 'froth,' फेनल 'frothy.'

व is added to केश 'hair,' केशव 'having fine or abundant hair;' in which sense it may be also केशिन्, केशिक, or केशवत्; as a name of Kṛishṇa, it is केशवः alone. It is added to a few other words; as, to मणि 'a jewel,' and हिरण्य 'gold,' to form मणिवः 'a particular Nāga;' हिरण्यवः 'one of the treasures (personified) of the god of wealth;' also to अर्णस् 'water,' which rejects its final, अर्णवः 'the ocean.'

वल्च् forms attributives, used chiefly as appellatives, after certain words; शिखावल 'crested,' शिखावलः 'a peacock.' A final short vowel becomes long before it; as, दन्त 'a tooth,' दन्तावलः 'an elephant;' कृषि 'culture,' कृषीवलः 'a husbandman;' आसुति 'spirit,' आसुतीवलः 'a distiller;' परिषद् 'a court,' परिषद्वलः 'a Rāja;' रजस् 'menstrual excretion;' रजस्वला 'a woman at that period.' ऊर्जस्, 'strength,' makes ऊर्जस्वल 'strong.'

विनि is added to words ending with अस्; as, तपस् 'penance,' तपस्विन् 'who practises penance,' 'an anchorite;' यशस् 'fame,'

यशस्विन् 'famous : ' also to माया 'illusion,' मायाविन् 'deceptive,' मेधा 'apprehension,' मेधाविन् 'intelligent ;' सज् 'a garland,' सग्विन् 'having a garland ;' and आमय 'sickness,' with the final made long, आमयाविन् 'sick,' 'ill.'

श forms attributives from a class of words termed लोमादि ; as, लोमन् and रोमन् 'hair of the body,' लोमश, रोमश, 'hairy ;' कपि 'an ape,' कपिश 'tawny ;' &c.

### CLASS III. *Degrees of Comparison : Pronominals : Numerals.*

263. The affixes which form the comparative and superlative degrees have already been specified, as त्रप् or तमप्, and ईयस् or ईयसुन्, and इष्ठ or इष्ठन् ; they are noticed here only as belonging to the class of Taddhita affixes (see p. 76).

264. Pronouns take some of the preceding affixes, with the same effect and signification as those already specified : thus अण् is added to the possessive cases plural of अस्मद् and युष्मद्, making आस्माक, यौष्माक, 'what belongs or relates to us' or 'to you : ' also to the same cases singular, with क inserted ; as, तावक, मामक, 'what relates or belongs to thee' or 'me.' छ is also added to अस्मद् ; as, अस्मदीय 'relating or belonging to me ;' and to भवत् 'you' (respectfully) ; भवदीय 'yours' or 'your honour's.' Besides these, they have some peculiar to themselves.

अकच् is sometimes substituted for the proper terminations of किम्, यद्, and तद् ; as, कक 'which ?' यक 'who,' सक 'that.'

उत्तरच् and उत्तमच् are added to the same pronouns, also to एक, to form comparisons between two or many ; as, कतर, यतर, 'which of two ;' कतम, यतम, 'which of many ;' ततर, ततम, 'that of two' or 'of many ;' एकतर, एकतम, 'one of two' or 'of many.'

इति is added to किम्, forming कति 'how many.'

वहुप् is added to several of the pronouns to imply 'quantity : ' it leaves वत्, as already noticed (p. 84). To these may be added त्रिषुक्, forming attributives from them ; यावत्त्रिषु 'having or being how many ;' तावत्त्रिषु 'having or being so many.'

265. Nouns of number take Taddhita affixes to denote



ordinals and other modifications: some of them have been already noticed (p. 91).

ड is added to दशन् and its compounds, to विंशति and the decimals ending in शत्, to form numerals in addition to others with which they are inflected. ड, leaving झ, causes the elision of the final letter; एकादशं शतं 'one hundred and eleven;' विंशं शतं 'a hundred and twenty.'

डट् forms ordinals from cardinals for all above ten; एकादश 'eleventh,' विंश 'twentieth,' &c.; or those from twenty upwards prefix तमट् to डट्, making विंशतितम, &c. (p. 91).

डिमच् added to आदि, 'first,' forms the ordinal आदिम 'first:' it also forms terms signifying 'relative order,' either in place, degree, or time, with अग्र 'before,' अन्त 'end,' and पश्चात् 'after;' as, अग्रिम 'first,' 'prior;' अन्तिम 'subsequent;' पश्चिम 'posterior.'

तयप् added to numerals implies 'division;' as, पञ्चतयं दारु 'wood in five pieces,' or 'five pieces of wood.' It forms similar derivatives with द्वि and त्रि in alternation with यच्; as, द्वितय or द्वय, त्रितय or त्रय, 'two' or 'twofold,' 'three' or 'threefold.'

तोय is added to द्वि and त्रि, the latter of which changes रि to च्, to form ordinals; as, द्वितीय 'second,' तृतीय 'third:' to these, अन्, that is, अ, taking the place of the primitive झ, is added, to imply 'division;' as, द्वितीयो भागः 'a second part,' 'a half;' तृतीयो भागः 'a third:' so चतुर्थ, पञ्चम, 'a fourth,' 'a fifth,' &c.; ordinals being in fact the same as fractionals. षष्ठ and अष्टम take optionally ज, making either षष्ठ or षाष्ठ 'a sixth,' अष्टम or आष्टम 'an eighth.'

सुच् is added to द्वि, त्रि, and चतुर्, making द्विस्, त्रिस्, चतुस्, 'in value twice,' 'thrice,' 'four times.' स् becomes Visarga, and that again र् before a sonant; as, द्विर्भुक्ते 'he eats twice.'

अण् is added to शत and सहस्र to signify 'bought with' or 'worth:' शत 'bought with a hundred;' साहस्र 'bought with a thousand:' also to signify general relation to those numbers.

कन् may be added to numerals not ending with शत् or ति to signify 'bought with;' पञ्चक 'bought with five:' the

exceptions take ठक्; वैंशतिक 'bought with twenty;' चात्वारिंशत् 'bought with forty.' It may be added to them to form denominatives; as, विंशतिक: 'a book containing twenty (chapters).' It is also added to terms of quantity, formed with वत्; as, तावत्, or with इट् inserted, तावतिक 'bought with so much.' कन् is added to numerals forming attributives to imply a sum given either as interest, tax, profit, or bribe; as, पञ्चको राजा 'the king, who has received a tax of five;' पञ्चको देवदत्तः 'Devadatta has taken five (per cent. interest);' &c. Derivatives with other affixes are similarly employed; as, शतिकः शयः 'one to whom a hundred has been given,' &c.

ख may be added to विंशति when preceded by a numeral or by अर्धर्द्ध 'plus a half:' to signify 'value,' क is inserted; as, द्विविंशतिकीन 'worth twenty-two;' अर्धर्द्धविंशतिकीन 'worth twenty plus a half,' i. e. worth thirty.

ठन् or यत् may be added to शत to signify 'being worth' or 'bought with;' शतिक or शय 'what is worth a hundred;' also, as above, 'he to whom a hundred is given.'

डुन् is added to numerals ending in ति or अत् to signify 'value;' विंशक, त्रिंशक, चत्वारिंशक, 'bought with, or worth, twenty,' &c.

मयट्, added to numerals, implies 'equal or equivalent to in value;' as, द्विमयमुदश्चिद् यवानां 'the butter-milk is worth two (it is twice the value) of the barley.'

#### CLASS IV. *Indeclinables.*

266. A variety of indeclinable words, chiefly significant of time or place, are formed with affixes considered as belonging to the class of Taddhita terminations.

अ is affixed to किम् 'what,' which is changed to कु in the sense of 'place;' as, क्क 'where.'

अतमुच् forms with उत्तर 'north,' and दक्षिण 'south,' or 'on the right,' the indeclinables उत्तरतः 'in or from the north,' दक्षिणतः 'in or from the south,' or 'on the right hand.'

असि and अस्ताति form adverbs of place or time with पुर्, अध्,

and अच्, considered as substitutes for पूर्व, अधर, and अवर; as, पुरः, पुरस्तात् 'before,' 'prior,' 'in front,' 'in or on the east;,' अधः, अधस्तात् 'down,' 'below,' 'inferior;,' अवः, अवस्तात् 'behind,' 'after,' 'in the west;,' the latter is also optionally अवरस्तात्. पर optionally takes अतमुच् or अस्तात्; as, परतः, परस्तात् 'after,' 'subsequent.'

अधुना is considered as irregularly substituted for इदम्, 'this,' 'in this time,' 'now.'

अर्हिल् is added to different pronouns to signify 'time;,' as एतद् 'this,' एतर्हि 'in this time,' 'now;,' कर्हि and यर्हि 'when;,' तर्हि 'then,' 'at that time.'

आच् is added to उत्तर and दक्षिण to signify 'in' or 'from;,' उत्तरा or दक्षिणा वसति 'he dwells in the north' or 'in the south;,' उत्तरा or दक्षिणा पुनरागतः 'returned from the south.' They take आहि in the same sense; उत्तराहि, दक्षिणाहि.

एनप् is added to the same words; उत्तरेण, दक्षिणेन, 'in or on the north' or 'the south.'

कृत्वमुच् is added to numerals and to बहु to signify 'times,' when alluding to the reiteration of an act essential to life; द्विकृत्वो भुङ्के 'he eats twice;,' so पञ्चकृत्वस्, शतकृत्वस्, बहुकृत्वस्, and the like.

चि converts into indeclinables, nouns compounded with any of the derivatives or inflexions of अस or भू 'to be,' or कृ 'to make,' to imply that the object is, or is made, what it was not before. A final अ or आ, except when the word is already an indeclinable terminating with the latter, is changed to ई; इ and उ are made long; and ऋ is changed to री; as, कृष्णीकृत 'made black,' 'blackened;,' शुक्लीकरोति 'he makes white' or 'whitens;,' दोषाभूतमहः 'the day has become evening;,' शुचीभवति 'he becomes pure;,' पटूस् 'becoming eloquent;,' मातृभूता 'become a mother.' अरुस्, मनस्, and चक्षुस् drop their finals; अरुकरणं 'making sore;,' उन्मनीस्यात् 'he will become mad;,' उच्चक्षूकरोति 'he looks upwards.'

डाच् is an affix similar to the preceding, attaching आ to the end of a word joined to the derivatives or inflections of the

verb कृ 'to make;' as, दुःखाकरोति 'he pains' or 'distresses;' सुखाकरोति 'he makes happy;' प्रियाकरोति 'he pleases:' also after reiterated words expressing inarticulate sound; पटपटाकरोति 'he makes the sound pat pat:' also after particular words used in the sense of 'ploughing;' द्वितीया or तृतीयाकरोति 'he ploughs (a field) twice or thrice;' शस्त्राकरोति 'he ploughs (a field) back again;' बीजाकरोति 'he ploughs (a field) with the seed,' 'he drill-sows it.'

तसि is substituted for the terminations of the instrumental and ablative cases; the former implying 'cause:' चरित्ततः 'by, or on account of, behaviour;' वृत्ततः 'by, or on account of, its rotundity;' ग्रामतः 'from the village;' आदितः 'from the first;' मध्यतः 'from the middle:' also as implying 'descent;' कृष्णतः प्रद्युम्नः 'Pradyumna was descended from Krishṇa.' It is added to the names of diseases, to imply their removal; तं प्रवाहिकातः कुरु 'make him (free) from flux.' It is considered to represent the genitive case in such sentences as देवा अर्जुनतो ऽभवन् 'the gods were (on the side) of Arjuna.'

तसिल्, which, like the former, leaves तस्, is added to pronouns and pronominals in the sense of the ablative and locative cases: अतस् or इतस् 'hence' or 'here;' ततस् 'thence,' 'therefrom,' also 'therefore' or 'there;' यतस् 'whence,' 'wherefrom,' 'wherefore,' 'where;' इतस्ततस् 'here and there,' 'every where.' किम् before an affix beginning with त or ह becomes कु; कुतस् 'whence,' 'wherefrom,' or 'wherefore,' 'when;' सर्व्वतस्, विश्व्वतस्, 'every where;' उभयतस् 'on both sides:' so अभितस् 'on both sides;' परितस् 'all around;' बहुतस् 'in many places or ways.'

तल् is affixed to pronouns and pronominals in the sense of 'locality;' as, कुत्र 'where,' यत्र 'where,' तत्र 'there,' सर्व्वत्र 'every where.' अ is substituted for एतद्; as, अत्र 'in this place,' 'here.'

त्वा is added to certain words with the sense of the accusative or locative case: देवत्वा वन्दे 'I salute the gods;' मनुष्यत्वा रमे 'I delight in the men;' बहुत्वा 'in many ways.'

याल् is affixed to pronouns and pronominals to denote 'manner,' 'kind;' as, यथा 'as,' 'in what manner;' तथा 'so,' 'thus,' 'in this manner;' कथा 'how.'

यमु is added to इद्म् and किम्, substituting severally इद् and क in the same acceptation: इत्थम् 'thus,' कथम् 'how.'

दा is added to pronouns and pronominals to imply 'time;' as, यदा 'at what time,' 'when;' तदा 'at that time,' 'then;' कदा 'when;' एकदा 'once;' अन्यदा 'at another time;' सर्वदा 'always:' also स being substituted for सर्व, सदा.

दानीम् is added to इद्म् and तद् to signify 'time:' the initials of the primitives only are retained; इदानीम् 'now,' 'at this time;' तदानीम् 'then,' 'at that time.'

धा is affixed to numerals to imply 'numeration;' as, एकधा 'once,' 'one,' singly;' द्विधा or द्वेधा 'twice,' 'twofold;' त्रिधा or त्रैधा 'thrice,' 'threefold;' पञ्चधा 'five times' or 'fivefold' or 'five parts;' as, एकं राशिं पञ्चधा कुरु 'make one heap into five.' The analogous affix धमुञ् is added to द्वि and त्रि, making द्वैधम्, त्रैधम्, 'twofold,' 'threefold.' ध्यमुञ् may be added to एक, making ऐक्यम्.

ना is added to the preposition वि, making विना 'without,' 'except;' and नाञ् to the negative नञ्, नाना, 'manifold,' 'various.'

रिल् and रिष्टातिल् are added to उप, substituted for उच्चैस्; as, उपरि or उपरिष्टात् 'up,' 'above.'

वत् affixed to words forms indeclinables implying 'resemblance in act;' as, ब्राह्मणवत् 'like a Brahman;' क्षत्रियवत् 'like a Kshetriya:' also denoting 'fitness,' 'suitableness;' राजवत् 'fit for, or worthy of, a king:' also if the preceding word have the sense of the genitive or locative case; मथुरावत् 'as in Mathurá;' देवदत्तवत् 'like (the figure of) Devadatta.'

शम् is added to अल्प and बहु to imply 'degree;' अल्पशः 'a little;' बहुशः 'much,' 'abundantly,' 'for the most part:' also to numerals and terms of measure, to denote 'successive order;' द्विशः 'two and two;' माषशः 'Másha by Másha.'

माति is added to words like च्वि to signify a thing's becoming



what it was not before, in combination with the same verbs ; also with words signifying ' production ;' as, भस्मसात् करोति ' he reduces to ashes ;' शस्त्रमग्निनात् सम्पद्यते ' the weapon is produced as fire,' or ' is in a blaze ;' also अग्निनाद्भवति ' is fire.' It also means ' dependence ;' as, राजसाद्भवति राष्ट्रं ' the country becomes dependent wholly on the king :' or ' appropriation ;' as, दानं विप्रसात् करोति ' he makes the gift wholly the property of the Brahmans.'

## CHAPTER VII.

### COMPOUND WORDS.

267. THE composition of words prevails in Sanskrit to an extent that much exceeds its occurrence in any other language. It is termed in original grammars, Samāsa समासः.

268. When a greater or lesser number of words are combined, so as to form one new term, the characteristic signs of case and number are, with occasional exceptions, rejected by all the members of the compound except the last.

269. Compound words are arranged, agreeably to the nature of this construction, under four classes :

1. The first class consists of substantive nouns simply aggregated under one head, which, if not compounded, would be held together by the intervention of a copulative ; as, ' Rāma and Lakshmaṇa,' रामश्च लक्ष्मणश्च, make, when united, रामलक्ष्मणौ. This is termed Dvandwa, ' doubling' or ' aggregation.'

2. The second class, termed Tatpurusha, is not confined to substantives, but combines nominal and verbal derivatives in different relations ; such as that of the object and the act, as कृष्णाश्रयः ' dependence upon Kṛishṇa ;' that of the object and the agent, as ग्राममात्र ' arrived at the village ;' or that of the attribute and the object, as नीलोत्पलं ' a blue lotus.' It also comprises adjectives, participles, and particles aggregated, so

as to form compound attributives or appellatives ; as, कृष्णशुक्ल 'black and white;' कृताकृत 'done and not done;' अतिराज 'surpassing the king.' The two last are, however, considered as forming either a subdivision of this class, or a separate class termed Karmma-dháraya, कर्मधारयः; and so is the combination of a numeral with a noun; which subdivision is termed द्विगुः. Of these terms, Tatpuruṣha, 'the man of him,' refers to a word that commonly exemplifies this kind of compound, or राजपुरुषः 'the king's man.' Karmma-dháraya implies 'that which comprehends (dhárayati) the object (karmma).' Dwigu is a technical word derived from Dwi 'two.'

3. The third class of compounds, called बहुव्रीहि, is the association of any given number of terms, simple or compound, to form an epithet to a noun, of which the word Bahuvrīhi furnishes an example : as separated, it means 'much rice;' as compounded, 'that which has much rice,' a field or the like. In compounds of this class, the last member, whatever its original gender, takes that of the noun with which it is connected ; as, दर्शनीयभार्यः '(a man) who has a beautiful wife.' These epithets are sometimes used absolutely as appellatives ; as, पुण्डरीकाक्षः 'having eyes like the lotus;' a name of Viṣṇu. As an instance of the multiplication of terms in a Bahuvrīhi compound, we may take जनकतनयास्नानपुण्योदकः '(a place) of which the waters were sanctified by the bathing of the daughter of Janaka.'

4. The last class is termed Avyayī-bhāva, अव्ययीभावः, being the construction of indeclinable or adverbial compounds (Avyaya), consisting for the most part of a preposition and the noun governed by it in the objective case neuter, as उपकृष्णं, and requiring a verb or verbal derivative, expressed or understood, to complete the sense ; as, उपकृष्णं तिष्ठति 'he stays near to Kṛishṇa;' उपकृष्णमर्जुनः 'Arjuna (is) near to Kṛishṇa.'

270. In forming these several kinds of compounds, various peculiarities occur, the most important of which we shall specify under their respective heads.

## SECTION I.

### *Dwandwa Compounds.*

271. When words are combined in this form of compound, the final usually takes the sign of the dual number where there are two objects, as हरिहरौ 'Vishṇu and Śiva;' and that of the plural if there are more than two, as कामधर्म्मार्थमोक्षाः 'desire, virtue, wealth, liberation' (the four objects of human existence).

272. The following words, when compounded, terminate in the neuter singular: terms for parts of the body, as पाणिपादं 'the hand and foot:' players on musical instruments, मर्द्दङ्गिकापाणविकं 'players on different kinds of drums:' component parts of an army, रथिकाश्वरोहं 'the chariots and horse:' members of different trades, रजकतन्तुवायं 'a washerman and weaver:' specific terms not signifying living things, धानाशङ्कुलि 'fried grain and barley water:' names of small insects, यूक्कालिखं 'flies and lice:' names of animals, natural enemies, अहिनकुलं 'the snake and ichneumon:' a class of words beginning with गवाश्वं 'the cow and horse:' names of rivers and countries, if in different genders, कुरुकुरुक्षेत्रं 'Kuru and Kurukshetra:' but if the genders are the same, then they vary the number, as गङ्गायमुने 'the Ganges and Yamuná.' Some words take either form, when more than one is meant, as प्रक्षन्त्यग्रोधं or प्रक्षन्त्यग्रोधौ 'Plaksha and Nyagrodha trees;' but it is confined to the dual to signify a Plaksha and a Nyagrodha tree; पूर्वोपरं or पूर्वोपरे 'first and last;' अधरोदरं or अधरोदरे 'upper and lower,' 'many or one of each.' Qualities, if contrariety be meant, take either form, शीतोष्णं or शीतोष्णे 'cold and hot.' A compounded word preceded by a definite number takes only the first form, as दशदन्तोष्ठाः 'ten teeth and lips;' but if the number is indefinite, and the numeral is converted into an attributive which is not part of the compound, the form is optional, उपदशं दन्तोष्ठं or उपदशा दन्तोष्ठाः 'about ten teeth and lips.'

273. Various rules are given for the order in which the

words are to be arranged in Dwandwa compounds ; but they are liable to many exceptions. Thus in general the shortest term should come first, as ईशकेशवौ 'Śiva and Viṣṇu : ' so should words ending in इ or उ, as हरिहरौ or गुरुशिष्यौ 'teacher and pupil.' Names of seasons and asterisms, if of equal length, follow the natural order, as हेमन्तशिशिरवसन्ताः 'winter, dewy season, spring ;' but ग्रीष्मवसन्तौ 'summer and spring,' the first being the shorter. When names of castes or persons come together, the precedence is to be given to the most worthy or the senior ; ब्राह्मणक्षत्रियविदूषदाः 'the Brahman, Kshatriya, Vaiśya, and Śūdra ;' युधिष्ठिरार्जुनौ 'Yudhishtira and Arjuna.' आ is sometimes interposed, as मित्रावरुणौ 'Mitra and Varuṇa.'

274. In some compounds different terms are occasionally substituted for the first member ; as, जम् or दम् for जाया, 'a wife,' in जम्पती or दम्पती 'wife and husband ;' द्यावा for दिव् in द्यावापृथिव्यौ 'heaven and earth : ' so द्यावाभूमी, द्यावाक्षणे, &c. उपासा is substituted for उदस् in उपासामूर्त्यं 'the dawn and the sun ;' and अन्य repeated makes अन्यस्, as अन्योन्यं 'one and another,' 'one another ;' and पर, परस्, as in परस्परं 'mutually,' or 'in succession.'

275. Single words have sometimes the force of Dwandwa compounds : thus रामौ means 'the two Rāmas ;' रामाः 'the three Rāmas,' who were Paraśurāma, Rāmachandra, and Balarama. A masculine noun in the dual comprises the feminine : thus हंसौ is put for हंस and हंसी, or 'the gander and the goose : ' so भ्रातरौ means 'sister and brother ;' पुत्रौ 'daughter and son ;' पितरौ, 'parents,' may be used for मातापितरौ 'mother and father ;' and श्वशुरौ, 'parents-in-law,' for श्वश्रूश्चशुरौ.

## SECTION II.

### *Tatpurusha Compounds.*

276. This class includes, as above remarked, three subdivisions ; to the first of which the term Tatpurusha may be for the present restricted. In compounds of this order the

words stand in a relation to each other which would require, if they were separated, the use of different cases ; the one exercising a syntactical government over the other, and not being connected, as in the preceding class, by copulatives understood, nor, as in the subdivision Karmmadháraya, by simple concordance. The words thus formed are mostly attributives and appellatives.

277. The following are arranged in the order of the cases.

a. Words in the sense of the objective case are mostly compounded with the past participle as the governing member ; as, ग्रामप्राप्त 'one who has reached the village ;' दुःखातीत 'one who has overcome pain ;' खट्वारूढः 'a fool,' 'one who lies in his bed :' in the literal sense it is not compounded ; खट्वारूढः 'mounted or lying on the couch.' They may also be compounded with verbal derivative nouns denoting the agent ; as, कुम्भकारः 'a potter ;' तनुवायः 'a weaver.'

b. With the instrumental case nouns as well as participles are combined ; as, शकुलाखण्डं 'a piece cut by the nippers ;' धान्यार्थः 'wealth acquired by grain ;' पितृसदृशः '(a son) like his father ;' मासपूर्व 'prior by a month ;' वाक्कलहः 'dispute by or with words ;' दध्मोदनः 'rice sprinkled by curds,' 'dressed with them ;' गुडधान्यं 'rice mixed with sugar :' also अहिहत 'killed by a snake ;' दातृच्छिन्न 'cut by a sickle ;' काकपेय 'to be drunk by a crow,' as काकपेया नदी 'a river with muddy water, fit only for a crow's beverage.' In some combinations the termination of the third case is retained ; as, अजसाकृत 'done by force ;' पुंसानुजः 'younger by a male' (having an elder brother) ; मनसादेवी 'a goddess mentally,' a proper name ; जटाभिस्तापसः 'a penitent, by his braided locks.' Where these and similar combinations with the third or any other case retaining its inflexion are used as appellatives, they may be admitted to be compound words ; but where the latter member is a participle or adjective, which qualified by the preceding term forms an attributive declinable in the three genders, it must be regarded as constituting an exception to



composition ; अजसा कृत, for instance, cannot be considered as properly a compound term.

c. Compounds are formed with words in the sense of the dative case, as expressed not so much by the sign 'to,' as by that of 'for' or 'on account of;' as, यूपदारु 'timber for a stake:' this sense is also conveyed by अर्थे, with which words in the dative case form attributives; as, द्विजार्थः सूपः, द्विजार्था यवागूः, द्विजार्थं पयः 'broth, gruel, or milk, for, or on account of, the Brahman.' The grammatical terms परस्मैपदं and आत्मनेपदं are compounds of this class retaining the sign of the case.

d. Attributives are formed with participles preceded by nouns having the sense of the ablative case; as, सुखापेत 'removed from happiness,' 'unhappy;' स्वर्गपतित 'fallen from heaven.' Composition does not take place after words signifying 'near,' 'far,' 'a little,' or कृच्छ्र in the ablative case; as, अन्निकाव्रीत 'brought from near;' दूरादागत 'come from afar;' स्तोकात्मुक्त 'loosed from a little;' कृच्छ्रात्प्राप्त 'obtained from penance;' &c.

e. There are many compound terms in which the first word has the sense of the genitive case; as, राजपुरुषः 'the king's man;' आम्रवणं 'a grove of Mango trees;' इध्मद्रश्मनः 'a cutter of wood,' i. e. a hatchet; बुद्धिमान्धं 'dulness of intellect.' Verbal derivatives terminating in तृ or अक, and denoting the agent, do not form compounds with words in the sense of the sixth case, with the exception of words belonging to the class याजकादि; as, देवयाजकः 'a worshipper of the gods;' ब्राह्मणपूजकः 'a reverencer of the Brahmans;' भूमज्ञा 'a lord of the earth.' If the agent is not meant, composition may take place; as, इक्षुभक्षिका 'eating of the sugar-cane:' also if play or profession be intended; as, पुष्पभञ्जिका 'who breaks the flowers (in sport);' दन्तलेखकः 'a cleaner of teeth,' 'a dentist.' The sign of the sixth case is retained in these compounds; दिवस्मतिः 'lord of heaven,' 'Indra;' वाचस्मतिः 'lord of speech,' a name of Vrihaspati, the preceptor of the gods; दिवोदासः 'the servant of heaven,' a proper name.

f. Compounds in which the first member has the sense of the locative case are formed with शौण्ड and other words; as, अशौण्डः 'a gambler,' 'one skilled in dice;' शास्त्रपण्डितः 'one learned in the Śāstras;' कर्मकुशलः 'one skilled in work,' 'an artisan;' ईश्वराधीनः 'one dependent on, or trusting in, God;' खातपशुष्क 'what is dried in the sun;' स्थालीपक्व 'what is boiled in a pot;' मासजात 'born or produced in a month;' तत्रकृत 'done there,' 'in that place;' पूर्वान्हृत 'done in the forenoon.' Terms of ridicule are formed in this manner; as, तीर्थकाकः 'a crow at a holy pool,' i. e. a man out of his place; कूपमण्डूकः 'a frog in a well,' i. e. a man ignorant of the world. In this sense it is also usual to form compounds retaining the sign of the case; गृहेशूरः 'a hero in his house,' 'a cot-quean;' पात्रेकुशलः 'one dexterous in his dish,' 'a gourmand.' Various nouns ending with अ or a consonant, and forming appellatives or proper names, retain the sign of the seventh case; as, स्रग्धरः 'who sports in a clump of grass,' 'an elephant;' खेचरः 'who goes in the sky,' 'a deity;' कर्णेजपः 'who whispers in the ear,' 'a spy,' 'an informer;' जलेशयः 'who sleeps in water,' 'a fish;' युधिष्ठिरः 'the firm in battle,' 'the elder of the Pāṇḍus;' so गो, 'a cow,' makes गविष्ठिरः 'firm in cattle,' a proper name. Some words take both forms, त्वचिसारः or त्वक्सारः 'what has strength in its skin,' 'a kind of deer;' सरसिजं or सरोजं 'born in a lake,' 'a lotus;' ह्यम् or दिविम् 'who resides in heaven,' 'a deity.'

g. Certain words which imply the part of any thing, when compounded with the word signifying that whole of which it is a part, are prefixed to it; as, पृष्ठकायः 'the front of the body;' अपरकायः 'the back of the body.' If it is a part of a part only, composition does not take place; as, पृष्ठं नाभेः कायस्य 'the front of the navel of a body.' अर्द्धे in the neuter gender, but dropping the sign, is also prefixed; as, अर्द्धपिप्पली 'a half of the pepper;' but not if used in the masculine; as, ग्रामार्द्धः 'half a village.' Fractional numbers may be placed first or last; as, भिक्षाद्वितीयं or द्वितीयभिक्षा 'half of the alms;' प्रातः and

आपन्न governing the objective case, may take either form ; as, प्राप्तजीविकः or जीविकाप्राप्तः ‘a man who has obtained a livelihood :’ so आपन्नजीविकः or जीविकापन्नः.

*Karmmadhāraya Tatpurusha Compounds.*

278. Compounds of the Karmmadhāraya division of Tatpurusha do not require that the members of which they consist should exercise any government the one over the other ; they are connected together by implied, though not expressed concordance, or by copulatives understood.

a. The most numerous series of Karmmadhāraya compounds is that in which the attribute is combined with the object ; as, नीलोत्पलं ‘a blue lotus ;’ कृणासर्पः ‘a black snake ;’ महाराजः ‘a great king ;’ प्रियभार्या ‘a dear wife ;’ उत्तरकुरुवः ‘the northern Kurus’ (a country) ; सप्तर्षयः ‘the seven Rishis,’ ‘the constellation of the Great Bear.’

b. Compounds of this class may consist of attributives only ; as, कृष्णशुक्ल ‘black and white ;’ स्नातानुलिप्त ‘anointed after being bathed ;’ तुल्यश्वेत ‘equally white ;’ भोज्योष्ण ‘warm enough to be eaten ;’ ईषदृक् ‘a little red :’ or of substantives and attributives forming attributives to a third term ; as, घनश्याम ‘black as a cloud ;’ राशिकृत ‘made as a heap ;’ परिदत्तमत ‘considered as a Pañdit ;’ निधनगत ‘gone to death,’ ‘deceased ;’ &c.

c. When the sense of the term is complete in itself, combining the object and the attribute, the latter usually precedes the former, as in the instances नीलोत्पलं, &c. When it forms an attribute to a third term, the adjective or participle is usually placed last, as in राशिभूत and the like : but there are many varieties in this respect. Words denoting ‘excellence,’ or used metaphorically for that purpose, are placed after the object ; as, नृपचृन्दारकः ‘an excellent king ;’ गोमतल्लिका ‘a capital cow ;’ पुरुषव्याघ्रः or पुरुषसिंहः ‘a man-tiger,’ ‘a man-lion,’ i. e. a superior man. पूर्व and other terms implying ‘relative position’ or ‘merit’ precede the object ; पूर्वपुरुषः ‘a

preceding or superior man ;' अपरपुरुषः 'a subsequent or inferior man ;' मध्यमपुरुषः 'a middle man,' 'an impartial one,' or 'a middling man,' 'one of indifferent character :' so वीर, 'a hero,' forms वीरपुरुषः 'a heroic man.' पूर्व, forming an attributive of time, is placed after a participle ; दृष्टपूर्वं 'formerly seen ;' भूतपूर्वं 'formerly been.' Terms of depreciation require the object to be placed first ; as, वैयाकरणखमूचिः 'a very bad grammarian :' except when compounded with पाप or अणक ; as, पापनापितः 'a vile barber ;' अणककुलालः 'a bad potter.' किम्, also used in a depreciatory sense, precedes the object ; as, किंराजा 'what sort of a king is this,' यो न रक्षति प्रजाः 'who does not protect his subjects?' कुमार 'young,' or 'a boy,' precedes certain terms ; as, कुमारमृदुः 'a gentle boy ;' कुमारमृद्धी 'a tender girl :' so it does when substituted for कुमारी 'a girl ;' as, कुमारदासी 'a slave girl ;' कुमारबन्धकी 'a young harlot.' युव is placed before जरत्, पलित, and बलित, to form युवजरत् 'an aged or infirm youth ;' युवपलितः 'a grey-haired youth ;' युवबलितः 'a wrinkled young man.' On the other hand, धेनु and others are always last ; as, गोधेनुः 'a milch cow ;' इभयुवतिः 'a young elephant ;' अग्निस्तोकः 'a little fire ;' &c.

d. In Tatparusha compounds, of whatever class, certain words, forming the second member of the compound, undergo changes of termination ; टच्, that is, a final अ, being substituted for इ or for अन्, or added to a final स् : thus सखि, 'a friend,' forms विबुधसखः 'a friend of the gods ;' रात्रिः 'night,' पुण्यरात्रः 'a holy night ;' सक्षि, 'the thigh,' when similitude is implied, मृगसक्थं 'a thigh like that of a deer ;' राजन्, as परमराजः 'a supreme king ;' अहन् 'a day,' सुदिनाहः 'a fine day ;' or अह् is sometimes substituted, as सध्वाहः 'the whole day,' or 'lasting for the whole day :' अश्मन् makes शुक्लाश्मः 'a white stone :' ब्रह्मन् becomes ब्रह्म in such terms as गौडब्रह्मः 'a Brahman of Gaur.' After कु and महत्, implying 'baseness,' the change is optional ; कुब्रह्मः or कुब्रह्मा, महाब्रह्मः or महाब्रह्मा, 'a low Brahman ;' महत् being used ironically. अश्वन् 'a dog,' preceded by an indeclinable, takes टच् ; as, अतिश्वो वराहः 'a boar swifter

than a dog;’ अतिथी सेवा ‘service worse than that of a dog;’ but not if similitude to human beings is implied; as, मनुष्या ‘a dog-like man,’ ‘a cynic;’ अयस्, ‘iron,’ makes कालायसं ‘black iron;’ अन्नस् ‘food;’ महानसः ‘a kitchen.’ टच् is added to गो, as परसगवः ‘an excellent ox;’ and to नौ compounded with अर्द्ध, as अर्द्धनावं ‘half a boat;’ or with numerals, द्विनावं ‘two boats collectively,’ when even combined with a Taddhita affix, as द्विनावरूपः ‘what comes from two boats.’ When सु or अति or a negative, however, are prefixed to these words, forming appellatives, the finals are unchanged; as, सुसखिः ‘a good friend;’ अतिसखिः ‘an excellent friend;’ असखिः ‘not a friend,’ ‘an unfriend;’ or सुसखा &c.: so सुराजन्, अतिराजन्, अराजन्, &c. महत्, being the first member of a Tatpurusha compound, becomes महा; as, महादेवः ‘the great deity Siva;’ महाराजः ‘a great king;’ &c.

e. The following are considered by some as irregular compounds of the Karmmadhāraya class: उच्चावचं ‘high and low;’ निश्चप्रचं ‘picked out and heaped up;’ अकिञ्चन ‘having nothing,’ ‘poor;’ अकुतोभय ‘fearless;’ चिन्मात्रं ‘the mind alone;’ अशीतपिवता ‘drinking after eating.’ Derivatives of कृ ‘to do,’ combined with अहं ‘I;’ as, अहंकारः, अहंकृतिः, ‘self-sufficiency,’ ‘egotism;’ also अहंपूर्विका, अहमहमिका, ‘contending to be first’ or ‘foremost.’ Compounds with एहि ‘come;’ as, एहिस्वागता ‘come and welcome;’ एहिवाणिजिका ‘come and trade;’ अपेहिवाणिजिका ‘go and leave trade;’ also with जहि, ‘abandon,’ in particular acceptations; as, जहिस्तम्रः ‘one who cries, Leave the clump of grass.’ These and others of a like anomalous character very rarely occur.

### *Dwigu Tatpurusha Compounds with Numerals.*

279. Compounds are formed with numerals to signify attributes of weight, measure, or number; as, पञ्चकपाल ‘measured by five cups;’ पञ्चकपालः पुरोडाशः ‘butter offered at sacrifice to the extent of five cups;’ अष्टगु सुवर्णं ‘gold of the value of eight oxen;’ द्व्यङ्गुल ‘of the measure of two inches.’



a. Aggregates of any given number of things are formed in the same manner, when the final takes either the neuter gender or the feminine with the termination ई; as, त्रिभुवनं 'three worlds;' त्रिलोकी the same; चतुर्युगं 'the four ages;' पञ्चाध्यायी 'a work in five chapters;' त्रिखट्टं or त्रिखट्टी 'a collection of three bedsteads.'

b. The changes to which finals are subjected, as enumerated above, are of course applicable here; as, त्रिराजं 'three kings collectively;' पञ्चगवं 'five cows;' त्रिसखं 'three friends;' पञ्चरात्रं 'a term of three nights;' चतुष्पथं 'a meeting of four roads;' अष्टनावं 'an assemblage of eight boats.'

c. These same compounds may be used as possessive attributives; as, द्विनाव 'who or what has three boats;' पञ्चगव 'who or what has three cows;' द्विरात्र 'what lasts for two nights.'

d. The combinations of cardinal numbers to form multiples are considered to be compound Tatpurusha terms; as, एकादश, एकविंशति, &c.

### *Tatpurusha Compounds with Particles and Prepositions.*

280. Besides the two subdivisions usually specified, the class of Tatpurusha compounds comprises a number of words formed with nominal or verbal derivatives, preceded by particles and prepositions, which may be conveniently separated from those compounds which are formed with nouns alone.

a. Compound attributives and appellatives are formed with negatives prefixed to nouns; as, अब्राह्मणः or नब्राह्मणः 'a man not a Brahman;' अनश्वः 'an animal not a horse;' असत् 'who or what is not:' असत्य 'untrue,' नासत्यौ 'who are not untrue,' 'the Aswini Kumáras;' नखः 'what has not space,' 'a finger nail;' अगः or नगः 'what does not go,' 'a mountain' or 'tree;' न-अक 'what does not depart,' नाकः 'sky;' अक्षर 'what does not decay;' अक्षरः 'a letter of the alphabet;' नक्षत्रं 'a constellation;' नपुंसकं 'not male,' 'neuter:' and in short, most words to which a negative is prefixed, retaining either their literal, or assuming some conventional, meaning.

b. The combination of the indeclinable words comprehended under the term Gati with the verbal derivatives of the verbs अस or भू 'to be,' or कृ 'to do,' is considered to form a class of Tatpurusha compounds; as, उरीकरणं 'promising,' उरीकृत्य 'having promised,' उरीभूत 'promised,' &c.; of which examples have already been given (see p. 102). To which may be added the following: अस्तङ्गत्य 'having set;' अञ्जगत्य 'having met;' अञ्जोद्य 'having spoken to;' पुरस्कृत्य 'having placed before;' तिरोभूय 'having disappeared;' साक्षात्कृत्य 'having made present' or 'visible.' Analogous compounds are formed with the derivatives of कृ and भू with nouns retaining the inflections of case; as, लवणंकृत्य 'having made salt;' मनसिकृत्य or -कृत्वा 'having made up the mind,' 'having determined;' उरसिकृत्य or -कृत्वा 'having placed on the breast;' हस्तेकृत्य or पाणौकृत्य 'having placed in the hand,' i. e. having married or promised to marry.

c. The following are Tatpurusha compounds with prepositions: अतिराज 'surpassing the king;' अत्यह 'more than a day;' अतिमाल 'exceeding the necklace (in beauty);' अवकोकिल 'overcome by the cry of the Koil;' निष्कौशाम्नि 'gone from Kauśāmbi;' पर्यध्ययन 'weary of study;' प्राचार्य्य 'over whom the teacher has authority.' These are attributives; as, अतिराजो मन्त्री 'the minister more powerful than the king;' अवकोकिलं मनः 'the mind overpowered by the Koil's song;' &c.

281. Tatpurusha compounds, when attributives, take the gender of the substantives with which they agree; but when they form appellatives, adopt for the most part the gender of the concluding member of the compound, in which respect Dvandwa compounds agree with them. There are, however, a few exceptions: thus, in the latter class, अश्व 'a horse,' and बडवा 'a mare,' form अश्वबडवौ; and अहन् 'a day,' and रात्रि 'night,' अहोरात्रः. रात्रि with numerals in the sense of 'aggregation' becomes neuter, as द्विरात्रं 'a term of two nights;' and अहन् masculine, as ब्रह्मः 'a period of two days:' so अह्, substituted for अहन् is masculine, as मध्याह्ः 'midday;' when joined with an adjective, it may be neuter, as पुण्याहं 'a lucky day.'

a. Nouns of aggregation are formed with numerals; the gender is either neuter or feminine, as already noticed. पथिन्, preceded by a preposition to form an appellative, is neuter; as, विपथं 'a cross-road,' 'a by-way.'

b. सभा, preceded by a word meaning 'king,' except राजन्, and one not meaning 'man,' implying 'an assembly,' is neuter; as, ईश्वरसभं 'an assemblage of princes;' स्त्रीसभं 'a company of women:' but राजसभा, मनुष्यसभा. When it signifies the place of assembly, it remains feminine; as, इन्द्रसभा 'the hall of Indra;' धर्मसभा 'a hall of justice.'

c. सेना 'an army,' शाला 'a hall,' छाया 'shade,' सुरा 'wine,' निशा 'night,' when members of a Tatpurusha compound, retain the feminine, or adopt the neuter gender; as, वीरसेना -नं 'an army of heroes;' गोशाला -लं 'a cow-house;' वृक्षछाया -यं 'the shade of a tree;' यवसुरा -रं 'barley-wine,' i. e. beer.

### SECTION III.

#### *Bahuvrîhi Compounds.*

282. Two or more words, or two or more compound terms, may be put together to form the attribute or epithet of an object. There is no limit to the component members of such a compound, and the final may be a noun of any gender; but it loses its own distinctive mark, as it takes, like all attributives, the gender of the word to which it is related: thus उदकं, 'water,' makes ग्रामोदको ग्रामः 'a village at which the water has come;' ग्रामोदका कलशी 'a pitcher which has been filled;' ग्रामोदकं सरस् 'a pool with water in it.' भार्या, 'a wife,' may become masculine; as, रूपवद्भार्यो मनुष्यः 'a man who has a handsome wife;' गो 'a cow,' masculine or neuter; as, चित्रगुः पुरुषः 'a man who has a brindled cow;' चित्रगु क्षेत्रं 'a field in which such a cow is feeding.' Compounds of this class may be formed with particles; as, अपुत्रः अपुत्रा 'a childless (man or woman);' प्रपली वृक्षः 'a tree of which the leaves are fallen;' अस्तिक्षीरा गौः 'a cow in whom there is milk:' also with numerals;

as, उपविंश 'near to twenty,' &c. Nouns implying 'intermediate space' are also compounds of this class, the substantive दिश, 'quarter,' being either expressed or understood; as, दक्षिणपूर्वी 'the south-east,' पश्चिमोत्तर 'the north-west.'

a. In general, the order of the words of which a Bahuvrīhi compound consists, places the term indicating the principal subject of attribution, and which will be the substantive, last; as in the preceding instances. When the principal term retains the sign of the case, it may be put first; as, कराडकालः 'who is black in the throat,' Siva: otherwise, कालकराडः. Pronominals and numerals are usually put first; as, सर्वश्चेत 'who is white all over;' द्विशुक्ल 'what is white in two places:' when they are combined, the numeral precedes; as, द्वान्य 'having other two.' Participles are usually put first; as, कृतकृत्य 'one by whom what was to be done has been done;' कृतकट 'one who has made the mat;' पीतोदक 'by whom water has been drunk:' but not always, when connected with words implying 'species' or 'time,' or the term सुख; as, सारङ्गजग्ध 'by whom venison has been eaten;' मासजात 'produced in a month;' सुखजात 'produced easily.' In the compound signifying 'one (a Brahman) by whom a domestic fire is maintained,' the participle takes either place; as, अहिताग्निः or अग्न्याहितः. Forms implying 'using a weapon' place the participle last; as, अस्युद्यतः '(a soldier) lifting up a sword (to strike):' but विवृतासिः 'one who has his sword sheathed.'

b. As an epithet is commonly formed by a feminine substantive, preceded by its adjective, and the former being changed according to the gender of the new term to which it is attached, it becomes a question what is to be done with the latter: thus, for instance, चित्वा गौः being converted to an epithet, गौ becomes गु, and may be masculine, गुः, as the epithet of a man having cattle. In that case is चित्वा to remain feminine? So रूपवती भार्या becoming an attribute of a man 'having' a handsome wife, and भार्या accordingly becoming भार्यः, what is to be done with रूपवती? In general, adject-



tives so circumstanced are reduced to their crude forms, and in the examples given the compounds are चित्तगुः, रूपवद्भार्यः. There are, however, exceptions to this rule.

1. When a compound epithet, of which the final was originally feminine, is preceded by more than one adjective, all except that preceding the final retain the feminine termination ; as, चित्ताजरुः 'or जरतीचित्तगुः 'one who has an old brindled cow.' According to some authorities, both should be feminine, as चित्ताजरतीगुः ; but this appears questionable.

2. When the preceding term is necessarily feminine, it retains its termination ; as, गङ्गाभार्यः 'he who has the river-goddess Gangá to wife : ' also if it ends in ऊ feminine ; as, वानोरुभार्यः 'one who has a wife of elegant shape' (handsome thighed) ; also if the first term have no necessary relation to the second ; as, कल्याणीप्रधानं 'having for its head an illustrious woman' (a family) ; स्त्रीप्रमाणः 'having a woman for witness or authority' (a suit, &c.) Feminine nouns having a penultimate क preserve their final ; as, पाचिकाभार्यः 'one who has a wife that can cook.' दत्त, used either as an attribute or as a name, retains a feminine termination ; as, दत्ताभार्यः 'one who has a wife given,' or 'whose name is Dattá.' Ordinal numbers do the same ; as, पञ्चमीभार्यः 'he who has a fifth wife : ' so do nouns ending in ई implying part of the body ; as, सुकेशीभार्यः 'who has a wife with fine hair : ' so do nouns implying caste ; as, शूद्राभार्यः ब्राह्मणीभार्यः 'one who has a wife of the Súdra or the Brahman caste.'

c. The final members of Bahuvŕhi compounds occasionally undergo some modification.

1. The most common is the substitution of अ for the final vowel, or in some cases for the penultimate vowel and final consonant of the last member of a compound epithet ; as, सक्षि 'a thigh,' दीर्घसक्षि 'long-thighed ; ' (but not if used figuratively, as दीर्घसक्षि शकटं 'a cart with long axle ; ') अक्षि 'the eye,' पुण्डरीकाक्ष 'lotus-eyed ; ' अङ्गुलि 'a finger,' when applied to any thing of wood, पञ्चाङ्गुलं दारु 'a rake ; ' but पञ्चाङ्गुलिर्हस्तः



'the hand.' नाभि 'the navel,' and other words, optionally change इ to अ; as, ऊर्णनाभ or ऊर्णनाभि 'having a woolly or hairy navel:' so हलि 'a furrow,' सक्थि 'the thigh,' or, according to some, शक्ति 'utility,' optionally change the final after a negative, दुर् 'bad,' or सु 'good;' as, अहल or अहलि 'unfurrowed,' दुर्हल or दुर्हलि, &c. Numerals preceded by particles or by other numerals, to signify 'approximation,' take अ for their finals; उपदशा: those which are 'near ten,' i. e. nine or eleven; द्वित्रा: 'two or three;' पञ्चपा: 'five or six;' द्विविंशा: 'twice twenty.' It is added to चतुर, preceded by certain particles; अचतुर 'what is not four;' उपचतुर 'what is about four.' नेतृ, 'a leader,' takes अ when preceded by the name of a constellation; as, मृगानेत्र 'what has Mṛigá for a leader.' After a numeral, मूर्द्धन् substitutes अ for its final syllable; द्विमूर्द्धे, तिमूर्द्धे, 'two-headed, three-headed:' so does लोमन् after अन्तर and वहिर्; as, अन्तर्लोम 'hairy internally;' वहिर्लोम 'hairy externally.' The following are considered as irregularly taking अ; प्रातर् 'morning,' सुप्रात 'having a good morning;' दिवस् 'a day,' सुदिव 'having a good day;' अस् 'morrow,' सुअ 'having a good morrow;' कुक्षि 'the belly,' हरिकुक्ष 'green-bellied,' as हरिकुक्ष: शुक्र: 'the green-bellied parrot;' असि 'an angle,' चतुरस्र 'quadrangular.'

2. In a few instances a final अ is changed to another vowel, or substitutes अन् or अस; thus गन्ध, 'smell,' makes with उत्, पूति, सु, and सुरभि, उद्गन्धि 'emitting smell,' सुगन्धि and सुरभिगन्धि 'fragrant,' पूतिगन्धि 'fetid:' also in compounds implying 'a little;' as, घृतगन्धि 'smelling slightly of Ghee:' and intending 'similitude;' as, पद्मगन्धि 'fragrant as a lotus:' but not if the odour is separated from the object; as, सुगन्ध आपणिक: 'a shop of fragrant things,' 'a perfumer's.' ईर्मे, 'a wound,' in one combination takes अन्; as, दक्षिणेष्मी मृग: 'a deer wounded by a hunter:' so does जम्भ, 'a tooth' or 'food,' after सु, हरित, तृण, or सोम; as, सुजम्भन् 'having good teeth;' हरितजम्भन् 'having green teeth;' तृणजम्भन् 'eating grass;' सोमजम्भन् 'eating the Soma plant:' but not after any other term; as, पतितजम्भ

'toothless.' धर्म्म takes अन् in composition ; as, कत्याणधर्म्म्न् 'who performs his duty well.' प्रजा 'offspring,' and मेधा 'understanding,' take अस् when compounded with a negative or with दुर् or सु; as, अप्रजस् 'without progeny;' अप्रजाः पुरुषः 'a childless man,' अप्रजाः स्त्री 'a childless woman;' so दुष्प्रजस् सुप्रजस् 'having bad or good children;' अमेधस् 'stupid,' दुर्मेधस् 'dull,' सुमेधस् 'intelligent.'

3. In various instances, the final term of a Bahuvrīhi compound substitutes a different form, and especially when the word signifies a part of the body : thus नस is put for नासिका ; as, उन्नस 'high-nosed,' प्रणस 'prominent-nosed.' With खर and खुर the substitute may also be नस् ; as, खरणसः or खरणाः, खुरणसः or खुरणाः पुरुषः 'an ass-nosed or hoof-nosed man.' After स्थूल the primitive is unchanged ; as, स्थूलनासिक 'large-nosed.' After वि, the syllables ख्, ग्र, and खु may be substituted ; as, विख्, विग्र, विखु ; also विनस 'noseless.' पाद् is substituted for पाद when 'resemblance' is implied ; as, व्याघ्रपाद् 'having a foot like a tiger;' but not after the class हस्त्यादि ; as, हस्तिपाद् 'elephant-footed.' After numerals and सु, the substitute is used ; as, द्विपाद्, त्रिपाद्, 'biped, triped,' &c. ; सुपाद् 'well-footed.' पदी is used in the feminine after कुम्भ 'a jar,' एक 'one,' निर् 'with-out,' and other words ; as, कुम्भपदी, एकपदी, निष्पदी, '(a woman) having a foot like a water-jar,' &c. If masculine, the form is as in कुम्भपाद्, 'jar-footed' (a man). दन्, making in inflexion दत्, दन्, is substituted for दन्त 'a tooth,' preceded by सु ; as, सुदत् 'having good teeth:' by a numeral, when 'age' is implied ; as, द्विदत् 'having two teeth;' द्विदन् बालः 'a child old enough to have two teeth:' but द्विदन्तो हस्ती 'an elephant with two teeth.' The feminine is formed with ई ; as, द्विदन्ती बाला 'a two-toothed female infant.' In feminine appellatives the same form is used ; as, अपदन्ती a proper name : but समदन्ती स्त्री 'a woman with even teeth.' दत् is substituted after certain other words, as, शुभ, अग्र, and गर्हभ, and others ; as, शुभदत् 'whitc-toothed;' कुशाग्रदत् 'having teeth as sharp as the tip of Kuśa grass;' गर्हभदत् 'ass-toothed,' &c. : also optionally after इयाच and अरोक ;

as, श्यावदत् or श्यावदन्त 'black-toothed ;' अरोकदत् or अरोकदन्त 'having discoloured teeth.' शु is substituted for जानु, 'the knee,' after प्र, सम्, and optionally after ऊर्ध्व; as, प्रशु 'prominent-kneed,' संशु 'compact-kneed,' ऊर्ध्वशु or ऊर्ध्वजानु 'high-kneed.'

4. In words not signifying parts of the body we have जानि put optionally for जाया 'a wife ;' as, युवजानि: or युवतिजाय: 'a man who has a young wife ;' ऊध् for ऊधस् 'an udder ;' as, घटोमी (a cow) having a large udder : धन्वन् for धनुष् 'a bow ;' as, शार्ङ्गधन्वन् 'having a bow of horn :' optionally if the compound is a proper name ; as, शतधन्वा or शतधनु: the name of a prince, 'he who has a hundred bows.' ककुद्, 'a hump' or 'a peak,' drops its final when denoting 'age ;' as, अजातककुद् 'a young ox,' 'one whose hump has not grown :' or when signifying 'a mountain ;' त्रिककुद् 'a three-peaked mountain.' काकुद्, 'the palate,' drops its final after उत् or वि, and optionally after पूर्ण; as, उक्ताकुद् or विकाकुद् 'without the hard palate ;' पूर्णकाकुद् or पूर्णकाकुद् 'having a complete palate.' हृद् is substituted for हृदय, 'the heart,' after सु and दुर्; as, सुहृद् 'kind-hearted,' i. e. a friend ; दुर्हृद् 'bad-hearted,' i. e. a foe : in a literal sense the compounds would be सुहृदय, दुर्हृदय.

5. क, technically termed कप्, is added to many Bahuvrīhi compounds ; as, to उरस् 'the breast,' व्यूढोरस्क 'broad-chested ;' to सर्पिस् 'ghee,' प्रियसर्पिष्क 'fond of ghee ;' to अर्थे, 'object,' after a negative, अनर्थक 'useless,' and optionally after a preposition, अपार्थे or अपार्थक ; to यशस्, 'fame,' optionally, as, महायशस् or महायशस्क 'very famous.' It is substituted for the finals in इन्, to form feminine attributives ; as, from दण्डिन् 'an ascetic bearing a staff,' 'a Dañḍi,' come बहुदण्डिका नगरी 'a city having many Dañḍis ;' बहुवाग्मिका सभा 'an assembly of many eloquent persons.' If masculine, क may be optionally substituted for the final nasal ; as, बहुदण्डी or बहुदण्डिको ग्रामः 'a village with many Dañḍis.' When added to feminine nouns in आ, the final is optionally short ; as, माला 'a garland,' बहुमालाक or बहुमालक 'having many garlands.' नाडी and तन्त्री do not take क, when used anatomically ; as, बहुनाडिः कायः 'the many-

vesselled body ;' बहुतन्त्रीर्ग्रीवा 'the many-fibred neck :' but they may add it in other senses ; as, बहुनाडीकः स्तम्भः 'a clump with many pipes' or 'reeds ;' बहुतन्त्रीका वीणा 'a many-stringed lute.' क is added to भ्रातृ in a depreciatory sense ; as, मूर्खभ्रातृकः 'one who has a foolish brother :' otherwise प्रशस्तभ्रातृ 'having an excellent brother.'

d. सह 'with,' forming the first member of a compound, is commonly changed to स ; as, सपुत्र 'having a son,' 'being with a son ;' सवर्त्मक 'having an office or object,' 'occupied,' 'transitive ;' सलोमक 'being with hair,' 'hairy.' When the compound is connected with a term of benediction, सह is retained ; as, स्वस्ति राज्ञे सहपुत्राय 'health to the king, along with his son :' but not before the words गो 'a cow,' हल 'a plough,' or वत्स 'a calf ;' as, सगवे, सहलाय, सवत्साय. महत् usually substitutes महा in a similar situation in this as well as in other kinds of compounds ; as, महात्मन् 'great-souled,' 'magnanimous ;' महाकाय 'great-bodied ;' महाबल 'very strong :' but महत् is unchanged before words signifying 'become grown' or 'made ;' as, महद्भूत 'become large' or 'great.'

e. Words implying 'mutual striking,' when repeated, prolong the final of the first member, and substitute इ for that of the last ; as, केशाकेशि 'pulling hair,' दग्धादग्धि 'cudgelling,' मुष्टीमुष्टि 'boxing.' Although these words are used adverbially, without a substantive, they are Bahuvrīhi compounds, and regarded as epithets of युद्धं, 'fighting,' understood.

## SECTION IV.

### *Avyayí-bháva—Indeclinable Compounds.*

283. Indeclinable words are formed by combining a noun with a preposition or particle, when the former is put in the accusative case neuter. These compounds being in fact compound adverbs, and like all adverbial terms, when not otherwise inflected, taking the sign of the invariable neuter accusative.

a. The following are examples of indeclinable compounds formed with prepositions and particles, which, it will be observed, retain their own sense, and exercise the same effect upon the purport of the noun which they would do if uncompounded. The sense of each term is complete in itself, but, agreeably to its adverbial character, requires a verb, either present or understood, to connect it with a substantive.

### 1. Prepositions.

अति 'beyond : ' अतिगङ्गां 'beyond the Ganges,' अतिगङ्गां ग्रामः 'the village (that is) beyond the Ganges ;' अतिहिमं 'after the cold weather,' अतिहिममागच्छति वसन्तः 'spring comes after the cold weather ;' अतिनिद्रं 'after sleep,' अतिनिद्रमुत्तिष्ठति पुरुषः 'the man gets up after sleep.' These examples will sufficiently explain the relation in which this sort of adverbial compound stands to the other members of a sentence.

अधि 'upon,' 'near to : ' अधिहरि 'upon Hari or Vishñu ;' अध्यग्नि 'near to, or upon, the fire.'

अनु 'after,' 'according to,' 'near to : ' अनुविष्णु 'after Vishñu' (following or worshipping) ; अनुक्रमं 'according to order ;' अनुज्येष्ठं 'according to seniority ;' अनुवनं 'near to the wood ;' अनुगङ्गां 'near to, or upon, the Ganges.'

अप 'off,' 'from ;' as, अपदिशं 'in the off-point,' i. e. in the intermediate point ; अपविष्णु 'from Vishñu,' 'withdrawn from,' 'hostile to.'

आ, limitative ; as, आमुक्ति 'until final liberation ;' आसमुद्रं 'unto the sea ;' आबालं 'to the boys,' as, आबालं हरिभक्तिर्भवति 'faith in Hari extends even to the children.' The termination of the fifth case may be also used with this preposition ; as, आमुक्तेः, आसमुद्रात्, आबालेभ्यः.

उप 'near to : ' उपकृष्णं 'near to Krishña ;' उपग्रामं 'near to the village.'

निर् 'out of,' 'exempt from : ' निर्जनं 'lonely,' 'void of men ;' निर्मलिकं 'free from flies.'

परि 'about' or 'against : ' परिविष्णु 'about or against Vishñu.'



It follows numerals and the words अक्ष 'dice,' शलाका 'a man (at draughts, &c.),' or a numeral, when signifying 'loss at play;' as, एकपरि 'losing one;' अक्षपरि 'having the dice against one;' शलाकापरि 'losing a man.'

प्रति 'to' or 'towards:' प्रत्यग्नि शलभाः पतन्ति 'the grasshoppers go towards the fire.' It also implies 'severalty' or 'succession;' as, प्रत्येकं 'according to each several object or signification;' प्रतिजन्म 'birth after birth.'

स is usually substituted for सह, signifying 'similarity' or 'sameness,' as सहृदि 'like Hari;' also 'association,' implying 'finality,' as सतृणमन्त्रि 'he eats with the grass,' i. e. even to the grass; also 'possession,' as a property, as सक्षेत्रं 'having, or rich in, fields.'

## 2. Particles.

इति, implying 'so,' 'such,' and the like; as, इतिहरि 'such is (the word) Hari.'

दुर् 'bad,' and सु 'good;' as, दुर्धनं 'bad with the Yavanas;' सुमद्रं 'well or prosperous with the Madras.'

यथा 'according to;' as, यथाशक्ति 'according to power or ability:' but not when it signifies 'analogy;' as, यथा हरिस्तथा हरः 'such as Hari is, such is Hara.'

यावत् 'as many or as much as;' as, यावदन्नं ब्राह्मणान् आमन्त्रयस्व 'as far as there may be food (for them), invite the Brahmans.'

निकषा and समया 'near;' as, निकषालङ्कं 'near to Lanáká;' समयापुरं 'near the city.'

b. The derivatives of अञ्च् 'to go,' implying 'direction,' optionally form indeclinables; as, प्राग्वनं or प्राग्वनात् 'east from the wood:' so does वहिर् 'out of,' 'without;' as, वहिर्ग्रामं or वहिर्ग्रामात् 'out of the village.'

c. Indeclinable compounds may be formed with numerals, except एक 'one,' referring to families or classes; as, द्विमुनि त्रिमुनि 'born in, or belonging to, a family in which there have been two or three Munis:' so त्रिमुनि व्याकरणं 'the grammar of which the three Munis (Pāṇini, Patanjali, Kātyāyana) are

the authors.' Names of rivers are also combined with numerals, to indicate the place of junction ; as, द्विगङ्गं 'at the meeting of the two Gangás;' त्रियमुनं 'at that of the three Yamunás.' They are also combined with other words in a like acceptance ; as, उन्मत्तगङ्गं 'at the place where the Ganges is furious ;' लोहितगङ्गं 'where the Ganges is red ;' as, शीघ्रगङ्गं वराणशी 'Benares (stands) where the Ganges is rapid.'

d. In this, as in preceding forms of composition, the finals of the last member of the compound are sometimes changed. When the final is a long vowel or a diphthong terminating a feminine noun, its change to a corresponding short vowel is nothing more than the alteration required by the substitution of the neuter gender (p. 43) ; as, स्त्री, 'a female,' makes अतिस्त्रि 'surpassing the woman ;' नौ 'a boat,' अतिनु 'beyond the boat.' But the more special alteration is analogous to that which occurs so frequently in Bahuvrīhi compounds, the substitution of अ for a final vowel, or a final अन् ; or its addition to words ending in consonants ; as, उपगिरं or उपगिरि 'near the mountain ;' उपनदं or उपनदि 'near the river ;' उपराजं 'under the king ;' अध्यात्मं 'over or in the spirit.' If the noun ending in अन् be already neuter, it may retain its own termination ; as, अपचर्म or अपचर्मि 'off the skin.' शरद् 'the autumn,' and other words, add अ ; as, उपशरदं 'near the autumn : ' or sometimes words with final consonants, not nasals, semivowels, or sibilants, add अ optionally ; as, उपहृशद् or उपहृशदं 'near to the stone.' अक्षि, 'the eye,' substitutes अ when compounded with the prepositions अनु, पर, प्रति, or सम् ; as, अन्यक्षं 'according to the eye,' 'visibly,' 'perceptibly.' पर substitutes ओ for its own final, whether in a Tatpurusha or Avyaya compound ; as, परोक्षं 'away from the eye,' 'absent,' 'invisible ;' प्रत्यक्षं 'before the eye,' 'present ;' and समक्षं also 'before the eye,' 'visible' or 'present.'

e. अग्रे 'in front,' मध्ये 'in the midst,' पारे 'on the further side,' may be compounded with nouns in this form ; as, अग्रैरामं 'in the presence of Rāma ;' मध्येगङ्गं 'in the midst of the

Ganges;’ पारेसमुद्रं ‘beyond the ocean:’ or the terms may be optionally used with the signs of the case, either their own or the noun which they govern; as, पारेसमुद्रात् or समुद्रस्य पारात् ‘from beyond the ocean.’

f. The following words are considered as forming indeclinable compounds of an anomalous description: अहन् ‘a day,’ as प्राह्णं ‘in the forenoon;’ गो ‘a cow or ox,’ तिष्ठहु ‘at cow-standing (time),’ i. e. when they stand to be milked, वहहु ‘at ox-bearing,’ i. e. ploughing (time), आयातीगवं ‘at cattle-coming,’ i. e. at the time of their coming home; दक्षिण ‘the right hand,’ प्रदक्षिणं ‘walking round a person or thing, keeping it on the right;’ पदाति ‘a foot-soldier,’ समम्पदाति ‘at drill-time,’ or when the soldiers are in line; भूमि ‘earth,’ समम्भूमि ‘(at a place) where it is level;’ मृग ‘a deer,’ प्रमृगं ‘at deer-coming,’ विमृगं ‘at deer-going;’ यव ‘barley,’ खलेयवं ‘when barley is on the threshingfloor’ (the season), लूनयवं ‘at barley-cutting;’ and other compounds: so चुप ‘chaff,’ खलेचुपं ‘at chaff on the floor (time),’ &c.; रथ ‘a car,’ प्ररथं ‘at chariot-going;’ सना ‘a year,’ पापसमं ‘during a wicked year,’ पुण्यसमं ‘during a virtuous year;’ सम ‘equal,’ सुयमं ‘level’ or ‘even,’ विषमं ‘uneven.’ सम् is compounded with प्रति, as सम्प्रति ‘now,’ ‘at present.’

## SECTION V.

### *General Rules.*

284. There are some changes which are common to all or most of the classes of compounds. Some, as the substitution or addition of a final अ, have been noticed: the most useful of the others are the following, affecting either the final member of the compound or the initial:

a. I. अप्, ‘water,’ is changed to अप; as, विमलाप ‘having pure water,’ विमलापं सरः ‘a clear lake.’ After द्वि, अन्तर् or a preposition ending in any vowel except अ, the initial अ is changed to ई; as, द्वीपं ‘an island,’ ‘having water on both sides;’ also अन्तरीपं ‘an island,’ ‘in the midst of water;’ प्रतीप

'reverse,' सम with अप् makes समीप 'near;' but in a literal sense, समाप 'having water equally.' After अनु the vowel becomes ऊ, if applied to a country; as, अनूपो देशः 'marshy land:' but अन्वीपं 'upon or along the water.' After a preposition ending with अ, the change to ई is optional; as, पर and प्र make either पराप or परेप 'where the water has retired;' प्राप or प्रेप 'where it has gone forth.'

2. पथिन्, 'a path,' is changed commonly to पथ; as, महापथः 'a great road;' चतुष्पथं 'a place where four roads meet;' रम्यपथो देशः 'a place having a pleasant road;' उपपथं 'near to the road.'

b. 1. कु, a particle implying 'inferiority,' 'vileness,' or sometimes 'a little,' is variously modified before different words. In a Tatpurusha compound, and preceding a word beginning with a vowel, it is changed to कृत्; as, कदम्बः 'a bad horse,' 'a hack;' कदम्बः 'a bad camel;' but कदम्बो राजा 'a prince who has a bad camel:' also before रथ and वद; as, कदम्बः 'a bad chariot;' कदम्बः 'one who speaks ill:' before नृण, signifying 'a species,' कदम्बं 'a kind of grass;' but कदम्बं 'bad grass in general.' कु is changed to का before पथिन्, as, कापथः 'a bad road;' अक्षि 'the eye,' as काक्षः 'a tear;' and optionally before पुरुषः, as कापुरुषः or कुपुरुषः 'a mean despicable man,' 'a coward.' का is also a diminutive; as, कामधुर 'a little sweet;' काम्ल 'a little sour:' before उष्ण, 'hot,' either कृत्, क्व, or का may be used; as, कदुष्ण, कवोष्ण, कोष्ण, 'a little hot,' 'tepid.'

2. The infinitive mood is used as the first member of a compound with काम and मनस्, when it optionally rejects the nasal; as, ज्ञातुकाम or ज्ञातुक्काम 'desirous to know;' कर्तुमनस् or कर्तुम्मनस् 'inclined to do.'

3. अवश्यं, 'certainly,' optionally rejects its nasal when compounded with a future participle; as, अवश्यंकार्थ्यं or अवश्यंकार्थ्य 'what is necessarily to be done.' मांस, 'flesh,' compounded with पाक or पचन 'cooking,' optionally rejects its final vowel; as, मांसपाकः or मांस्याकः, मांसपचनं or मांस्यचनं 'cooking meat.'

4. अन्य becomes अन्यत् before various words, if not in the

sense of the instrumental or genitive cases ; as, अन्यदाशा 'hope in something else ;' अन्यदाशीः 'benediction in or on another ;' अन्यत्कारकः 'one who does something different.'

5. The substitution of स for सह has already been noticed ; but it is also substituted for समान 'same,' 'like ;' as, सपक्ष 'being of the same party ;' सधर्म्मे 'observing the same duties ;' whence साधर्म्यं 'community of the duties of caste, profession,' &c. ; सव्रजचारी 'a fellow-student,' 'one studying under the same teacher ;' so सतीर्थः also 'a fellow-student,' 'having the same holy object' or 'preceptor.' स is substituted for समान before दृश 'to see ;' as, सदृशः 'like,' 'similar,' 'of like appearance ;' so सदृक् and सदृक्षः. It is also substituted before the following words in the sense of either class of compounds : ज्योतिस् 'light,' जनपद 'country,' रात्रि 'night,' नाभि 'navel,' वन्धु 'a relative,' गन्ध 'smell,' पिण्ड 'a lump of rice,' &c. ; लोहित 'blood,' कुक्षि 'side,' वेणी 'braided hair,' पत्नी 'a wife ;' as, सज्योतिः 'equal in lustre ;' सजनपद 'of the same country ;' सपिण्ड 'of the same cake ;' सपिण्डः 'a relative connected by offerings to the same ancestors ;' &c.

The following take either स or समान ; रूप 'form,' नाम 'name,' गोत्र 'family,' वर्ण 'caste,' वयस् 'age,' वचन 'speech,' धर्म्मे 'duty,' जातीय 'specific,' उदर्य 'uterine ;' as, सरूप or समानरूप 'of the same form ;' सगोत्र or समानगोत्र 'of the same race ;' सोदर्य or समानोदर्य 'related in the female line,' as सोदर्यो भ्राता 'a brother by the same mother ;' &c.

## CHAPTER VIII.

### SYNTAX.

285. THE great body of Sanskrit composition is in metre, and the construction of sentences has consequently been subordinate to the necessities of rhythm. Examples therefore of syntactical arrangement are not so diversified as might be



expected; and it is not always certain, whether any unusual combination may not be a license of the poet, rather than a law of the language. The use of protracted compounds also in a very great degree supersedes the occasion of individual inflexion; as a sentence or a stanza, embracing a great variety of circumstances, may be made up of a nominative and accusative, with a single copulative, the rest of the words, however numerous, being compound epithets of one or other of the nouns. There also prevails very commonly an elliptical style of construction, in which the verb is altogether omitted, or its tenses are supplied by participles and analogous words.

In the following line from the Mahābhārata we have two sentences without a verb or any other copulative, and only a nominative case: पिता गुरुर्न सन्देहो वेदविद्याप्रदः प्रभुः 'A father (or) a spiritual preceptor (is) the lord, the giver (of) knowledge, of the Vedas: (there is) no doubt (of this).' Instances of the absence of a verb are numerous in the didactic verses of the Hitopadesā: को ऽर्थः पुत्रेण जातेन यो न विद्वान् न धार्मिकः । कालेन चक्षुषा क्त्वा चक्षुः पीडेव केवलं ॥ 'What (is) the use of a son (being) born, who (is) neither learned nor pious? What (benefit is there) from a sightless eye? (such) an eye (is) even only pain.' In the following stanza from the Kumāra Sambhava there is only one verb, and one change of inflexion from the nominative to the instrumental, which, if the metre had not needed a long syllable, would probably have been dispensed with: विरोधिसत्वोष्कृतपृष्ठं नत्सरं । दुर्मेरुभीष्टप्रसवार्चितातिथि ॥ नवोत्तजाभ्यन्तरसम्भृतानलं । तपोवनं तच्च बभूव पावनं ॥ 'And that grove of penitents was pure; (for in it) animals of hostile natures (had) abandoned their former animosity; guests (were) revered by its trees with desired fruits; and within its new-reared cottages the (holy) fires (were) enshrined.' There is a little more variety of inflexion in the following verse from the Raghu Vansā; but it is sufficiently rare to shew how much syntactical construction has been set aside for rhythmical disposition, even in the works of authors who have not indulged in

that abuse of elaboration which characterises later and inferior writers : अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे । नृपतिककुदं दत्वा यूने सितातपत्रवारणं ॥ मुनिवनतरुछायां देव्या तया सह शिश्रिये । गलितवयसामिह्नाकूणामिदं हि कुलव्रतं ॥ ‘ He then, whose mind (was) liberated from objects of sense, having delivered to his young son the symbol of royalty, the shelter of the white umbrella, with the usual solemn rites, repaired together with his queen to the shade of the trees of the grove of hermits : for such (is) the observance of the princes of the race of Ikshwáku, when in the decline of life.’ In this long stanza we have but one verbal inflexion, शिश्रिये, besides the indeclinable participle दत्वा.

Although, however, in this manner dispensed with in composition to a great extent, yet the relations of words in sentences are expressed in modes analogous to those adopted in other cultivated languages ; as the following rules will exemplify.

## SECTION I.

### *Nouns.*

286. The noun substantive expresses as usual the subject or object of a proposition by the different modifications of number, gender, and case. Its relations to other parts of a sentence depend especially upon the latter, and will therefore be better explained, as in native grammars, in the chapter to which the title of कारकः is attached, in the order of the cases. When, as not unfrequently happens, more than one case may be employed to convey a similar relation, the alternatives will be found, with some exceptions, under that case which is subsequent in order, according to the scheme given under the head of Declension (r. 47).

287. Nominative case (कर्त्ता or प्रथमा). The nominative case declares the simple sense of a word ; as, मनुष्यः ‘ a man,’ स्त्री ‘ a woman,’ ज्ञानं ‘ knowledge.’ Its employment in a definite or indefinite manner is usually indicated by the context, as there is no article. The numeral एक, or a pronoun, however,

sometimes performs the same office ; as, एकः पुरुषः 'a man,' स पुरुषः 'the or that man,' कश्चित्पुरुषः 'a certain king,' एको वृद्धव्याघ्रः 'an old tiger.'

a. Two substantives may be connected absolutely in the nominative case ; as, द्रोणं व्रीहिः 'rice a droṇa (in measure) ;' कोशो गिरिः 'the mountain a kos (in extent) ;' माता शत्रुः 'a mother an enemy ;' पिता वैरी 'a father an enemy ;' विषं सभा दरिद्रस्य 'Society (is) poison to the poor : ' but in these cases the copulative 'is' must be understood, as in similar phrases it is expressed ; भवत्वधर्मो धर्मः 'Iniquity becomes virtue.' The nouns in apposition may be in different genders and numbers : वैदिकानि कर्माण्यस्य स्वर्ग्यः पन्थाः 'The acts of the Vedas (are) his path to heaven ;' के वा न स्युः परिभवास्पदं निष्फलारम्भयत्नाः 'Who engaged in unprofitable undertakings do not become a subject of disgrace ?'

b. The nominative case is connected with the active verb, or governs it, when it expresses the agent, and with the passive when it signifies the object : देवदत्तः कटं करोति 'Devadatta makes the mat ;' देवदत्तेन क्रियते कटः 'The mat is made by Devadatta.' It is also put absolutely sometimes in a sentence, as the object of an action, but where the accusative that should express that object is omitted : विषवृक्षोऽपि संवर्द्धं स्वयं छेत्तुमसाम्प्रतं 'Even a poison-tree, having reared (it), one should not of oneself cut (it) down.' In this the complete construction should be, वृक्षं संवर्द्धं तं छेत्तुमसाम्प्रतं योऽपि विषवृक्षः स्यात् 'Having reared a tree, it is not proper to cut it down, even though it be a poison-tree.'

c. When various nouns, separated by a disjunctive particle expressed or implied, occur in a sentence with a common verb, that which is nearest to the verb may become its nominative : अहं रामो वा राजा लक्ष्मणो वा मरिष्यति 'I or Rāma, the king or Lakshmaṇa, will die : ' न चैनमशक्नुः भानुरहम् वा स्नेहाकरणैः । पुरा प्रत्यनुनेतुं वा गन्तुं वाऽप्येकतां त्वया ॥ 'Neither was the sun able, nor I, by motives of affection, to conciliate him, or (induce him) to enter into amity with thee : ' न तथा सुखयत्यग्निः

न प्रवारा न कञ्चलः । शीतवाताह्नितं लोकं यथा तव मरीचयः ॥ ‘Fire gratifies not, neither do clothes nor a blanket, the region that is afflicted with cold breezes, so much as thy rays (O sun).’

*d.* When two or more nouns are joined together by a copulative conjunction, they usually govern a verb in the plural number : ततः कुन्ती च राजा च भीष्मश्च सह बन्धुभिः । ददुः श्राद्धं तदा पाण्डोः स्वधामृतमयं तदा ॥ ‘Then afterwards Kuntí and the king and Bhíshma, with the kinsmen, gave to Páñdu the obsequial offerings, with libations to the manes.’ This is not invariably the case, however, and the verb may have for its nominative only the nearest of the nouns combined by copulative conjunctions : सा च सत्यवती देवी कौशल्या च यशस्विनी । राजदारैः परिवृता गान्धारी चापि निर्ययौ ॥ ‘And the queen Satyavatí and the illustrious Kauśalyá, and also Gándhárí, attended by the wives of the king, went forth :’ आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यस्य ॥ अहश्च रात्रिश्च उभे च सन्ध्ये धर्मोऽपि जानाति नरस्य वृत्तं ॥ ‘The sun and moon, wind and fire, the sky, earth, waters, the heart and Yama, and day and night, and both dawn and evening, and also Dharma, knows the conduct of a man.’

288. Accusative case (कर्म or द्वितीया). The accusative expresses, after a transitive verb, the object of the action : कुम्भं करोति कुम्भकारः ‘The potter fabricates the vessel ;’ हरिं भजति भक्तः ‘The votary worships Hari.’

*a.* The accusative follows a neuter or intransitive verb, when it denotes place or time : कुरुन् स्वपिति ‘He sleeps in the country of the Kurus ;’ कोशं प्रतिष्ठते ‘He proceeds for a kos ;’ कियन्तं कालमवसन् पर्वते गन्धमादने ‘They dwelt for some time on the mountain Gandhamádana ;’ मासौ गुरुगृहे स्थितः ‘He stayed two months in the house of his preceptor.’

*b.* Verbs signifying ‘motion to,’ literally or figuratively, govern the accusative case : ग्रामं गच्छति ‘He goes to the village ;’ मनसा कृष्णमेति ‘He goes mentally to Kṛishña,’ he worships him ; विस्मयं परमं ययौ ‘He went to (or felt) great astonishment.’ The accusative is also employed when ‘going along a road’ is intended ; पन्थानं याति पथिकः ‘The traveller

goes along the road ;' but not if 'going to a road' is meant ;  
 उत्पथेन पथे गच्छति : He goes by a byeway to the road.' The  
 dative case may also be used optionally, when actual 'motion  
 to' is signified ; ग्रामाय गच्छति.

c. The accusative case follows verbs of giving, to signify  
 the thing given ; ग्रामं ब्राह्मणेभ्यो ददामि 'I give the village to the  
 Brahmins : ' also verbs of hearing, to denote the thing heard ;  
 आसुरं मे शृणु 'Hear from me the Āsura (creation).'

d. A double accusative follows a number of verbs, when  
 the thing done, and the thing or person that is the object of  
 the action, are both designated. They are mostly verbs that  
 signify, 1. speaking, 2. asking, 3. instructing, 4. knowing,  
 5. conquering, 6. leading, 7. dragging, 8. taking, 9. collecting,  
 10. stealing, 11. fining, 12. cooking, 13. milking, 14. churning,  
 and 15. obstructing ; whether they have these meanings lite-  
 rally or metaphorically. 1. राजानं सर्वं व्रूते चारः 'The spy tells  
 the whole to the king ;' तमब्रवीत् कुन्ती वचनमर्थवत् 'Kuntī said  
 to him words full of meaning : ' 2. सोऽपृच्छलक्ष्मणं सीतां 'He asked  
 Lakshmaṇa (after) Sītā : ' 3. शिष्यान् धर्मं गुरुः शास्ति 'The Guru  
 teaches the disciples virtue : ' 4. दण्डं धर्मे विदुर्बुधाः 'The wise  
 know punishment (to be) virtue : ' 5. जित्वा राज्यं नलं नृपं 'Hav-  
 ing conquered his kingdom (from) Nala the king : ' 6. ग्रामम् जान्  
 नयति गोपालः 'The shepherd leads the goats to the village : ' 7.  
 चोरं कारागारं कर्षति दण्डपालः 'The officer of justice drags the  
 thief to prison : ' 8. स जहारारण्यमाभीरीः 'He took the Ābhīra  
 women to the forest : ' 9. वृक्षमवचिनोति फलानि बालः 'The boy  
 gathers the fruit (from) the tree : ' 10. देवदत्तं धनं मुष्णाति धूर्तः  
 'The rogue robs Devadatta (of) his wealth : ' 11. अधमणिकं शतं  
 दण्डयति राजा 'The king fines the debtor a hundred (rupees) ;'  
 12. तण्डुलानोदनं पचति सूपकारः 'The cook dresses the grain (and)  
 the boiled rice : ' 13. गां दोग्धि पयः 'He milks the cow (for)  
 milk ;' प्राणान् दुहन्निवात्मानं 'Milking (abandoning) life (from)  
 himself : ' 14. सुधां क्षीरनिधिं ममन्धुः सुरासुराः 'The gods and Āsuras  
 churned the milky ocean (for) ambrosia : ' 15. गोविन्दो ब्रजमवरु-  
 णद्धि गाः 'Govinda shuts up the cows (at) the cow-pens ;'



शोकं चित्तमवारुधत् 'He confined his grief (in) his heart.' वह, 'to bear,' is sometimes similarly used; कन्यां गृहमवहत् or गृहायावहत् 'He bore the damsel to the house.' In common with other transitive verbs, these verbs may govern a single accusative, when only one object is designated; मातरमुवाच वीरः 'The hero said to his mother.' Several of them may govern the object in other cases also, as will be subsequently noticed.

e. The causal modes of verbs signifying, 1. motion, 2. speaking or articulate sound, 3. or eating; 4. the causals of intransitive verbs; and 5. of ग्रह् 'to take,' दृश् 'to see,' and श्रु 'to hear'—govern a double accusative, when the object and the subject of the act are both expressed. 1. शत्रून्गमयत् स्वर्गं 'He caused the enemies to go to heaven:' 2. वेदानध्यापयत् द्विजं 'He caused the Brahman to read aloud the Vedas:' 3. आशयच्चामृतं देवान् 'He caused the gods to eat nectar:' 4. आसयत् सलिलं पृथ्वीं यः स मे श्रीहरिर्गतिः 'That Hari is my refuge, who placed (caused to sit) the earth upon the waters;' प्रीतोऽहम् भोजयिष्यामि भवतीं भुवनं त्वयं 'If I am pleased, I will cause thee, lady, to enjoy the three worlds:' 5. बालमग्राहयद्विद्यां 'He made the boy take learning;' दर्शयान्त्रिके रामं सीतां 'They shewed (caused to see) Sítá to Ráma;' आचय पारिषदान् नाटकं 'Recite (cause to hear) the drama to the company.'

f. There are some exceptions to the preceding rule. The causals of अद् and खाद्, 'to eat,' require the instrumental case for the subject of the action; आदयति or खादयत्यन्नं वटुना गुरुः 'The Guru causes the rice to be eaten by the pupil.' So भक्ष, when it means 'eating;' गोपैरभक्षयदिष्टभक्षं 'He caused the food they liked to be eaten by the cowherds:' but if it means 'destroying by the act of eating,' it may be followed by a double accusative; भक्षयति बलीवर्हान् शस्यं 'He makes the oxen eat up the corn.' शब्द, 'to sound,' in the causal mode requires the subject to be put in the instrumental case; शब्दयति शब्दं देवदत्तेन 'He causes the sound to be uttered by Devadatta.' जल्प and some other verbs, signifying 'articulate sound,' are similarly combined. The causal of वह् 'to bear,' when it

implies 'driving,' governs a double accusative; वाहयति रथम-  
श्चान् सूतः 'The charioteer makes the horses draw the car;' otherwise the subject is put in the instrumental case; स्वामी  
वाहयति भारं भृत्येन 'The master makes the load be borne by the  
hireling.'

g. The causal modes of कृ 'to make,' हृ 'to take,' वद् 'to  
speak,' with अभि prefixed, and of दृश् 'to see,' in the *Ātmanepada*, may take either a second accusative or the instrumental  
case for the agent or subject of the action: कारयति कटं शिल्पिनं  
or शिल्पिना 'He causes the workman to make the mat,' or 'he  
causes it to be made by the workman;' so हारयति दौत्यं दूतं or  
दूतेन 'He causes the messenger to take the message,' &c.;  
अभिवादयते देवं भक्तं or भक्तेन 'He makes the devotee salute the  
deity,' &c.; दर्शयते कृष्णमर्जुनं or अर्जुनेन 'He makes Arjuna see  
Kṛishṇa,' &c. The fact being, that when the causal is used in  
a passive sense, the subject or subordinate agent is specified  
in the instrumental; when it is used in an active sense, it is  
specified in the accusative case.

h. A second accusative may sometimes follow a verb, as a  
qualification of the first, being put absolutely or in apposition:  
मेदिनीं दानवपते देहि मे विक्रमत्रयं 'Give me, O lord of the Dánavas,  
earth, three paces.'

i. The accusative case may follow various prepositions and  
indeclinable words or particles. Of the former class are  
अति, अधि when reiterated, अभि, अनु, उप, परि, and प्रति. अति  
देवान् हरिः 'Hari is beyond the gods;' अतिरामं 'Superior to  
Ráma' (अहं, 'I am,' understood); अध्यधिलोकं वर्त्तते विष्णुः 'Vishṇu  
abides over and above the worlds;' नदीमनुवसिता सेना 'The army  
will halt at, or along, the river;' जपमनु प्रावर्षत् 'It rained after  
the prayer;' अनुपितम् गच्छति पुत्रः 'The son goes after, or  
imitates, the father.' अनु and उप, indicating 'inferiority,' also  
govern the accusative: न भवानुरामं चेत् 'If you are not infe-  
rior to Ráma;' उपशूरं न ते वृत्तं '(If) thy conduct is not beneath  
a hero.' अनु, परि, and प्रति govern accusatives designating any  
particular object; as, गिरिमनु (परि or प्रति) विद्योतते विद्युत् 'The

lightning flashes at or toward the mountain ;' चिन्तयामास तत्कार्यं सुमहत् स्वां सुतां प्रति 'He considered that grave matter concerning his daughter :—a part of any thing or person ; लक्ष्मीहरिमनु (हरिं परि or प्रति) 'Lakshmī is part of Hari :—and several and successive order ; वृक्षमनु (परि or प्रति) सिञ्चति माली 'The gardener waters tree by tree ;' परि स्त्रीं (अनु or प्रति स्त्रीं) जातमन्मथः 'In love with every (successive) woman.' The indeclinable words governing accusatives are अधोऽधः, उपर्युपरि, अनतरा, अनतरेण, अभितः, परितः, उभयतः, सर्वतः, समया, निकषा, धिक्, हा ; as, अधोऽधः भूमिं पातालः 'Pātāla is below the earth ;' उपर्युपरि पृथिवीं द्यौः 'The sky is above the earth ;' त्वामनरा कृष्णस्तिष्ठति 'Kṛishṇa tarries away from thee ;' खड्गं समुद्यम्य रावणः क्रूरविग्रहो वैदेहीमनरा 'Rāvaṇa, of dreadful form, having raised up his sword (to cut) Vaidehī in two ;' प्रियामनतरेण न सुखं 'There is no happiness without a mistress ;' अभितो (or परितो) राममद्वन् राक्षसाः 'The Rākshasas ran upon or around Rāma ;' उभयतः कृष्णं गोपाः 'The cowherds (were) on both sides of Kṛishṇa ;' सर्वतः प्रासादं जाग्रति दण्डधारिणः 'All around the palace watch the staff-bearers ;' समया ग्रामं निकषा पुरं गच्छति 'He goes near to the village,' 'near to the city ;' धिक् कृष्णमभक्तं 'Fie on one not devoted to Kṛishṇa ;' हा देवशत्रुं 'Alas ! (for) the enemy of the gods.' Several of these may be combined with other cases ; as, उपर्युपरि सर्वेषामादित्य इव तेजसा 'Above and over all, like the sun in splendour ;' उपशूरेषु वा 'or inferior to heroes.'

j. The neuter verbs शी 'to sleep,' स्या 'to stay' or be,' and आस 'to sit,' when compounded with अधि, govern the noun expressing the site of the action in the accusative : अधिशेते पर्यङ्गं कुमारी 'The maiden sleeps upon the couch ;' अधितिष्ठत्यात्मानं केशवः 'Keśava presides in (or over) the soul ;' अध्यास्ते वैकुण्ठं हरिः 'Hari abides in Vaikuṇṭha.'

k. विश्, 'to enter into,' as a transitive verb, governs an accusative ; गेहं प्रविशति 'He enters the house.' When preceded by अभि and नि, it may govern either the accusative or locative ; as, अभिनिविशति सन्मार्गं 'He enters upon a good path ;' अभिनिविशति पापे 'He enters upon (or falls into) wickedness.'

When preceded by उप, and implying 'to sit,' it is followed by the locative only ; आसने ऽस्मिन्नुपविशत 'Sit down on this seat.'

7. वस् 'to dwell,' preceded by अधि, अनु, आ, or उप, may govern an accusative case ; अधिवसति (अनुवसति, &c.) वनं रामः 'Rāma inhabits the wood ;' शून्यमन्ववसद्वनं 'He inhabited a lonely wood ;' पुरीमयोध्यामावासीत् 'He dwelt at the city Ayo-dhyá ;' ग्राममुपवसति 'He inhabits the village : ' but when उपवस means 'to fast,' the site is expressed in the locative only ; उपवसति वने रामः 'Rāma fasts in the forest.'

289. Instrumental case (करणं or तृतीया). This case expresses the agent, the implement, or the means by which any thing is done, or any end is accomplished, whether active effort is implied or not : अज्ञानता मया भ्राता घातितः 'By me, unknowing, my brother has been slain ;' रामेण वाणेन हतः 'Killed by Rāma with an arrow ;' पुण्येन दृष्टो हरिः 'Hari is seen by (or through) virtue ;' अध्यापनेन वर्तते 'He subsists by teaching ;' प्रकृत्या चारुः 'Beautiful by nature.' It also expresses the manner or degree in which any object is effected : सुखेन जीवति 'He lives with ease' (happily) ; दुःखेन याति 'He goes with difficulty ;' प्रायेण याज्ञिकः 'For the most part (usually) a sacrificer.' It also denotes any mark or circumstance by which an object is characterised : जटाभिस्तापसः 'He is an ascetic, by his clotted hair ;' जात्या ब्राह्मणः 'a Brahman by caste ;' गोत्रेण गार्ग्यः 'a descendant of Garga by family.'

a. The instrumental case may be employed with words signifying 'object' or 'result' : उद्यमेन कोऽर्थः 'What is the object of effort ?' परिदेवनेन किं फलं 'What is the fruit of lamenting ?'

b. Words implying 'bodily deformity' require the instrumental case for the organ or member in which the defect occurs : चक्षुषा काणः 'blind by an eye ;' पादेन खन्नः 'lame by a foot.'

c. Prepositions signifying 'with,' 'along with,' are connected in sentences with the instrumental case : आस्व साकं मया 'Stay along with me ;' हीयते हि मतिस्तान् हीनैः सह समागमात् 'The



mind is depraved, O sire, from association with the base.' Verbs signifying 'association' also govern the object in the same case: त्वया साधो समागम्य 'Having met, O pious man, with thee.'

d. The particle अलम्, implying 'enough of,' governs the instrumental case: अलमतिविस्तरेण 'Enough of prolixity.'

e. The instrumental case may be used optionally with the accusative in various instances; as after the verb दिव् 'to play,' अस्त्रान् or अस्त्रैर्दिव्यति द्यूतकारः 'The gambler plays dice,' or 'with dice:' also after ज्ञा 'to know,' preceded by सम्; as, तव पितरं (or पित्रा) संजानीष्व 'Recognise thy father.' When it signifies 'calling to mind' or 'thinking upon,' it governs the accusative only: संजानीष्व विष्णुं 'Meditate on Vishṇu.' When 'space' or 'time' are spoken of, in connexion with an act or event completed, the instrumental case is employed: अह्ना or कोशेन गत्वा गृहमागच्छत् 'Having gone for a day, or for a Kos, he arrived at home.' But if the act or event is incomplete, the accusative: मासम् प्रस्थितो न त्वायातः 'He has been travelling (for) a month, but is not arrived.'

f. Words signifying 'weight,' 'measure,' or 'number,' when succession or repetition is also implied, are put after verbs either in the instrumental or accusative case: शतेन शतेन (or शतं शतं) वत्सान् पाययति पयः 'He gives milk to the calves to drink, by a hundred at a time;' द्विद्रोणेन or द्विद्रोणं क्रीणाति धान्यं 'He buys corn by two Droṇa (measures) at once.'

290. Dative case (सम्प्रदानं or चतुर्थी). This case expresses the object or recipient of a gift, either literal or figurative: ब्राह्मणेभ्यो निष्कान् ददौ 'He gave Nishkas (gold coins) to the Brahmans;' पशुं शिवाय ददाति 'He offers an animal to Śiva;' न शूद्राय मतिं दद्यात् 'Let him not give understanding to a Śūdra:' and it may be used after verbs which imply 'presenting' or 'offering,' although not bearing such import originally; as, रामाय पूजां चक्रे महामुनिः 'The great sage made (or offered) worship to Rāma.'

a. Although, however, the fourth or dative case most appro-



priately follows verbs that imply 'giving,' of some kind or other, yet the genitive case is frequently used with a similar purport, and sometimes also the locative: राष्ट्रं शिवीनां वृद्धं वै ददाति तव खेचर 'Spirit of air, I may give thee the prosperous kingdom of the Śivis; ' दत्त्वा ऽतिथिभ्यो देवेभ्यः पितृभ्यः स्वजनस्य च 'Having given (food) to guests, gods, ancestors, and his own household; ' यस्त्वं रामे पृथिवीं दातुमिच्छसि 'Thou who wishest to give the earth to Rāma.' When the genitive case is thus used, however, an ellipse is implied, to be filled up by a noun understood in the dative case: तव हस्तेभ्यः 'to the hands of thee; ' स्वजनस्य व्यक्तिभ्यः 'to the persons of his own family.'

b. Nouns expressing 'cause' or 'purpose,' that for or on account of which a thing is done, or that for which a thing is fit or suitable, follow verbs in the dative case: मुक्तये हरिं भजति साधुः 'The pious man worships Hari for the sake of liberation; ' भक्तिज्ञानाय कल्पते 'Devotion is practised for the sake of holy knowledge; ' वाताय कपिला विद्युत् 'The pale lightning is on account of (it is a sign of) a gale; ' प्रभवन्त्युग्रकर्माणः क्षयाय जगतो ऽहिताः 'The unfriendly performers of cruel acts are born for the destruction of the world; ' ब्राह्मणाय हितो धर्मः 'Virtue is fit for a Brahman.'

c. Connected with this application of the dative case, is its optional substitution for the infinitive after a verb: फलेभ्यो गच्छति 'He goes for fruit,' for फलान्याहर्तुं गच्छति 'He goes to bring fruit; ' याज्ञायाज्ञापयति 'He gives orders for a sacrifice,' for यष्टुमाज्ञापयति 'He gives orders to sacrifice.'

d. Intransitive verbs signifying 'to be agreeable' or 'acceptable' govern the dative case: हरये रोचते भक्तिः 'Devotion is acceptable to Hari; ' बालाय स्वदते मोदकः 'The sweetmeat is pleasant to the boy.'

e. The verbs श्लाघ् 'to praise,' हु 'to conceal,' ष्टा 'to stay,' शप् 'to curse,' may be connected with the object of the act in the dative case, when some particular feeling is implied by it: गोपी स्मरात् कृष्णाय श्लाघते हुते तिष्ठते शपते 'The Gopī praises, hides from, stays with, vows by Kṛishṇa, through love.' When no

such feeling is implied, such of them as are transitive govern the accusative: राजानं श्लाघते मन्त्री 'The minister flatters the king.'

f. With a similar kind of relation, verbs signifying 'desire,' 'anger,' 'wrong,' 'jealousy,' or 'detraction,' govern the object in the dative case: तस्यै स्पृहयमानोऽसौ 'He being filled with desire for her;' सीतायै नाक्रुध्यन्नाप्यमूयत 'He was not angry with Sítá, nor did he revile her;' अशप्त निहुवानोऽसौ तस्यै 'He vowed to her, dissembling with her.' When the feeling is not excited by the object, they govern the accusative: भार्यामीर्यति पतिः 'The husband is jealous as to his wife,' that is, he cannot endure that others should look at her; तन्नदुद्येत् कदाचन 'Let (the pupil) never offend him.' क्रुध and दुह, preceded by prepositions, govern the accusative: किं मां संक्रुध्यसि 'Why art thou angry with me?' मा परस्वमभिद्रोधाः 'Commit not violence against another's property.'

g. धृ, 'to hold,' in the causal mode, having the sense of 'owing,' literally or figuratively, governs the person to whom the debt or obligation is due in the dative case: देवदत्ताय शतं धारयति 'He owes a hundred to Devadatta;' भक्ताय मोक्षं धारयति हरिः 'Hari owes liberation to his worshippers.'

h. श्रु preceded by आ or प्रति, signifying 'to promise,' governs the person or thing to which the promise is addressed in the dative: विप्राय गामाशृणोति or प्रतिशृणोति राजा 'The Rájá promises a cow to the Brahman;' शृण्वद्भ्यः प्रतिशृण्वन्ति मध्यमाः 'Common persons promise assent to those who counsel them.'

i. गृ, 'to sound,' preceded by अनु or प्रति, implying 'to conform to' or 'comply with,' governs the dative case: होत्रे प्रतिगृणाति or अनुगृणात्यध्वर्युः 'The Adhwaryu (or reciter of the prayers of the Yajur-veda) acts in conformity to the Hotri (or Brahman of the Rig-veda);' गृणद्भ्योऽनुगृणन्त्यन्ये न मद्भिधाः 'Others, such as I am, do not conform to those who flatter us.'

j. राप् 'to accomplish,' and ईष् 'to see,' when signifying 'to think or consider about,' govern the object in the dative:

कृष्णाय राध्यति or कृष्णायैक्षते गर्गः 'Garga considers concerning or about Kṛishṇa.'

k. Forms of reverential address or religious invocation, such as नमस्, स्वस्ति, स्वाहा, स्वधा, &c., are followed by nouns in the dative case: नमः शिवाय 'Salutation to Śiva;,' महाराजाय स्वस्ति 'Health to the king;,' स्वाहा देवेभ्यः 'Salutation to the gods;,' स्वधा पितृभ्यः 'Salutation to the manes.' नमस् compounded with कृ governs either the accusative or dative: नमस्कुर्मो देवेभ्यः or नमस्करोति देवान् 'We make, or he makes, salutation to the gods.'

l. अलम्, when signifying 'to be sufficient for' or 'equal to,' governs the dative: नालं सुखाय सुहृदो नालं दुःखाय शत्रवः 'Friends are not (alone) sufficient for happiness, nor enemies for misery;,' अलं मल्लो मल्लाय 'One wrestler is a match for the other;,' दैत्येभ्योऽलं विष्णुः 'Viṣṇu is equal to, or a match for, the Daityas.' Compounded with a transitive verb, it governs the accusative: पापं नालं कर्तुं समर्थोऽस्ति 'He is not able to be a match for, or overcome, sin.'

m. The prohibitive मा may be used with the dative case, with the verb understood: मा चापलाय 'Be not for unsteadiness,' i. e. Do not act unsteadily.

n. Verbs of motion, as noticed above (r. 288. b), are most usually followed by the noun in the accusative case; but they may also be associated with the dative: ग्रामाय गच्छति 'He goes to the village.'

o. मन्, 'to mind' or 'think,' when of the fourth conjugation, and implying 'disrespect,' governs a subsidiary noun, signifying 'degree' or 'comparision,' in either the dative or accusative case: न त्वां मन्ये तृणाय or तृणं 'I value thee not a straw.' मन् of the eighth conjugation is followed by the accusative only: न त्वां मन्ये तृणं. If the comparison be intimated by the terms नौः 'a boat,' काकः 'a crow,' अन्नं 'food,' शुक्रः 'a parrot,' or शृगालः 'a jackal,' the accusative only is employed: न त्वां नावं मन्ये 'I hold thee not of the value of a boat,' &c. If 'dis-

respect' be not intended, the accusative only follows the verb :  
मन्ये काष्ठमुलूखलं 'I suppose the mortar to be wood.'

*p.* When a term of number or quantity is used to signify 'rate of wages' or 'hire,' it takes either the dative or instrumental case : शताय or शतेन भृत्यान् परिक्रीणाति 'He hires servants by or for a hundred.'

*q.* दाण्, 'to give,' preceded by सम्, and implying 'cohabitation,' governs the dative when the act is legal ; the instrumental when criminal : भार्य्यै संयच्छते दास्या संयच्छते पतिः 'The husband cohabits with his wife,' 'with his bondswoman.'

291. Ablative case (अपादानं or पञ्चमी). This case denotes 'a taking away,' 'a separating of or from,' 'removal' or 'departure' of any kind ; as, ग्रामादायाति 'He comes from the village ;' उत्तार गङ्गायाः सलिलादाकुलेन्द्रियः 'He returned from the water of the Ganges afflicted ;' धावतोऽश्वात् पतति 'He falls from a galloping horse.' It also implies metaphorical disjunction ; as, पापाद्विरमति 'He refrains from sin ;' धर्म्मात्प्रमाद्यति 'He strays from virtue.'

*a.* The ablative case has also an inceptive signification, implying the cause or motive of any act or feeling, or the origin from which any thing proceeds, literally or figuratively : चोराद्विभेति स्त्री 'The woman is afraid of (or from) the thief ;' चोरेभ्यस्त्रायते राजा 'The king protects from thieves ;' भीतो रणे श्वेतवाहादिति मां मंस्यते जनः 'People will think of me thus, He is afraid of Arjuna in battle ;' ब्रह्मणः प्रजाः प्रजायन्ते 'Progeny are born from Brahmá ;' अर्घेभ्यः क्रियाः सर्वाः प्रवर्त्तन्ते पर्वतेभ्य इवापगाः 'Religious acts proceed from wealth, like rivers from mountains.'

*b.* Verbs signifying, 1. hindrance, 2. disappearance or concealment, 3. being ashamed of, 4. acquiring knowledge from, 5. being averse to, govern nouns in the ablative case. 1. यवेभ्यो गाः पारयति गोपालः 'The cowherd keeps off the cows from the barley :' 2. मातुर्निलीयते कृष्णः 'Kṛishṇa hides from his mother :' 3. अशुराज्जिहेति 'He is ashamed of his father-in-law :' 4. उपाध्यायादधीते शिष्यः 'The pupil (reads with or) acquires learning from the teacher :' 5. अध्ययनात् पराजयते शिष्यः 'The pupil is



averse from (or tired of) reading;’ सा पराजयमाना दशाननात् ‘She (Sítá) averse to (or abhorrent of) Rávaña.’ When जि with परा prefixed is used transitively, it of course requires the accusative: शत्रून् पराजयते वीरः ‘The hero overcomes the enemies.’

c. The ablative is used to express the site from which any act is performed: प्रासादादीक्षते ‘He looks from the palace;’ आसनादुदतिष्ठत् ‘He rose from his seat.’ Also a place or period from which distance or time is computed: वनात् पुरं योजनं ‘From the wood the city is a Yojana distant;’ कार्तिक्या अग्रहा-यणीमासे ‘From Kártik into the month Agraháyaña.’

d. The ablative is also sometimes used to express the means by which any end is accomplished: कृतं पापं कल्याणेन हन्यते । निवृत्त्या तीर्थगमनाच्छ्रुतिस्मृतिज्ञपेन च ॥ ‘Committed sin is destroyed by good acts, by refraining from it, by (from) visiting holy places, and by repeating texts of the Vedas and the institutes:’ द्रोहाद्वैरवान्नानि दिवि स्थानानि सर्वशः ‘Their places in heaven have been obtained by the gods through violence.’

e. The words अन्य, इतर, आरात्, चृते, प्रभृति, वहिर्, terms significant of relative place or time, and compounds ending in words derived from अञ्च् ‘to go,’ are connected with nouns in the ablative case: अन्यो हरेः ‘other than Hari;’ इतरः कृष्णात् ‘different from Kṛishña;’ आराद्वनात् ‘near to the wood;’ चृते पुरुषात् ‘without the man;’ ततः तदा or तस्मात् प्रभृति ‘thenceforth,’ ‘thereafter;’ वर्षात् प्रभृति ‘from after a year;’ नगराद्वहिः ‘out from the city;’ ग्रामात् पूर्वो वृक्षः ‘a tree east from the village;’ चैत्रात् पूर्वः फाल्गुनः ‘The month Phálguna is before Chaitra;’ पुरं प्राग्वनात् ‘a city east of the wood;’ ग्रामात् प्रत्यङ्गिरिः ‘a mountain west from the village.’ When पूर्व and similar terms denote ‘a part’ of any thing, they require the genitive case: पूर्वः कायस्य ‘the fore part of the body;’ अहः पश्चिमो भागः ‘the latter part of the day.’

f. The preposition आङ् requires the ablative case in the sense of ‘limitation,’ either of place, time, events, or things: आसमुद्रात् ‘as far as to the ocean;’ आयुगान्तात् ‘to the end of the age;’ आमुक्तेः संसारः ‘Repeated birth occurs until final



liberation ;' आसकलाद् ब्रह्म 'Brahma extends unto (or comprehends) all things ;' भैक्ष्यमेवाचरिष्यामः शरीरस्याविमोक्षणात् 'We will practise mendicity even until liberation from the body.'

g. अय and परि implying 'separation,' and प्रति signifying 'substitution' or 'equivalent,' require the ablative case: अय लोकेभ्यो लङ्कायां वसति: 'Dwelling in Lañká, away or apart from the world ;' परित्तिगर्तेभ्यो वृष्टो देवः 'The god (Indra) sent rain away from Trigartta ;' प्रद्युम्नः कृष्णात् प्रति 'Pradyumna is the substitute or representative of Krishña ;' तिलेभ्यः प्रति यच्छति माषान् 'He gives Másha (pulse) in place of, or return for, sesamum.'

h. Words implying 'bound on account of a debt' may be connected with the ablative, when the reason, not the debt, is intended: शताद्वद्धं द्रव्यं 'Property pledged on account of a hundred ;' ऋणाद्वद्ध इव 'Like one bound on account of debt :' but शतेन बद्धः 'Bound by a debt, held in bond, or indebted, by a hundred.' Either the instrumental or ablative case may be used, when the state or circumstance of the person is the result of some property, not expressed by a feminine noun: जाड्येन or जाड्याद्वद्धः 'Bound by or from stupidity ;' वनं मौख्यात् प्रतिष्ठसे 'Thou goest to the wood through folly.'

i. The words स्तोत्र, अल्प, कृच्छ्र, कतिपय, may be used after a verb, either in the instrumental or ablative case, to imply 'degree' or 'manner ;' as, स्तोत्रेन or स्तोत्रान्मुक्ता 'left or liberated a little ;' कृच्छ्रेण or कृच्छ्रात् कृतः 'made with difficulty ;' कृच्छ्रात् समासाद्य 'having come with difficulty ;' कतिपयेन or कतिपयात्प्राप्तः 'obtained in some degree.' When used with a substantive, they agree with it in case ; as, स्तोत्रेन विषेण हतः 'killed by a little poison.' When employed adverbially, and not signifying 'instrumentality,' they are put in the accusative neuter ; as, स्तोत्रं गच्छति अल्पं करोति 'he goes or does a little,' 'a short way,' or 'for a short time,' or 'a small quantity.'

j. The particles पृथक्, नाना, and विना, govern either the accusative, instrumental, or ablative case: पृथग्रामं रामेण or रामात् 'separate from, or without Ráma ;' विना or नाना देवं देवेन or देवात् 'without a deity ;' विना वधं न कुर्वन्ति तापसाः प्राणयापनं

‘Penitents do not practise emission of breath without destruction of life;’ सुखं दुःखैर्विना न लभ्यते ‘Pleasure is not obtained without pain;’ पृथक् छलेण कृतं ‘done without deceit;’ पृथङ् न भस्वतः ‘except the wind.’

292. Genitive case (ज्ञेयः or सम्बन्धः or पट्टी). This case is employed when one noun follows another, expressed or understood, having a different meaning, and to which the latter intimates some relation; as, राज्ञः पुरुषः ‘the man of the king;’ पुत्रस्य माता ‘the mother of the boy;’ धनिनो धनं ‘the wealth of the rich man;’ द्रव्यस्य गुणः ‘the quality of the thing.’ The prior noun may be understood: अभयं सत्त्वसंगुद्धिः । भवन्ति सम्पदं दैवीमभिजातस्य ॥ ‘Fearlessness, purity of nature, &c., are of a man born to a heavenly condition:’ they are the qualities, गुणाः understood.

a. Verbal derivatives signifying ‘the agent’ are followed by the object in the genitive case; as, जगतः सृष्टा ‘the creator of the world;’ सतां पालकः ‘the protector of the good;’ नरकस्य जिष्णुः ‘the victor of (over) hell.’ Those formed with उ from desiderative verbs govern the accusative; राजा त्वां दिदृक्षुः ‘The king is desirous of seeing thee.’ So do those with उक्; as, दैत्यान् घातुको हरिः ‘Hari is the destroyer of the demons:’ but not when the root is कम्; कान्तायाः कामुकः ‘the lover of the beloved.’

b. Similar derivatives, implying ‘the act,’ may be followed by the agent or the object of the act in the genitive: पुरुषस्य क्रिया ‘the act of a man;’ ब्राह्मणानां धर्मः ‘the duty of Brahmans;’ पयसः पानं ‘the drinking of milk;’ गवां दोहः ‘the milking of kine.’ The subject also may follow the property in the genitive; as, अश्वस्य वेगः ‘the speed of a horse;’ मधुनः स्वाद्यं ‘the sweetness of honey.’ When the act is followed by both the agent and the object, each may be put in the genitive case; जगतः सृष्टिर्ब्रह्मणः ‘the creation of the world of (by) Brahmá:’ or the agent or instrument may take the instrumental case; जगतः सृष्टिर्ब्रह्मणा. A noun signifying ‘acceptance’ may be followed by the genitive, implying not only the thing received, but the

person from whom it is received : दानस्य परिग्रहः 'acceptance of a gift;' राज्ञो लुब्धस्य परिग्रहः 'acceptance of (from) a covetous king.' A term expressing 'aggregation' is followed by the objects collected in the genitive : राज्ञां सभा 'an assemblage of princes;' पशूनां समाहारः 'a flock of cattle;' धूमज्योतिःसलिलमरुतां सन्निपातः 'a collection of wind, water, light, and smoke.'

c. Verbs of 'speaking to,' 'communicating or representing to,' 'conveying to,' as 'speech and the like,' are commonly followed by the person spoken to in the genitive case : तन्मे वद 'Tell me that;' कथयिष्यामि ते 'I will tell thee;' आचक्ष्व मे महाबाहो सर्वज्ञो हसि मे मतः 'Tell me, mighty-armed, for thou art thought of me to be all-wise;' निवेदयामास चित्रसेनाय स न्यवेदयच्च शक्रस्य 'He represented to Chitrasena, and he to (of) Indra;' प्रियायाः सन्देशं मे हर 'Bear news of me to my beloved.' Instances of their occurrence with similar terms in the accusative and dative cases have already been given. नाय्, 'to ask' for any thing, governs the object in the genitive : धृत्या नायस्व 'Ask for firmness;' धनस्य नायते 'He asks for wealth.' But when the person is designated, it governs an accusative : नायन्ति के नाम न लोकनाथं 'Who do not implore the lord of the world?' प्रच्छ्, 'to ask,' may govern the person in the genitive, the thing in the accusative : अपृच्छन् कस्यचिन्मार्गं 'not asking the way from any one.' It also governs a double accusative, the person being one : कुशलं पृच्छति त्वां 'He asks thee after thy health.'

d. The verb श्रु, 'to hear,' governs the genitive case of the person speaking; as, पृच्छन्नपि मे शृणु 'Asking, hear of me;' मार्गं तावच्छृणु कथयतः (मे) 'Hear from me, describing it, the road:' but this is considered as an elliptical form of expression, the word वचनं, or some synonyme of words or speech, being understood. The verb governs also the ablative : श्रोष्यत्यस्मात् परमवहिता 'She will hear very attentive from me.'

e. भू 'to be,' preceded by प्र, signifying 'to have power or authority over,' may govern the object in the genitive case : प्रभवति निजस्य कन्याजनस्य महाराजः 'The prince has power over his own daughter;' प्रजानां प्रभवति राजा 'The king is lord over

the people.' Verbs expressing 'to be stronger than,' or 'to prevail over,' govern the genitive: नाप्रोपीदस्य कश्चन 'No one prevailed over him.' Verbs signifying 'to be angry with,' 'to do violence or injury to,' or 'to desire,' may govern the genitive: न कुप्ये तव धर्मज्ञ न त्वं दूषयसे मम 'I am not angry with thee, O thou who knowest virtue; thou hast done no wrong to me:' यदाऽसौ सर्वभूतानां न दुहति न काङ्क्षति । कर्मणा मनसा वाचा ब्रह्म सम्यहते तदा ॥ 'When a man neither does wrong to, nor wishes for, all beings, either in act, thought, or speech, he obtains Brahma' (final felicity). These latter verbs may also govern other cases (r. 290. f).

f. ज्ञा 'to know,' when signifying something else than true knowledge, and when knowledge is not a property of the thing known, governs the genitive case: सर्पिषो जानीते 'He knows ghee.' द्यु 'to have pity on,' ईश 'to be lord of,' and कृ 'to make,' implying some particular effort, and verbs signifying 'to remember,' also govern the genitive: दीनानां दयस्व 'Have pity on the wretched;' धनानामीशते यक्षाः 'The Yakshas rule over riches;' एधोदकस्योपस्कुरुते 'He prepares the fuel and water for an oblation;' उपास्कृपाताम् राजेन्द्रावागमस्येह 'The two princes have made preparations for coming hither;' मातुः स्मरति 'He remembers his mother;' कश्चिदुःखे वर्त्तमानः सुखस्य स्मर्तुमिच्छति 'Does any one, being in pain, wish to remember pleasure?' अध्येति तव लक्ष्मणः 'Lakshmaṇa thinks of thee.' In these cases, however, an ellipse is supposed, a prior substantive in the accusative case being understood: सर्पिषो गुणान् जानीते 'He understands (the properties of) ghee;' दीनानामवस्थां दयस्व 'Pity the condition of the wretched,' &c. Otherwise these words govern the accusative: सर्पिषं जानीते, दीनान् दयते, लोकानीष्टे, मातरं स्मरति.

g. दृश्, 'to see,' in the causal may govern the person in the genitive, instead of the accusative (r. 288. g): स भ्रातुर्दृश्यामास तौ करौ 'He shewed of (to) his brother those two hands.'

h. Verbs implying 'sickness,' except from fever, govern the person in the genitive: पुरुषस्य रुजयत्वतिसारः 'Dysentery affects the man:' but तं रुजयति ज्वरः 'Fever affects him.'



i. जस् 'to hurt,' literally or figuratively, हन् 'to kill,' preceded by वि or प्र, or both, णट् and कृष् 'to hurt,' and पिप् 'to pound,' when it implies 'hurting,' govern the object in the genitive case: चोरस्योज्जासयति राजा 'The king punishes the thief;' मन्योरुज्जासयात्मनः 'Remove or destroy thy sorrow;' राक्षसानां प्रणिहनिष्यति (प्रहणिष्यति or निहनिष्यति) रामः 'Rāma will destroy the Rākshasas;' वृषलस्योन्नाटयति or काययति 'He destroys the outcaste;' साहसिबस्य पिनष्टि गजः 'The elephant grinds the felon.' If 'injury' is not meant, पिप governs the accusative: धानाः पिनष्टि 'He grinds the corn.' Other verbs, signifying 'to injure,' usually govern the object in the accusative: पथिकं हिनस्ति व्याघ्रः 'The tiger destroys the traveller.'

j. Verbs signifying 'acceptance' may be followed by the noun in the genitive case, signifying 'the donor:' न परिगृह्णीयात् मूनाचक्रध्वजवतां 'Let not a Brahman receive (the gift) of a butcher, an oilman, or a publican.'

k. The compound verb व्यवहृ 'to transact business,' and पण् 'to deal,' or 'engage in any office,' govern the word signifying the terms of the transaction in the genitive: शतस्य व्यवहरति or पणते 'He sells or buys or deals for, or stakes, a hundred;' प्राणानामपणिष्टासौ रावणस्त्वामिहानयन् 'Rāvaṇa, bringing thee hither, has trafficked for (or staked) his life.' So दिव् 'to play,' meaning 'to deal' or 'pledge:' अदेवीद्वन्द्वभोगानां 'He has played for his kindred and enjoyments.' But when दिव् is preceded by a preposition, it may govern either the accusative or the genitive; प्रादेवीदात्मसम्पदम् or -सम्पदः 'He has staked, or has trafficked for, his own fortune.'

l. Participles, whether past or future, having a present application, govern the object in the genitive case: राज्ञः सम्मतो or पूजितो विप्रः 'The Brahman is esteemed or revered of the king;' यो धर्मेः स सतां मतः 'That which is thought virtue of (by) the good;' अभिज्ञानं ददौ रामस्य सम्मतं 'He gave the signet, recognised or cherished of Rāma;' तस्य लोकावुभौ जितौ 'Both worlds are conquered of or by him;' वन्द्यैः पुंसां रघुपतिपदैः '(Marked) by the feet of the chief of Rāma's race, praised



of (by) men.' Participles of the neuter gender, signifying 'site' or 'circumstance,' have a similar government: रामस्य शयितं भुक्तं जल्पितं हसितं स्थितं प्रकान्तञ्च मुहुः पृष्ट्वा हनुमन्तं व्यसर्जयत् 'Sítá, -having repeatedly inquired after the sleeping, eating, talking, laughing, staying, going of Ráma, dismissed Hanumán.' (The participles are in fact used as nouns, and are consequently followed by the noun to which they relate in the genitive).

*m.* The word हेतु, 'cause,' 'motive,' or 'object,' follows a verb in the genitive case: अन्नस्य हेतोर्नुगच्छति 'He follows for the sake of food;' हेतोर्बोधस्य मैथिल्याः प्रास्तावीदामसंकथां 'He repeated the praise of Ráma, for the purpose of apprising Maithilí.' It is also used interrogatively and responsively, in this and in other cases, with a pronoun; as, कस्य हेतोः, केन हेतुना, 'For what reason?' 'why?' 'wherefore?' तस्य हेतोः, तेन हेतुना, तस्माद्धेतोः, 'For this or that reason,' 'thus,' 'therefore.' Its synonymes may be similarly used; as, कस्य निमित्तस्य, कस्य प्रयोजनस्य, &c.: but they are more usually employed adverbially in the accusative neuter; as, किं निमित्तं, किं प्रयोजनं, and the like.

*n.* Indeclinable words formed with the affix कृत्वस् govern the genitive case: शतकृत्वस्तवैकस्याः स्मरत्यहो रघूत्तमः 'The best of the race of Raghu thinks of thee alone a hundred times of a day.' Numerals in a similar sense of repetition have a similar government: द्विरहो ऽधीते 'He reads twice a day.'

*o.* Indeclinable words, or words so used, being terms of relative site, may govern the genitive (as well as the ablative) case: तस्य स्थित्वा कथमपि पुरः 'Having stood in some manner before it, (the cloud);' त्वमसि पुरा मे 'Thou art before or in front of me;' सखीनां पुरस्तात् 'before your friends;' ग्रामस्य पुरतः 'in front, or on the east, of the village;' वृक्षस्योपरि or उपरिष्ठात् 'above the tree.' When such words are formed with एण, they may govern the accusative: ग्रामं or ग्रामस्य दक्षिणेन 'south of the village.'

*p.* Words implying 'propinquity' or 'distance' may govern a genitive case: प्रत्यासन्नो माधवीमण्डपस्य 'near to the Mádhaví bower;' सा गता तस्य सकाशम् 'she having gone near him;'

दमयन्त्यास्तदन्तिके निपेतुस्ते 'They alighted near to Damayantí;' नगरस्य दूरं गतः 'He went far from the city.' They also govern the accusative: कदाचिद्रामस्तु चरन्नाश्रममन्तिकात् 'Once Ráma rambling about from the neighbourhood of the hermitage.'

g. Words implying 'likeness' or 'equality' may govern either the genitive or instrumental case: यस्य नास्ति समो वीर्य्यं पृथिव्यामपि कश्चन 'The equal of whom in valour is no one upon earth;' कोऽन्योऽस्ति सदृशो मम 'Who else is like me?' or न त्वया सदृशः कश्चित् त्रिषु लोकेषु विद्यते 'The like to thee is not known in the three worlds;' धर्मेण हीनाः पशुभिः समानाः 'Devoid of virtue, (men) are like beasts.' The substantives तुला 'equality,' उपमा 'resemblance,' are followed by the genitive only: स कृष्णस्य तुलां or उपमां न प्राप्नः 'He has not the equality or similitude of Krishña.'

r. Neuter or indeclinable nouns importing 'benediction' are followed by the object in either the dative or genitive case: आयुष्यं देवदत्तस्य or देवदत्ताय 'Long life (be) of or to Devadatta.'

s. The genitive case is used absolutely with a participle: गच्छतस्तस्य 'as he was going;' मिपतां नः 'as we were looking on;' वैदर्भ्याः प्रेक्षमानायाः 'whilst Vaidharbhí was beholding.' It is also used with the auxiliary verb अस् in the sense of 'possession': अस्ति मे 'there is of me,' i. e. I have; अस्य जनस्य किञ्चिदस्ति प्रभुत्वं 'There is of this person some power,' i. e. I have some power.

t. The term कृते governs a genitive case: अल्पकालस्य राज्यस्य कृते 'for the sake of a brief dominion.'

293. Locative case (अधिकरणं). This case expresses the site or receptacle of any object, whether substantial or ideal, that, in or upon or over which any other thing is situated, any act performed, any property exhibited, or any notion comprehended, &c.: भूमौ तिष्ठति नरः 'The man stands on the ground;' वने चरति सिंहः 'The lion roams in the forest;' कट आस्ते ब्राह्मणः 'The Brahman sits on a mat;' स्यात्पामन्नं पचति 'He boils the rice in a pot;' कर्णे कथयति 'He speaks or whispers

in the ear ;' भीतो रणे 'timid in war ;' विपदि धैर्यं 'fortitude in adversity ;' हंसे शुक्लता 'whiteness in the swan ;' आत्मन्यात्मानं स पश्यति 'He beholds spirit in himself.'

a. This case is sometimes used to express the thing or purpose for which any act is performed, when it is essentially connected with some other thing, the object of the act : चर्मणि द्वीपिनं हन्ति दन्तयो हँन्ति हस्तिनं । केशेषु चमरीं हन्ति सीम्नि पुष्कलको हतः ॥ 'He kills the tiger for his skin ; the elephant for its two tusks : he kills the Yak for the long hair : the musk-deer is slain for its musk.' If the connexion is not intimate, that for or on account of which the act is done requires the dative case (r. 290. b). The locative is also used when the object is of a more general nature : यथा सृष्टो ऽसि धाता कस्मिन् तत्कुरु 'As thou art made by the Creator for acts, perform them.'

b. The locative case is usually required in connexion with prepositions signifying 'being over' or 'upon' in any manner : उपपराङ्गे हरेर्गुणाः 'The virtues of Hari are above infinite number ;' अधि भुवि रामः 'Rāma is over the world : ' but both these may signify 'inferiority' also ; as, उप शूरेषु 'inferior to heroes ;' अधि रामे भूः 'The earth is under Rāma.' When अधि is compounded with कृ, and the verb implies 'subjection,' it governs the accusative case : यदि मामधिक्रियति कस्मिणि विनियोष्यते 'If he will acknowledge me superior (lit. If he will make me over him), he shall be appointed to the work.' In the sense of 'superiority' the ablative case may be also used ; लोके or लोकादधिको हरिः 'Vishṇu is greater than the world : ' also when 'peculiar right or authority' is intended ; तस्य शास्त्रे ऽधिकारो ऽस्मिन् ज्ञेयो नान्यस्य कस्यचित् 'The right of that (Brahman) to this Śāstra is to be acknowledged, and of no other person.'

c. The words साधु and निपुण are followed by the object in the locative case, unless the prepositions अनु, परि, or प्रति intervene : मातरि साधुः 'pious to his mother ;' पितरि निपुणः 'dutiful to his father : ' but मातरं प्रति साधुः पितरमनु निपुणः.

d. The locative case is sometimes used to signify that from which any result may be expected, in the like manner as the

ablative ; as, विनाशे (or विनाशात्) धृतराष्ट्राणां किं फलं लभ्यते 'In (or from) the destruction of the sons of Dhṛitarāshtra what advantage is obtained?'

e. A frequent use of the locative case is its employment as the ablative case absolute, in connexion with a participle in the same case: मयि गते 'I being gone ;' तस्मिन्सति 'that being so ;' प्रत्यासत्ते नभसि 'The month Śrāvaṇa being at hand ;' काले शुभे प्राप्ते 'A lucky time being arrived.' More than one substantive may be thus connected with the participle, when the latter will agree in number and person with the substantive nearest to it: अभिमन्यौ हते बाले द्रौपद्यास्तनयेषु च 'The boy Abhimanyu being slain, and the sons of Draupadī : ' (हतेषु being understood.) As mentioned above, the genitive is similarly employed ; as, रुदतः पुत्रस्य or रुदति पुत्रे प्राव्राजीत् ' (Though) his son was weeping, he went forth (to lead a life of mendicity).'

f. Words signifying 'proximity' or 'distance' may be used adverbially in the locative case: तस्याः समीपे गत्वा 'having gone near her' (in her vicinity) ; दूरे ग्रामस्य 'at a distance from the village.' These and similar words may be used in like manner in other cases ; as, ग्रामस्य दूरं दूरात् &c. मध्य takes only the locative case: भैमी सखीमध्ये राजते स्म 'Bhaimī was resplendent amongst (in the midst of) her companions.'

g. The names of asterisms, employed to signify the period of their being above the horizon, may follow a verb either in the locative or instrumental case: मूले (or मूलेन) आवाहयेद्देवीं श्रवणे (or श्रवणेन) विसर्जयेत् 'Let a man invoke Devī at the time (or rising) of the lunar constellation Mūla, and dismiss her at that of Śrāvaṇa. If the asterism itself is intended as the site or receptacle of a planet, the locative alone, of course, is used: पुष्ये चन्द्रः 'The moon is in Pushya.'

h. The locative case is used to designate any given period: तस्मिन् काले 'at that time ;' अस्य वाक्यस्य निधने 'upon the close of this speech ;' साभेऽह्नीव स्थलकमलिनी न प्रबुद्धां न सुप्ता 'like the Sthala-padma flower on a cloudy day, neither awake nor asleep.' It is also optionally used with the ablative to denote



any intervening term, either of time or space : अद्य भुक्त्वा ऽयं द्वाहे (or द्वाहाद्) भोक्ता 'Having eaten to-day, he will eat in or after two days ;' इहस्यो ऽयं क्रोशे (or क्रोशात्) लक्ष्यं विध्यते 'Standing here, he pierces the mark at (or from) a Kos.'

i. The words प्रसित and उत्सुक govern either the instrumental or locative case : प्रसितो हरिणा or हरौ 'attached to Hari ;' पत्न्या प्रस्थितेन or पत्नौ प्रस्थिते योषिदुत्सुका 'The wife is anxious for her absent husband.'

j. The words आयुक्त and कुशल govern either the genitive or the locative case, when not used literally : आयुक्तो हरिपूजनस्य or पूजने 'intent upon worshipping Hari ;' so कुशलः पूजने or पूजनस्य 'happy in worshipping.' If literally employed, they govern the locative only : आयुक्तो वृषभः शकटे 'the bullock harnessed to the cart ;' कर्मणि कुशलः 'skilful in work.'

k. A noun following either of the words स्वामी, ईश्वरः, अधिपतिः, दायादः, साक्षी, प्रतिभूः, or प्रसूतः, is put in either the genitive or locative case : गवां or गोषु स्वामी 'the owner of kine ;' पृथिव्याः or पृथिव्यामीश्वरः 'lord in or of the world ;' ग्रामेषु or ग्रामाणामधिपतिः 'chief in or over the villages ;' पित्र्यंशस्य or पित्र्यंशे दायादः 'heir of the paternal portion ;' व्यवहारे or व्यवहारस्य साक्षी 'witness in or of a suit ;' दर्शनस्य or दर्शने प्रतिभूः 'a surety in or of (for) appearance ;' गोषु or गवां प्रसूतो गोपः 'the cowherd born amongst or for cattle,' i. e. to tend them.

294. Vocative case (सम्बोधनं). This is considered in native grammars to be not a distinct case, but the nominative employed in addressing or calling, with a slight modification of the singular number only. Its use is the same as in other languages : इन्द्र रहि 'O Indra, come !' उन्निष्ठोन्निष्ठ गान्धारि 'Gándhārī, rise up !'

a. The vocative case is commonly used without any interjection ; but it is also frequently employed with one, when, as above stated (r. 164. a), different particles are employed to signify respectful or disrespectful address : भो भोः पण्डिताः 'O Pañdits !' रे पान्थ 'Ho, traveller !'



## SECTION II.

*Adjectives.*

295. The adjective agrees with a corresponding substantive noun or pronoun, expressed or understood, in gender, number, and case: बलवान् पुरुषः 'a strong man;' रूपवती स्त्री 'a beautiful woman;' श्वेतं छत्रं 'a white umbrella;' सिंहाविव बलोत्कटौ 'like two mighty lions;' अभ्यगच्छत् कृशानश्चान् समर्थान् अध्वनि क्षमान् 'He approached the steeds, spare, vigorous, (and) able for the road.'

a. When a common adjective occurs in a sentence with more than one noun or pronoun, it may take the plural number and the prevailing gender, and agree with them collectively: अहं मदीयाश्च सर्वे तवानुगाः 'I and mine are all dependent upon thee;' वृद्धौ च मातापितरौ साध्वी भार्या सुतः शिशुः अप्यकार्यं शतं कृत्वा भर्तव्या मनुरब्रवीत् 'Manu has said, that both parents when aged, a virtuous wife, and an infant son, are to be nourished, even if they do a hundred improper acts.' If the words admit of the disjunctive copulative, expressed or understood, the adjective will be put in the singular number, and agree in gender with the word nearest to it: उद्वेगः कलहः कण्डूः सेव्यमाना च वर्द्धते 'Sorrow, strife, or itching, being yielded to, augments.'

b. Many words properly attributives are used as substantives: मर्त्या अमर्त्याः संवृत्ता न विशेषोऽस्ति कश्चन 'Mortals are become immortals (or immortal); there is no difference whatever.' Most attributives of agency, derived from verbs, admit of this application;—जगत्कृत्वा 'the maker of the world,' 'a deity;' सेनानां नेता 'the leader of armies,' 'a general,' &c.;—as has already been intimated in considering the cases of the nouns.

c. Adjectives, when expressing degrees of comparison, influence the inflexions of the nouns with which they are connected. When they express the comparative degree, the noun is put in the ablative case: न ज्यायोऽस्ति धनात् 'There is nothing

better than wealth ;' अर्जुनाद्युधिष्ठिरो ज्येयान् 'Yudhishtira is older than Arjuna.' When the superlative, the noun takes either the genitive or the locative case : धार्तराष्ट्रेषु or धार्तराष्ट्राणां दुर्योधनः पापिष्ठः 'Duryodhana was the wickedest of the sons of Dhritarashtra.' The comparative may also be used with the instrumental case : को नु खलतरो मया 'Who has a more happy ending than I?' स चेन्मम सृञ्जय चतुर्भेदतरस्त्वया पुत्रात्पुण्यतरश्चैव मा पुत्रमनुत्पयाः 'If he has died who was four times more prosperous than thou, Srinjaya, and more virtuous than thy son, grieve not for thy son.' The termination of degree may convert a substantive into an adjective : सन्तोषः स्वर्गतमः 'Contentment is most heavenly.'

d. The adjective is sometimes employed in a comparative signification, whilst retaining its positive form ; as, पापाणां कठिनं हृदयं 'a heart hard (or harder) than stone ;' छात्राणां or छात्रेषु मैत्रः पटुः 'Maitra is clever (the cleverest) of, or amongst, the scholars.'

e. वर, either singly or compounded, expresses the superlative degree, and governs either the genitive or locative case : चतुष्पदां गौः प्रवरा लोहानां काञ्चनं वरं 'The cow is the best of quadrupeds ; gold the best of metals.' This word may be similarly used in the neuter gender and singular number in apposition with nouns in any gender or number, and in connexion with a negative : अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः 'Of (sons) unborn, dead, or silly, the two first are the best, not the last ;' वरमेको गुणी पुत्रो न च मूर्खशतैरपि 'One son of good qualities is better than a hundred blockheads.'

f. Terms implying 'less' or 'more,' either in quantity or degree, and used in a comparative relation, govern the ablative case : शतादूनं 'less than a hundred ;' शतादधिकं 'more than a hundred ;' कान्तोदन्तः सङ्गमात् किञ्चिदूनं 'Intelligence from a lover is something less than a meeting.' अधिक may also be connected with the noun in the genitive and locative case : कुडवे ऽधिकः प्रस्थः 'A Prastha is more than a Kudava ;' तेषामप्यधिका मासाः पञ्च 'five months more than those (years).'

*g.* The government of numerals has already been adverted to (p. 89); to which it may be added, that their Taddhita derivatives may be used analogously to शतं, with the invariable neuter termination, with nouns of any gender and in any case : ततः पञ्चाशतं कन्याः पुत्रिका अभिसन्दधे 'After that, he had fifty maiden daughters;' पञ्चाशतं मनोः पुत्रास्तथैवान्येऽभवन् क्षितौ 'Fifty other sons of the Manu were upon the earth.'

### SECTION III.

#### *Pronouns.*

296. Personal pronouns of the first or second person have but one gender : those of the third, and pronouns of the other classes, vary their gender according to the noun to which they relate, expressed or understood : स पुरुषः 'that man ;' एषा नारी 'this woman ;' तेन शिल्पिना कृतं 'made by that artist.'

*a.* The optional inflexions of the two first personal pronouns, मा, मे, नौ, नः, त्वा, ते, वाम्, वः, are not used indiscriminately, but with certain limitations. They are not to be used at the beginning of a metrical foot or period, nor in construction with the conjunctions च, एव, वा, or the expletives ह and अह, nor with a word meaning 'seeing,' used metaphorically : तव शत्रवो राजन् मम तेऽप्यतिशत्रवः 'Thy enemies, O king! they are still more mine;' not ते शत्रवः at the head of the line, even if the metre allowed it ; आवयोर्युवयोश्च, not नौ and वां with च, 'of us two, and of you two ;' हरिर्मात्रेव रक्षतु 'May Hari even preserve me,' not मा ; अस्मभ्यं वा युष्मभ्यं दीयतां 'Let it be given to us or to you,' not नो वा वो वा ; सम्पत्तिस्तव ह वृषा 'Thy wealth is in vain,' not ते ह. In these prohibitions euphony is consulted, and also distinctness. When 'seeing' is intended in any other than a literal sense, the substitutes are not employed : चेतसा त्वामीक्षते 'He sees thee by his mind.' When the 'seeing' is literal, either form may be allowed, मा or मां, त्वा or त्वां पश्यति 'He beholds me,' &c. ; पश्यतु त्वाविलम्बितं 'Let him see thee without delay.'

b. These substitutes may not be used after a noun in the vocative case, being the first in a sentence, unless an epithet intervene : गुरो मम नमस्तुभ्यं 'O my Guru! salutation to thee;' but हरे कृपालो नः पाहि 'O merciful Hari! protect us.'

c. The relative pronoun agrees with its antecedent in number and gender : the case is determined by its connexion with other parts of the sentence : यद् येन युज्यते लोके बुधस्तत् तेन योजयेत् 'Let a wise man associate that with that, with which any thing in the world corresponds;' पुरुषः स परः पार्थ यस्यान्तस्स्थानि भूतानि येन सर्वमिदं ततं 'He is the supreme male, O Pārtha, in whose interior all beings abide, by whom the universe is pervaded.'

d. The masculine and feminine inflexions of the third personal pronoun are not unfrequently used in combination with the pronouns of the first and second person, or as substitutes for them, like 'ipse,' 'ipsa,' in Latin : सोऽहमेतां गतिं प्राप्नः 'I (ego ipse) have come to this condition;' साऽहं सर्व्वीधमा लोके स्त्रीणां 'I (ego ipsa) am the vilest of women in the world;' स त्वं भ्रातृनिमान् प्रतिनन्दयस्व 'Do thou (tu ipse) console these thy brothers;' ते वयं दमयन्त्यर्थं चरामः पृथिवीमिमां 'We (nos ipsi) traverse this earth in search of Damayantī.' It is used sometimes without the proper personal pronoun : सा क्षिप्रमातिष्ठ गजं रथं वा 'Do thou (ipsa) quickly mount either an elephant or chariot;' स गत्वा बाहुदां शीघ्रं तर्प्यस्व यथाविधि देवान् । 'Do thou (ipse), having gone quickly to the Bāhudā river, offer fit libations to the gods.' The third personal pronoun may be also used in a similar manner with a demonstrative pronoun : सोऽयं विपुलमध्वानं नरोऽभ्येति 'That very man approaches to an extended road.'

e. A relative pronoun may be sometimes used in like manner with a personal pronoun, when the sentence is interrogative : तथा विनाकृता पुत्रैर्योऽहमिच्छामि जीवितुं 'Thus bereft of my children, who (am) I, (that I should) wish to live?'

f. The relative and interrogative pronoun, the latter in combination with the particles चित् or चन, are sometimes used together to form an indefinite distributive pronoun : कर्मणा येन

केनचित् 'by some act or other ;' याः काश्चिज्जीवता शक्याः कर्तुमभ्युद-  
यक्रियाः 'Whatever acts of enjoyment may be done by a living  
man.'

g. The relative is sometimes used with the third personal  
or demonstrative pronoun to imply a more general sense, and  
at the same time to preclude the repetition of the demon-  
strative ; as, यस्य तस्य प्रसूतोऽपि गुणवान् पूज्यते नरः 'Of whatsoever  
man (there is) a meritorious son, (that) man is honoured.'

## SECTION IV.

### *Indeclinables.*

297. Adverbs. The greater number of these, as already  
observed, are merely nouns in an invariable neuter inflexion ;  
most commonly that of the accusative neuter, although other  
cases are sometimes admitted ; as, चिरं or चिरेण ध्यात्वा 'Hav-  
ing meditated for a long time ;' त्वद्वितार्थं सुरेन्द्रेण भिक्षिते कुण्डले  
'The two earrings were begged by the king of the gods, for  
the good of thee ;' राजानः कन्यार्थं समुपागमन् 'The kings came  
for the maiden ;' अन्यान् हस्तवर्त्तमवीवृणत् 'He kneaded others,  
kneadingly with his hands ;' ययत्तु वर्षी पर्जन्यः 'Indra was rain-  
ing, according to the season ;' अवसत्तत्र प्रच्छन्नं 'He dwelt there  
privately.'

a. A number of adverbs are formed of nouns in the inva-  
riable neuter, compounded with यथा ; as, यज्ञस्व यथाविधि 'Offer  
sacrifice according to rule ;' पूजां यथान्यायं कृत्वा 'Having made  
worship as was fitting ;' तस्मै यथावृत्तं कथयामास 'He told him as  
it had happened ;' यथाशक्ति कुर्यात् 'Let him do according to  
his ability.' विधि 'sort,' 'kind,' becoming in composition विध, is  
also used adverbially with बहु, नाना and the like ; as, नाना-  
विधं 'in various ways : ' and so is पूर्व, 'before,' combined with  
a noun, to express something prior to an act done ; as, एवमुक्ता  
बहुविधं सांत्वपूर्वं 'Being thus addressed in many ways, preceded  
by acts of conciliation ;' अबुद्धिपूर्वं भगवन् धेनुरेषा हता मया 'Through



(previous) ignorance, thy cow, O sage, was killed by me ;' त्वां मोचयिष्यामीति शपथपूर्व्वं तेन सन्धाय 'Having been promised by him, I will liberate thee, preceded by an oath.'

b. Many adverbs are also formed from pronouns, or are the pronouns themselves, in the invariable neuter accusative, or in some other case ; as, यत्, येन, यस्मात्, 'wherefore,' 'whence ;' तत्, तेन, तस्मात्, 'therefore,' 'thence.' They are frequently put correlatively, as in a familiar verse in the Hitopadeśa, which exhibits most of them : यस्माच्च येन च यथा च यदा च यच्च । यावच्च यत्र च शुभाशुभमात्मकर्म । तस्माच्च तेन च तथा च तदा च तच्च । तावच्च तत्र च विधातृवशादुपैति । 'Whence, and wherefore, and as, and when, and what, and how much, and where, one's own acts are good or evil ; thence, and therefore, and so, and then, and that, and so much, and there, (the condition of a man) proceeds from subjection to destiny.'

c. The adverb इति 'thus,' 'so,' 'ita,' is of constant use, not only in its own sense, as इत्युक्त्वा 'having so said,' इत्याकर्ण्य 'having thus heard,' but to mark a quotation or a parenthesis, or separate one part of a sentence from another : न शास्त्रं पठतीति कारणं 'He reads the Śāstras: this is not the cause:' इन्द्रो हि राजा देवानां प्रधान इति नः श्रुतं 'Indra is the chief king of the gods: so it has been heard by us:' आस्यतामित्यथोचुस्ते 'Be seated: thus they said:' इत्येते देवगन्धर्वा जगुः 'In this manner sang the quiristers of the gods:' कोऽत्रेत्यहमिति ब्रूयात् सम्यगादेशयेति 'Who waits (so)? I am here ; (thus) let him say ; and, Give your commands (thus let him speak):' अतोऽहं ब्रवीमि कङ्कणस्य तु लोभेन इत्यादि 'Therefore I say, By desire of a bracelet :' and so forth. इति in combination with तथा forms an adverb of assent, 'so be it,' the verb being understood : विदुरस्तं तथेत्युक्त्वा 'Vidura having said to him, So be it.'

The influence of adverbs on the cases of nouns has already been indicated. The manner in which they are connected with verbs will be presently adverted to.

298. Prepositions. It is unnecessary to make any further remarks upon their government, as, whether singly or in

connexion with verbs, sufficient instances have already been given (p. 99).

299. Conjunctions. The employment of copulatives of this description requires no particular observation, as they fulfil their usual offices, and being sometimes omitted, or sometimes multiplied, for the sake of emphasis or perspicuity.

a. The copulative conjunction in most frequent use is च 'and;' which, when it connects words in the same sentence, connects nouns either in the same cases or in those having a similar government, and verbs in the same tenses or in different ones of like purport: आदाय पाण्डोर्द्वारांश्च पुत्रांश्च ते शरीरे च प्रतस्थिरे 'Having taken the wives and sons of Páñdu, and those two (dead) bodies, they set out;' धनुर्वेदपरत्नञ्च तपसा विपुलेन च 'From his proficiency in the science of arms, and by his intense devotion;' कुट्टिनी च शासिता गोपी च निःसारिता कन्दर्पकेतुश्च पुरस्कृतः 'And the harlot was punished, and the cowherd's wife was banished, and Kardarpaketu was honoured;' सान्त्वयामासुरव्यग्रा वचनं चेदमब्रुवन् 'Tranquil they consoled her, and said these words.' When the sentences are different, they have their several construction, although connected by the copulative: तस्मिन्नेव वनोद्देशे स्थापितः कुरुनन्दनः । ते चान्तर्दधिरे नागाः पाण्डवस्यैव पश्यतः । 'The son of Kuru was left in that wood, and the Nágas disappeared even as the Páñdava was looking.' The conjunction is sometimes repeated, either for emphasis or to imply immediate connexion: ते च प्राप्सुर्दन्वन्तं वुबुधे चादिपुरुषः 'And they reached the ocean, and Vishñu woke;' i. e. 'as soon as.' च is frequently combined with other copulatives, either for the sake of emphasis or for the convenience of the rhythm: स रामस्य धनुर्वेदं दिव्यान्स्त्राणि चैव ह । श्रुत्वा तेषु मनश्चक्रे नीतिं शास्त्रे तथैव च । 'He having heard of the science of arms, and also the heavenly weapons of Ráma, fixed his mind upon them, and also upon the science of polity.'

b. Disjunctive copulatives may likewise combine words in similar inflexions: अस्त्राणि वा शरीरं वा वरय 'Choose the arms or my person;' आत्मा पुत्रः सखा भार्या कृच्छ्रन्तु दुहिता किल 'A man's

self, a son, a friend, a wife, or in difficulty (in their absence) even a daughter ;' उपपन्नं सतामेतद् यद् ब्रवीषि तपोधन । न तु दुःखमिदं शक्यं मानुषेण व्यपोहितुं । 'That which thou sayest, O rich in devotion, is the progeny of the benevolent ; but this grief is not to be removed by a human being.'

c. The connexion of certain of the conjunctions with particular tenses of the verbs will be subsequently explained.

300. Interjections. These are used sometimes with nouns in the vocative case, or sometimes in the accusative or dative, as already intimated. They also occur singly as exclamations. The following verse from Bhaṭṭi collects some of either kind :  
 आः कष्टं यत ही चित्रं हूं मातर्देवतानि धिक् । हा पितः क्वासि हे सुभु बह्वेवं  
 विललाप सः 'Ah sad ! O ! alas ! strange ! O mother ! Shame on the gods ! O father ! Where art thou, O lovely-browed ? Thus he frequently exclaimed.' Various nouns and phrases are also employed as interjections : साधु 'well done !' 'bravo !' भद्रं or कुशलं 'good luck !' स्वागतं 'welcome !' स्वस्ति 'hail !' दिक्षा 'lucky !' 'prosperous !' and the like : and also others which are specially employed in offering libations to the gods or manes, as noticed above.

## SECTION V.

### *Verbs.*

301. The different voices in which the active verb may be conjugated have been already described (p. 115), as well as the changes to which either may be subjected when a verb is compounded with an inseparable preposition (p. 276). Besides those distinctions, and their derivative forms or modes, the verb occurs also in construction in the passive voice, and as transitive, intransitive or neuter, impersonal or reflective ; as, महानागं सुपर्णः सहसाऽहरत् 'Suparṇa quickly seized the large serpent ;' प्राकम्पत महाशैलः 'The vast mountain shook ;' पण्वानां निस्वनः श्रूयते 'The sound of drums is heard ;' सर्वैर्वाणि भूतानि गृहस्थैर्धार्यन्ते 'All beings are supported by householders ;' मया

क्रियते 'It is done by me;' 'I do or have done:' त्वया गम्यते 'It is gone by thee;' 'Thou goest or art gone:' इन्दुनोदैयत 'It was risen by the moon;' 'The moon rose:' नाकालतो म्रियते जायते वा 'It is not (by any one) deceased or born out of season:' भिद्यते काष्ठं 'The wood breaks;' it breaks of itself: तद्गुलं पच्यते 'The rice boils;' it boils of itself. When a verb is not impersonal, it agrees with a nominative, expressed or implied, in number and person, as exemplified under the nominative case of nouns. When impersonal, it may be considered that a nominative, the name of the thing or action intended by the verb, is understood. Thus त्वया क्रियते, 'It is done by thee,' is nothing more than the ellipse of the perfect sentence, त्वया क्रियते कर्म 'The act is done by thee;' कर्म being understood.

The powers of the different tenses have also been already described (p. 112); but their application in construction is subject to some modifications, which it is necessary to notice.

302. Present tense (वर्तमाने लट्). This tense indicates present time, actual or continuous, that which is now, or which is occasionally or always: अस्मिन् क्षणे शास्त्रमधीते 'At this moment he reads the Śāstra;' मांसं खादति 'He eats flesh;' he does so habitually: इह कुमारः क्रीडन्ति 'Here the boys play;' either now or occasionally: आ प्रलयकालाज्जगद्ब्रूते 'The world lasts until the time of dissolution.'

a. The present tense may also express other modifications of time, or the absence of any distinction; as when used with अपि or जातु to intimate 'censure' or 'condemnation': पुरुषोऽपि जायां त्यजति 'A man even abandons a wife;' he either does so now, or has done or will do it: जातु तत्प्रभवान् वृषलान् याजयति 'Your reverence even causes sacrifices to be made for Śúdras.'

b. The present tense may be used in reply to a question referring to either past or future time, when not remote: कदागतोऽसि 'When hast thou come?' एषोऽहमागच्छामि or अगमम् 'I come, or I have come, now;' कदा गमिष्यसि 'When wilt thou go?' एषोऽहं गच्छामि or गमिष्यामि 'I go, or I shall go, now.' It may also be used in reply to a question referring to time



past, when it is preceded by ननु; as, किमकार्षीः 'What hast thou done?' ननु करोमि कर्म 'Verily I perform an action;' instead of अकार्षीं 'I did.' It may be used in the same way, it is said, when preceded by न or by नु; कटमकार्षीः किं 'What hast thou made the mat?' न करोमि 'I do not make (for, I have not made) it;' नु करोमि 'Verily I make (for, have made) it.' The present tense may be used with a past signification when connected with पुरा; as, वसन्तीह पुरा ब्राह्मणाः 'Brahmans formerly dwell (for, dwelt) here.'

c. The present tense may be used for the future in connexion with the particles यावत्, पुरा, कदा, or कर्हि; as, यावद् भुङ्क्ते तावद् देहि 'Give him as long as he eats (will eat);' न गच्छामि पुरा लङ्कामायुर्वीवद् दधाम्यहं 'I go not (I will not go) again to Lanká as long as I have (shall have) life;' कदा or कर्हि पश्यामि गोविन्दं 'When do I (shall I) see Govinda?' It may also be used for the future when in connexion with a word expressing a short time to come: ऊर्द्धं म्रिये मुहूर्त्तान्दि 'I die (shall die) after an hour.'

d. When deliberation or election is intended, the present tense may be used for the future: किं करोमि 'What do I?' for किं करिष्यामि 'What shall I do?' एतयोः कतरं or एतेषां कतमं वृणोषि or वरिष्यसि 'Which of these two, or of these, wilt thou choose?' कं नु पृच्छामि दुःखार्त्ता 'Whom sorrowful do I (shall I) ask?' It may also be used for the future, when conditional consequence is implied: योऽन्नं ददाति स स्वर्गं याति 'Who bestows food goes (will go) to heaven.' And it may be employed in a future sense with the usual signs of the conditional mood, यदि and चेत्; as, देवश्चेद्वर्षति धान्यं वषामः 'If the heaven rains, we sow (shall sow) the corn.' In such a sort of phrase the future or the past may also be employed. The present may alternate with the future also, in a similarly constructed sentence, with यदि or चेत्, when the consequence is expressed by the imperative: यद्युपाध्याय आगच्छति (or आगमिष्यति) त्वं वेदमधीष्व 'If the teacher comes (or will come), do thou read the Veda.'

e. A more remarkable modification of the present, and one



of frequent occurrence, is effected by the addition of the particle **स्म**, which gives it a past signification. This particle appears to be derived from the first person plural of the present tense of the auxiliary verb, **स्मः** 'sumus,' 'we are,' rejecting the Visarga. It is used, however, indifferently in all the persons and numbers of the verb to which it is attached : **यजति स्म युधिष्ठिरः** 'Yudhishthira sacrificed;' **अभिधावन्ति स्म पौराः** 'The citizens ran quickly;' **येन स्वीयते स्म** 'by whom it was stood.' It may precede the verb, either immediately or in a different part of the sentence : **त्वं स्म वेत्स्य महाराज यत् स्माह न विभीषणः** 'Thou didst not acknowledge, O great king, what Vibhishāṇa said;' **मन्त्रे स्म हितमाचष्टे** 'He said in council what was good.'

303. First præterite or imperfect (**अनद्यतने लङ्**). As already remarked (p. 112), this tense indicates action that has taken place at any time prior to the current day ; and although it is very commonly used in a vague manner, yet the past is in general not absolute or perfect, but implies continuity or connexion with some other action : **प्रायच्छदाज्ञाम्** 'He gave command (to do something):' **यावज्जीवम् भिक्षामदात्** 'He gave alms as long as he lived;' the giving was continuous : **येयं पौर्णमास्य-तिक्रान्ताग्नीनथ्यैत सोमेनायष्ट** 'This full moon being passed, he read the Agni prayers, and sacrificed with the Soma juice;' these acts were dependent upon a period not remotely past : **ततो मायामयीं सीतां म्रन् खड्गेन वियद्गतः । अदृश्यतेन्द्रजिह्वाक्यमवदत्तं मरुत्सुतः ।** 'After that Indrajit was seen ascended into the air, striking the illusory Sítá with his sword, the son of the wind spake to him.'

a. The imperfect may be used in connexion with the present tense of verbs implying 'recollection,' if preceded by **यत्** ; **अभिजानासि देवदत्त यत् काश्मीरेष्ववसाम** 'Thou knowest, Devadatta, how we did dwell in Kásmira:' or **यद्** may be dispensed with, if a connected action is also described ; as, **स्मरसि काश्मीरेष्ववसाम तत्र चौदनमभुञ्जमहि** 'Thou rememberest we did dwell in Káshmir, and did eat rice there.'

b. Either the imperfect or the perfect may be used with the expletive ह; इति ह अकरोत् or चकार 'Thus he did:' also after शश्वत् 'continually;' शश्वदकरोत् शश्वच्चकार 'He did continually.' They may also be optionally used in question and answer, if the time be not long past; as, अगच्छत् किं 'Did he go?' अगच्छत् 'He did go:' जगाम किं 'Has he gone?' जगाम 'He went.' But if the time of the act be remote, the perfect only is used: कृष्णः कंसं जघान किं 'What! slew Kṛishṇa, Kansa?' तं जघान सः 'He slew him.'

c. The negative मा, derived from माङ्, may be conjoined with स्म, and attached to the imperfect, to which it gives the sense of the prohibitive-imperative. When माङ् is used in this manner, the temporal augment अ is rejected: मास्मभवः 'Be thou not;' मास्म करोत् 'Let him not do;' मास्म प्ररुदितं युवां 'Do not you two weep;' मास्म तिष्ठत 'Do not ye tarry.' The negative is also used without the particle स्म; but not in the imperative sense, although it causes the loss of the augment: मञ्जीलं मा बुध्यथाः 'Thou hast not known my disposition.'

304. Second präterite (परोक्षे लिट्). This tense denotes something absolutely past: चकार 'he made;' पपाच 'he cooked;' ततो निर्याय नगरात् प्रययौ पुरुषोत्तमः 'Kṛishṇa, having gone forth from the city, departed;' ताडकाख्यां निजघान रामः 'Rāma killed (the female demon) called Tāḍakā;' तमृषिः पूजयामास विशेषप्रतिपत्तिभिः 'The Rishi did him honour with particular attentions.' The tense may also be used when mental absence or unconsciousness is implied: सुप्तोऽहं किल विललाप 'Whilst I slept, he still talked.' It is employed in construction, however, without much attention to any particular specification of past time, and alternates, at the convenience of the writer, with both the imperfect and the indefinite past.

305. Indefinite past (सामान्ये लुङ्). This is properly used in a general and indefinite manner for time past, whether proximate or remote: सोऽध्यैष्ट वेदांस्त्रिदशानयष्ट पितृनताप्सीत् सममंस्त वन्धून् । व्यजेष्ट षड्वर्गमरंस्त नीतौ समूलघातं न्यबधीदरींश्च । 'He studied the Vedas, he sacrificed to the gods; he made libations to the

manes, he respected his kinsmen; he subdued the class of six (evil feelings), he delighted in regal polity, and utterly destroyed his foes : ' अभृहृष्टिरद्य ' Rain was, or it rained, to day : ' तां दृष्ट्वा दृष्टोऽभूत् ' Having seen her, he was happy : ' अबुबूधत कस्मान्मामप्राक्षीद्राक्षसान् ' He asked the Rákshasas, Why have ye awakened me ?'

a. This form of the *præterite*, or either of the others, may be used as well as the present (see r. 302. b), when preceded by पुरा; as, अवात्सुरिह पुरा द्विजाः ' Brahmins formerly dwelt here : ' also अवासन् or ऊपुः, as well as वसन्ति, as above. It may be used also optionally with the future or present, when the conditional consequence of a past action is expressed : देवश्चेदवर्षीद् धान्यमवाप्स ' If it had rained, we had sown the grain.'

b. मा, derived from माङ्, is frequently used with the indefinite past, when it gives it the force of the imperative, and causes the rejection of the temporal augment : मा भैषीः ' Do not fear ; ' मा शुचः ' Do not grieve ; ' मा भूत् ' Let it not be ; ' मैवं कार्षीः पुनः क्वचित् ' Never do so again ; ' मा चाधर्मं मनः कृषाः ' Do not give your mind to wickedness.' It may also be employed with स्म; as, मा स्म क्रंस्याः ' Do not go.' It is also used in the same manner with another negative, in an affirmative sense : मा द्विषो न वधीमम ' Do not not-kill (i. e. kill) my foes.' There are examples, however, especially in the older writers, of the use of this negative with the indefinite past, in which the augment is retained ; as, मा निपाद प्रतिष्ठां त्वमगमः ' Do not thou ever obtain reputation, O barbarian ? ' Rámáyana : and when the verb is compounded with a preposition, the augment of the imperfect and the indefinite past may be retained ; as, श्रद्धा च नो मा व्यगमत् ' Let not faith depart from us ; ' Manu : मा मनुवशमन्वगाः ' Do not be subject to wrath ; ' Mahábhárata. On the other hand, it is rejected in compounds also ; as, मावमंस्याः स्वमात्मानं ' Do no disrespect to thy own soul.' The difference is explained by affirming that a different negative, मा not माङ्, is employed ; the former not requiring the elision of the augment. It, and not माङ्, is also said to be used with

other tenses ; as with the imperative, मा भवतु, or the future, मा भविष्यति ' Let it not be.'

306. Definite future (अनद्यतने लुट्). This tense indicates future time, defined either expressly, as in the example above given (p. 113), or by some circumstance or event not immediately proximate, or as it is expressed, not of to-day ; as in the following example from Bhaṭṭi: आनन्दितारस्त्वां दृष्ट्वा प्रष्टारश्चावयोः शिवं । मातरः सह मैथिल्या तोष्टा च भरतः परं । ' Our mothers, having seen thee, shall be delighted, and shall ask after the welfare of us both, along with Maithilī ; and Bharata will rejoice exceedingly.'

a. This form of the future is used optionally with the indefinite future or the present in certain phrases or combinations ; as with कदा or कर्हि ; कदा भोक्ता or भोक्ष्यते, कर्हि स्याता or स्यास्यति, ' When will he eat? Where will he remain?' also with the interrogative implying ' preference ;' किं कतरं or कतमं वरीतामि or वरीष्यसि ' What or which wilt thou choose?' also when it denotes the consequence of a conditional act ; यो भिक्षां दाता or दास्यति स स्वर्गं याता or यास्यति ' He who shall give alms will go to heaven.'

307. Indefinite future (लृट् शेषे). The time expressed by this tense may be either immediately or remotely future : नाहं संदर्शिष्येऽद्य ' I shall not be seen to-day ;' मरिष्यामि विजेष्ये वा हताश्वेत्तनया मम ' Since my sons are slain, I will die or conquer.'

a. When connected with verbs implying ' recollection,' this tense may be used with a past signification ; as, स्मरसि कृष्ण गोकुले वत्स्यामः ' Rememberest thou, Kṛishṇa ; we shall dwell (for, we were dwelling) at Gokula:' also optionally, when one action is dependent upon another ; as, स्मरसि देवदत्त काश्मीरेषु वत्स्यामस्तत्रैदं भोक्ष्यामहे ' Rememberest thou, Devadatta ; we dwell in Kāshmir, and dressed (shall dress) rice there:' otherwise the imperfect may be used, as above.

b. It alternates, as above remarked, with the definite future after कदा and कर्हि ; also when ' choice' or ' consequence' is signified, or when an act contingent upon some event is



predicated : देवश्चेद्वर्षिष्यति धान्यं वप्स्यामः 'If it shall rain, we will sow the corn.'

c. The indefinite future is to be used where dispatch is signified ; as, दूतः शीघ्रं गमिष्यति 'The messenger will go swiftly : ' also when continuous action is implied ; यावज्जीवमन्नं दास्यति 'As long as life lasts, he will give food : ' also when an act is followed for a certain time without interruption ; येयममावास्या-गामिनी तस्यामग्नीनध्येष्यते सोमेन च यक्ष्यते 'When this future day of new moon (is), on that (day) he will read the prayers to Agni, and sacrifice with the Soma juice.' It is used in like manner when अवर, 'after,' is employed to denote immediately subsequent place or time : योऽयमध्वा गन्तव्य आषाढलिपुत्रात् तस्य यदवरं कौशां-व्यास्तत्रौदनं भोक्ष्यामहे 'This is the road to be travelled by to Páta-liputra, (and having gone) subsequently by that of Kauśámbí, we will there eat food : ' योऽयं सम्वत्सर आगामी तस्य यदवराग्रहायण्यास्तत्र युक्ता अध्येष्यामहे 'When the future (next) year (is arrived), then immediately, on the full moon of the month Āgrahāyaṇa, we, entering upon devotion, will study (the Vedas).' If परम् be used instead of अवरं the definite future may be used ; परमाग्र-हायण्यास्तत्र अध्येतास्महे or अध्येष्यामहे ; and the latter only is to be employed if days or nights be specified ; as, योऽयं मास आगामी तस्यावरः पञ्चदशरात्रस्तत्राध्येतास्महे 'When the future (next) month (is arrived), and fifteen days after it (have passed), then we will study.'

d. When disbelief, doubt, or intolerance is signified, and especially if put interrogatively, the indefinite future may be used optionally with the potential : न सम्भावयामि, or न मर्धये भवान् हरिं निन्देत् or निन्दिष्यति 'I cannot believe, or I cannot endure, that you revile Vishṇu,' i. e. either should or shall revile or have reviled : को कतरो or कतमो हरिं निन्देत् or निन्दिष्यति 'Who or which may or will revile Hari ? ' कं वृषलं भवान् याजयेत् or याजयिष्यति 'For what Súdra may or will your reverence perform sacrifices ? ' If preceded by the compound particle किंकिल or by अस्ति or its synonymes in these senses, the future only, not the potential, is employed : न सम्भावयामि भवान् किंकिल



वृषलं याजयिष्यति 'I cannot think it possible your reverence will sacrifice for a Súdra:' also अस्ति, भवति or विद्यते, भवान् वृषलं याजयिष्यति 'Is it (possible, can it be) your reverence will sacrifice for a Súdra?' The same tense may be used optionally with the potential when 'possibility' is admitted or expected: सम्भावयामि भोक्ष्यते (or भुञ्जीत) भवान् 'I think it possible your excellency will eat;' केन सम्भावितं तात कुम्भकर्णस्य राघवः । एणे कर्त्येति गात्राणि मर्माणि च विकर्त्येति । 'By whom is it supposed, that in battle Rághava will cut to pieces the limbs, or scatter the members, of Kumbhakarña?'

e. The indefinite future is used with exclamations of astonishment, if any conditional particle, as यच्च or यदि, be not inserted: आश्चर्य्यमन्यः कृष्णं द्रक्ष्यति 'Wonderful! the blind man will see (can see) Kṛishña.' It may also be used with the particles उत and अपि, when implying 'doubt;' उत दण्डः पतिष्यति 'Will the staff fall (or not)?' अपिधास्यति द्वारं 'Will he shut the door?' and must be used with अलम् when it signifies 'certainty' or 'capability;' अलं कृष्णो हस्तिनं हनिष्यति 'Certainly Kṛishña will kill (that is, is able to kill) the elephant.'

308. Imperative (विधिलोट्). The uses of the imperative tense require no particular illustration. It has, however, a first as well as a third person; to which, 'command' or 'injunction' is not applicable: but as the powers of this mood correspond with those of the potential, and consequently comprehend 'permission' and 'capability,' as signified by 'may,' 'let,' 'can,' there is no difficulty in understanding their applicability to any person indifferently. न हि प्रेष्यवथं घोरे करवाण्यस्तु ते मतिः 'Let this be thy determination, I may not cause the dreadful destruction of the servants:' एधि कार्य्यङ्करस्त्वं मे गत्वा प्रवद राघवं 'Be thou my messenger; and having gone, say (thus) to Rághava.'

a. The imperative is very frequently used in the third person singular of the passive, either with a nominative expressed, or with the agent in the instrumental case expressed or understood; in which latter case it is used indefinitely: जानीयतां

देवी 'Let the queen be brought;' भो भोः पण्डिताः श्रूयतां 'Ho Pañdits, be it heard,' i. e. युष्माभिः 'by you;' कियतां 'Let it be done;' आगम्यतां 'Let it be come,' i. e. केनचित् 'by some one;' सीते गम्यतामतः 'Sítá, let it be gone hence,' i. e. by thee, or 'Go thou away;' रथः स्थीयतां 'Let the carriage be stopped,' or रथेन स्थीयतां 'Let it be stopped by the carriage;' मुच्यन्तामाशाः 'Let all hopes be dismissed,' तैः 'by them.'

b. When any act enjoined is to be done after a short time, the imperative may be used in relation to the future, the present, or the potential: उपरिमुहूर्त्नादुपाध्यायश्चेदागमिष्यति (आगच्छति or आगच्छेत्) त्वं वेदमधीष्व 'If the teacher shall (does or may) come after an hour, do thou (then) read the Veda.' Or it may be used where time shortly past is implied, without any condition, when स्म may be combined with it, ऊर्द्ध्वं मुहूर्त्नात् स्वामिनी स्म भव द्वितेः 'After an hour be mistress of the earth.'

c. The imperative may be used optionally with the potential to express 'wish;' इच्छामि भवान् भुञ्जीत or भुञ्क्तां 'I wish your worship may, or would, eat.' So with कामये, प्रार्थये, 'I desire,' 'I beg,' or other synonymous verbs.

d. When desire to have any thing done that should be performed is expressed, स्म is used with the imperative: त्वं बालमध्यापय स्म 'Do thou cause the boy to read;' 'do thou teach him.'

e. The third person singular of the imperative of the substantive verb is often used with the particle एवं 'so,' 'thus,' absolutely, to signify 'assent;' as, एवं भवतु, एवमस्तु, 'So be it;' एवमस्त्विति तं चापि प्रत्युवाच युधिष्ठिरः 'And Yudhishtíra also thus replied to him, So be it.'

f. The negative मा is prefixed to the imperative sometimes, with a sense equivalent to that of the present tense: मा भवतु 'there is not;' मा च ते निघ्नतः शत्रून् मनुर्भवतु पार्थिव 'There is not (or may not be) any crime in thee, O prince, killing thy foes.'

g. तात् is substituted for the terminations of the second and third persons singular of the imperative, when used in a benedictory sense: भवतादवियुक्ता त्वमत ऊर्द्ध्वं स्वयेऽमनि 'Mayest

thou be undivided from thy husband henceforth in thine own dwelling.'

309. Potential mood (विधि निमन्त्रणामन्त्रणाधीष्टसंप्रसार्यनेषु लिङ्). The senses of the potential mood, as detailed in the citation from Pāṇini, have been explained above (p. 114). It is sufficient here to add a few examples of its application. हर्षयेद्ब्राह्मणांस्तुष्टो भोजयेच्च शनैः शनैः 'Let a man pleased make the Brahmans happy, and feed them deliberately:' तस्माद्धीरो नैव हृष्येन्न शोचेत् 'Therefore let a man of fortitude neither rejoice nor grieve:' न वारयेद्वां धयन्तीं न चाचक्षीत कस्यचित् । न दिवीन्द्रायुधं दृष्ट्वा कस्यचिद्दर्शयेद्बुधः । 'Let not a wise man disturb a cow drinking, nor tell of it to another; nor, having seen a rainbow in the sky, let him point it out to another.'

a. The potential mood is very commonly employed as the conditional or subjunctive mood in combination with particles indicating 'condition,' 'contingency,' 'alternative,' 'uncertainty,' 'doubt,' 'astonishment,' and the like; as, यदि, चेत्, 'if;' यद् 'as,' 'since;' यच्च 'as;' यथा 'as,' 'so,' 'that;' यत्र 'where,' 'how;' यदा 'when;' जातु 'ever;' अपि 'although,' 'since;' वा or उत or उतापि 'whether;' किं 'what;' कथम् 'how;' चित्तम् 'wonderful;' &c. समत्वं न प्रजा नीयुर्यदि दण्डो न पालयेत् 'If punishment does not protect, people may not recognise property:' दण्डश्चेन्न भवेन्नोके विनश्येयुरिमाः प्रजाः 'If there were not punishment in the world, the people would perish:' अहो दुःखं—यत्कृत्वा मानुषं कर्म त्यजेथाः त्रियमुत्तमां 'O grief! that, having done manly deeds, thou (shouldest) abandon glorious fortune:' यच्च त्वमेवं कुर्या न श्रद्धे 'I did not believe that thou couldst act thus:' जातिष्वन्येष्वपि यथा न भवेयं कुलान्नकृत् । न भोक्ष्ये न च पानीयमुप भोक्ष्ये कथञ्चन । 'So that I may not be also in other races a destroyer of my kin, I will not eat, nor partake in any way of drink:' यदा मन्येत दृष्टं पुष्टं बलं स्वकं । परस्य विपरीतं च तदा यायाद्विपुं प्रति । 'When he may judge his own army in good condition, and that of his adversary in the reverse, let him march against the enemy:' परदुःखेन यो दुःखी न स जातु सुखी भवेत् 'He who is distressed by the grief of others can never be happy:' यज्ञादृशाः

कृष्णं निन्देरन् आश्चर्यं 'That such persons should revile Kṛishña, astonishing!' or यदि may be used with similar exclamations; चित्रं यदि सो ऽधीयीत 'Surprising! if he read.' उत and अपि may be used to imply 'doubt of will' or 'capability:' उत or अपि हन्यादघं हरिः 'Will Hari destroy sin?' 'Will he be pleased to do so?' अपि गिरिं शिरसा भिन्द्यात् 'Can he indeed break a mountain with his head?' किमुनुशोचेयं 'Why should I grieve?' कथं, when used reproachfully, may be connected with the present or the potential: कथं त्वं धर्मं त्यजे: or त्यजसि 'How canst thou, or dost thou, abandon virtue?'

These particles may be also understood, or dropped altogether, when the condition can be expressed by the use of correlative terms, or by a preceding phrase: दशाननो हरेत् सीतां बन्धनं स्यान्महोदधे: ' (Since) Rāvaṇa carries (may carry) off Sítá, (so) the binding of the great sea may occur:' धियमाणे तु पितरि पूर्वेषामेव निर्ध्वपेत् 'But if the father be living, let him offer libations to those prior to him.'

b. The potential mood is also used to intimate 'fitness,' 'propriety,' or 'capability:' त्वं कन्यां वहे: 'Thou shouldest or oughtest to marry the damsel;' स भारमाहरेत् 'He may or can carry the load;' कर्णार्जुनसहायो ऽहं जयेयमपि वासवं 'Aided by Karṇa and Arjuna, I could conquer even Indra.'

c. Verbs signifying 'to wish' or 'desire' may use the potential optionally with the present: गन्तुमिच्छेत् or इच्छति 'He wishes to go;' तामालिङ्गयितुं कामयेत् or कामयते 'He desires to embrace her.' The object of the wish may also be expressed in the potential, instead of the infinitive; as, तामालिङ्गयेत् कामयते 'He wishes he may or might embrace her.'

d. The potential often takes the place of the imperative, with a similar signification; तोयमादाय गच्छे: 'Having taken water, thou mayest go,' i. e. go thou: especially when preceded by आज्ञास 'to order' or 'enjoin;' गुरुश्चेदुपेयादाशंसे त्वमधीयीथा: 'If the teacher come, I desire that thou read.'

e. The potential may be used with a present or future sense when time not remote is specified: प्राप्तः कालस्ते तपः कुर्या: 'The

time is come that thou perform thy penance ;' मुहूर्त्तादूर्द्ध्वं यजेत्  
' Let him sacrifice after an hour.'

*f.* In didactic and injunctory sentences the potential is constantly employed without a nominative expressed, referring either to a noun previously enunciated, or to such words as 'some one,' 'any one,' 'a man,' or the like, understood: आपदर्थे धनं रक्षेद्द्वारान् रक्षेद्वनैरपि । आत्मानं सततं रक्षेद्द्वारैरपि धनैरपि । ' Let a man preserve his wealth against misfortune ; but his wife even by his wealth : let him even preserve himself by a wife even, or also, by wealth :' यद्यदोचेत विप्रेभ्यस्तत्तद्वा दमत्सरः ' Let (one) not a niggard give to the Brahmans that which may be agreeable to them.'

*g.* The potential is used in a future sense to signify the conditional result of an act which a person may perform: स्कन्दस्य य इदं विप्रः पठेज्जन्मसमाहितः । आवयेद्वा ब्राह्मणेभ्यो य शृणुयाद्भिर्जेरितं । स पुष्टितुष्टी सम्प्राप्य स्कन्दसालोक्यमाप्नुयात् । ' Whatever Brahman may read attentive this Birth of Skanda, or may cause it to be heard by Brahmans, or may hear it repeated by a Brahman, he, having obtained abundance and happiness, may obtain the heaven of that divinity.'

310. Benedictive mood (लिङ्गाशिपि). The term by which the power of this mood is defined imports 'blessing ;' but as there is also connected with it the notion of 'wish,' and as this wish or desire may concern oneself as well as another, the term 'optative' would better indicate its character ; as, तन्नो देवा विधेयासुर्येन रावणवध्वयं । सपत्न्यांश्च विजीयास्म संग्रामे च मृषीमहे । ' May the gods direct us, so that we may either conquer such enemies as Rávaṇa or die.' It is used sometimes optionally with the imperative in a benedictory sense: चिरं जीव्यात् or चिरं जीवतु भवान् ' May your excellency live long.'

311. Conditional mood (लिङ् निमित्ते लङ्). This mood is considered as the equivalent of the potential when 'cause' is indicated as well as 'consequence,' or when one act or condition is contingent upon another act or condition, and whether the cause and consequence be future or past. Like the poten-



tial, it is commonly used with the same conditional particles, यदि, चेत्, &c., as specified above; as, सुवृष्टिश्चेदभविष्यत् तदा सुभिन्न-मभविष्यत् 'If there shall be abundant rain, then there will be plenty;' यदि स मया दृष्टो ऽभविष्यत् ततो ऽभोक्ष्यत 'If he had been seen by me, he should have been devoured (by me).'

a. Although the same notion of 'contingency' prevails, yet this mood is also used analogously to the potential, to signify 'uncertain consequence,' 'doubt,' 'suspicion,' 'possibility,' 'inquiry,' and the like; as in this exemplification of its application from Bhaṭṭi: अपि तत्र रिपुः सीतां प्रार्थयिष्यत दुर्मेतिः । क्रूरं जात्व-दिष्यच्च जात्वस्तोष्यत श्रियं स्वकां । सङ्कल्पं नाकरिष्यच्च तत्रेयं शुद्धमानसा । मृषामर्षमवाप्स्यस्त्वं राम सीतानिवन्धनं ॥ 'O Rāma, unjustly thou wouldst entertain suspicion of Sítá; for although the vile enemy warmly solicited her, and sometimes menaced and sometimes vaunted his own magnificence, yet she, pure of mind, would never bestow a thought upon him.'

b. The conditional mood, like the potential, is employed with exclamations of surprise, but they require the addition of यच्च or यत्; as, आश्चर्य्यं यच्च or यत् स्त्री कृच्छ्रे ऽवर्त्यन्मते तव 'Strange! that a woman should in any way abide in thy evil opinion.' When used interrogatively, it requires an interrogative adverb; as, किं नारायणमात्मानं नाभोक्ष्यत भवानजं 'What! do you not know yourself to be the unborn Nárāyaṇa?' त्वासादस्यां विनष्टायां किं किम-लप्स्यथाः फलं 'She being dead through fright, what then? what benefit wouldst thou obtain?' In the following example many of the particles with which this mood or the potential may be connected are illustrated: दैत्यक्षये महाराज यच्च यत्पापटिप्सथाः । समाप्तिं जातु तत्रापि किं नानेष्वस्त्वमीहितं । 'Mighty king! as whatever and however thou mayest have (or hast) accomplished in the destruction of the demons, what! wouldst thou not ever thus also bring (or have brought) thy desired purposes to fulfilment?'

312. Infinitive mood. This, as shewn above (r. 229), is considered to be a verbal derivative noun, and is attached in the invariable accusative apparently to a verb; as, श्रोतुमिच्छामि

‘I wish to hear;’ कथयितुमर्हसि ‘Thou art able to tell;’ प्रोत्सहिष्ये न जीवितुं ‘I will not endure to live.’

a. Like other verbal derivatives, the infinitive may exercise a similar government as one of the moods or tenses of the verb from which it is formed: मेनिरे सहिता गन्तुं पाञ्चात्याः स्वयम्वरं ‘They resolved to go together to Draupadi’s marriage election.’ It cannot as a noun, however, admit the difference of active and passive voices, and the effect of the latter is given to it by its association with participles, and especially with the future participle of the verb शक् ‘to be able,’ in connexion with the object; the agent, when expressed, being in the instrumental case: अथ मूढोऽसौ जेतुं शक्यश्च भवति ‘Now that blockhead is to be conquered;’ न त्वेवमनेन विभीषणेन शक्या वयं त्वासयितुं त्वया ऽद्य ‘We are not to be intimidated to-day by thee with this terror;’ कथं रिपुः द्रष्टुं शक्यः ‘How is the enemy to be seen;’ नैते देवर्षिपितरस्तथा ऽद्य शक्यास्त्वया भक्तुं ‘Nor can these gods, sages, and progenitors, be thus now nourished by thee.’

b. The infinitive is also used after nouns and participles; as, वेला भोक्तुं ‘time to eat;’ कर्तुं समर्थः ‘able to do;’ द्रष्टुं गतः ‘gone to see:’ but these are evidently elliptical phrases, in which the verbal copulative is understood; कालो ऽस्ति गन्तुं ‘It is time to go.’ The same may be said of the like combination of the infinitive with adverbs or adverbial nouns; as, न न्यायं निहतं शत्रुं भूयो हन्तुं नराधिपाः ‘(It is) not right, O princes, to slay again a slain enemy;’ प्रासादास्त्वां तुलयितुमलम् ‘Palaces (are) fit to be compared to thee;’ तस्माद्योगः प्रधानेष्टः स तु दुःखं प्रबोधितुं ‘Therefore Yoga is the desired object of the eminent; but it (is) to be made known with difficulty.’

## SECTION VI.

### *Derivative Verbs.*

313. The derivative forms of the verb are not of common occurrence, with exception of the causal, which is of very frequent use. As this must from its nature be a transitive verb,

it will govern an accusative case, either singly or doubly, as exemplified above (r. 288. *g*). The following are a few additional illustrations of its use : तीक्ष्णा इति वयं ख्याता भवन्तं ज्ञापयामहे 'We are called severe ; this we apprise you' (cause you to know) ; विज्ञापयति देवी 'The queen represents ;' नन्वाज्ञापयति 'Nay, she commands ;' ते त्वां विभेदयिष्यन्ति दुःशीलाश्च मदन्तरं 'Those evil disposed ones will alienate thee from me' (will cause to separate from) ; तां श्वभिः खादयेद्वाजा 'Let the king cause her to be devoured by dogs ;' मूर्धानं ते पातयिष्यति विक्रम्य शत्रुः 'The enemy, being valiant, shall strike off thy head' (cause it to fall) ; आनाययामास सपरिद्धदाः स्त्रियः 'He caused the women, with their attendants, to be brought ;' प्राणैरेनमव्ययूजत् 'He did not cause him to be disunited from his life' (he did not put him to death).

*a.* The desiderative form is also from its nature transitive, and has the government of transitive verbs : प्रादिदृक्षत् नो नृत्वं नाशुश्रूषत् गायनान् । रामं सुस्मृर्षमाणोऽसौ कपिर्विरहदुःखितं । 'The monkey (Hanumán) did not wish (or would not) look at the dance, nor hear the singers, desirous of remembering Ráma, suffering the pain of absence.' This form of the verb implies 'volition' as well as 'wish ;' as, याच्यमानं मया मूढ पित्र्यमंशं न दित्ससि 'Thou wilt not give my father's share, being asked for by me, O fool.' The desiderative form of श्रु, 'to hear,' implies not only 'to wish to hear,' but 'wait upon' or 'obey ;' that is, to wish to please by service : आसन्नाम्नेः शरीरस्य यस्तु शुश्रूषते गुरुं । स गच्छत्यन्नसा ब्रह्मणः सन्न ज्ञाञ्चतं । 'He who until the end of his life waits upon his Guru, goes assuredly to the eternal mansion of Brahmá.'

*b.* The frequentative mode expresses either 'repetition' or 'intensity'—the doing of an act repeatedly or energetically—but it is of very unfrequent use in either : स्तोकका इव रारास्यमानास्तिष्ठन्ति 'They stand, like Chátakas, crying aloud repeatedly ;' भूयस्तं वेभिदाच्चक्रे खगः 'Again the bird eagerly assailed him ;' पक्षौ लोलूयाच्चक्रे पतद्विणः 'He cut the wings of the bird to pieces.' With verbs of motion this form may also imply 'going crookedly' or 'badly ;' as, वाव्रज्यते खन्नः 'The lame man

goes awry.' With certain verbs it also intimates 'defect' or 'impropriety;' as, जन्जयते ब्राह्मणः 'The Brahman prays hypocritically.'

c. From a desiderative verb others may be formed; as, शिश्नावयिषति पुराणानि 'He wishes to cause (the people) to hear the Purāṇas;' किं मामधः प्रापयिषसि 'Why dost thou wish to cause me to go downwards?' A desiderative may not be formed from a desiderative, unless some other mode intervene; as, ज्ञानिनं वोभूयिषयिषति मूर्खः 'The blockhead wishes to cause the desire of frequent existence in the sage.' And in this manner the forms might be compiled without end; but the practice is not adopted.

d. The conversion of substantives into verbs is not unfrequent, and depends apparently upon the pleasure of the writer. A few examples of the use of such verbs in construction will be sufficient to illustrate their application: निरस्तपादपे देशे एरडोऽपि दुमायते 'In a spot destitute of trees the castor oil plant becomes a tree;' कृष्णो दहति चाङ्गारः शीतः कृष्णायते करं 'A burning coal burns the hand; when cold, it blackens it;' उपांशुक्लीडितोऽमात्यः स्वयं राजायते यतः 'A minister who is made the companion of (a king's) private amusements, if active, kings it himself;' मतिर्दोलायते नूनं सतामपि खलोक्तिभिः 'The mind of the virtuous oscillates (or swings) by the speech of the wicked;' दुःखायते सर्वजनः स एवैकः सुखायते 'All men are in sorrow; he alone is happy;' नोदकखडयिष्यतात्पर्यं त्वामैक्षिष्यत चेत् स्मरः 'If the god of love should see thee, he would not grieve much (for his absent bride):' इयं व्याधायते वाला भूस्याः कार्मुकायते कटाक्षाश्च शरायन्ते मनो मे हरिणायते 'This maiden is the hunter, her eyebrow is her bow, her glances are arrows, and my heart is the deer.'

## SECTION VII.

### *Participles.*

314. Those participles which are declinable are, like adjectives, inflected in the gender, number, and case of the noun

with which they are connected in construction. Both the declinable and indeclinable may exercise the same government as the verbs from which they are derived.

315. The present participles active of transitive verbs ordinarily govern the noun in the accusative case : कुर्वन् or कुर्वणः मृष्टिं ब्रह्मा 'Brahmá is making (or makes) creation;' वेदानधीयान-श्चातः 'The pupil is reading the Vedas;' आत्मानं मण्डयमाना स्त्री 'The woman (is) decorating herself;' समुत्तरन्तौ नदान् 'They two (were) crossing rivers;' ते विचिन्वानास्तमाश्रमं 'They searching that hermitage;' स बलं भीमसेनस्य चिन्तयानः व्यदह्यत 'He, considering the strength of Bhímasena, was consumed (with envy).' The participle present of द्विष्, 'to hate,' optionally governs the genitive case : मुरं or मुरस्य द्विषन् हरिः 'Hari (is) hating (of) Mura.' The participles of verbs of remembering may also govern the genitive; as, मां or मम स्मरन्ती 'remembering (or thinking of) me.' The present participle may be used with particles in the sense of the potential mood; as, शृणुष्वैव यथा कुर्वन् धर्माच्च्यवसे 'Listen, that so acting (for, that you may so act that) you will not fall from duty.'

a. The present participle of the passive voice involves no notion of past time, but implies the continuance of the state or thing suffered. Thus स दश्यमानस्तु कृमिणा तथा 'He also being thus bitten by the reptile,' signifies that the biting has not ceased, but is going on: so यदा त्वबुध्यतात्मानं भक्ष्यमाणं 'When he perceived himself being devoured;' अनुसार्यमाणा बहुभीरुभिः 'Being pursued by numerous guards.'

316. The participles of the perfect tense are not of very frequent occurrence; they follow the general rules relating to concord and government, and are not unusually employed without a verb in the sense of the perfect tense: ते तिरश्चासुप्-सेदुषां निधनमैषिषुः 'They desired the death of the animals that were near (them);' त्वमुपेयिवानसि 'Thou art arrived;' पुरो निषे-दिवान् कंसकृपः स विस्तरे 'He (was) seated (or sat down) on a couch in the presence of the destroyer of Kansa.'

317. The indefinite past participles are of much more



universal use than the preceding, and bear an important part in the formation of sentences: they take the variations of inflexion according to the noun or pronoun with which they are connected, expressed or understood.

*a.* The active indefinite past participle governs the same cases as its verb, and may be used absolutely, with the auxiliary verb implied: *ततो राममुक्त्वान् शङ्करः* 'Then Sankara said to Ráma;' *दैत्यान् हतवान् कृष्णः* 'Kṛishṇa slew the demons.'

*b.* The passive indefinite past participle is ordinarily connected with the agent in the instrumental case; *रावणेन हृता सीता लङ्कां नीता* 'Sítá, seized by Rávaṇa, (was) conveyed to Laṅká:' but in some cases it may be optionally connected with the agent in the genitive; as, *राज्ञः* or *राज्ञा मतो विभ्रः* 'The Brahman is respected by or of the king;' *तस्य* or *तेन महीयं जिता* 'This earth is conquered of or by him.' It also governs the agent in either case, when signifying the site or subject of the action; as, *इदमेतेषां* or *एतैः शयितं* 'This was (the) slept of or by them;' i. e. the place where, or the time when, they slept: *इदमेतस्य* or *एतेन गतं* 'This was (the) gone of or by him;' i. e. the time or manner of his departure.

*c.* When derived from neuter or intransitive verbs, this participle may be used with a noun in the place of the past tense of the verb: *प्ररुदितो राजा राक्षसां* 'The king of the Rákshasas wept;' *आ स्वयं मृतोऽयं* 'Ah! he has died (or is dead) of himself.'

*d.* The indefinite past participle of verbs of motion, and of others already specified (r. 241. *k*), takes an active sense, and is used in place of the past tense, governing a noun in the same manner as a transitive verb: *हिरण्यको विवरं प्रविष्टो वायसः स्वस्थानं गतः* 'Hiraṇyaka entered his hole; the crow went to his own nest:' *न शोच्यः स नरव्याघ्रो युधि निधनं गतः* 'That hero is not to be mourned (who is) departed to death in battle.' Other verbs than those above enumerated, which bear analogous imports, may also be used in this manner: *अहोस्यशुचितां प्राप्तः* 'Alas! I have incurred impurity;' *सा प्रसूता गर्भमुत्तमं* 'She bore an excellent offspring.' The time expressed may also be indefinite; as, *राजानो दक्षिणा-*

माश्रिताः ‘Kings (affecting) dwelling in the south.’ The past indefinite participle of intransitive verbs may also be used to denote time indefinitely present or continuous ; as, तद्दिनान्ते सुप्तो ब्रह्मा ‘At the end of his day Brahmaná sleeps.’

e. The past participles of verbs signifying ‘to speak,’ ‘to ask,’ and the like, when used with a masculine or feminine noun, imply ‘spoken to,’ ‘inquired of,’ referring the object to the noun with which they agree, and being followed by the agent or speaker, when specified, in the instrumental case : स एवमुक्तस्तु मुनिः ‘That sage thus spoken to ;’ तेन भाषिता सा ‘She addressed by him ;’ स तैः पृष्टः ‘He inquired of by them.’ The participle may also govern the matter of the speech, like an active verb, in the accusative : वृष्णेन वाक्यमुक्तोऽसि ‘Thou art spoken to, a speech by Kṛishṇa ;’ इत्युक्ता सिन्धुराजेन वाक्यं हृदय-वम्पनं ‘Thus spoken to by the king of Sindhu, a heart-agitating speech.’

f. The indefinite participle past is often used for a noun, the noun or pronoun being understood : दण्डः सुप्तेषु जागर्ति ‘Punishment watches over those who sleep ;’ जनेषु, ‘people,’ understood : पक्कापक्षेन वर्तयन् ‘subsisting by ripe and unripe ;’ फलेन, ‘fruit,’ understood. In the neuter gender it is used, not only as an abstract noun (r. 241. l), but absolutely or adverbially : यथोक्तं ‘as it is said ;’ तथावृत्तं ‘so it is done ;’ यथायुक्तं ‘as it is proper,’ ‘fitly,’ ‘rightly.’

g. Both the past participles indefinite are commonly used with the different tenses of the auxiliary verbs अस्मि and भू, forming in fact compound tenses, which might be comprised within the scheme of conjugation with as much, or rather perhaps with as little, propriety in Sanskrit as in other languages ; as, गतोऽस्मि or गतवानस्मि ‘I am or have gone ;’ गत आसं गतोऽभवं, गतवानासं, गतवानभवं, ‘I was or had gone ;’ गतो भवितास्मि or भविष्यामि, or गतवान् भवितास्मि ‘I shall be or have gone ;’ गतो or गतवान् भवेयं ‘I may be or have gone,’ &c. ; कृतवानस्यकार्याणि ‘I have done improper acts ;’ गतो वनं श्वो भवितेति रामः ‘Rāma will be gone to-morrow to the forest ;’

सम्प्राप्तः कीर्तिमतुलां भविष्यसि 'Thou shalt have obtained unequalled fame.' When used alone, either absolutely or transitively, it may be inferred that the form is elliptical, and that the verb is understood; as, हिरण्यको विवरं प्रविष्टोऽभूत् 'Hirañyaka was or had entered his hole.'

318. The indefinite past participles indeclinable are also of very extensive and important application. They are especially used to suspend the close of a sentence, acting at the same time as copulatives, and connecting something which precedes with something which is to follow; as, इत्युक्त्वा स गतः 'Having so spoken, he went away;' चिरमालोच्य मया कृतं '(I) having long considered, it was done by me.' They may be repeated, to imply a succession of actions preparatory to some final one: इति प्रबोधातिथ्यं कृत्वालिङ्ग्यच सम्प्रेक्षितः 'Having thus discoursed (to them), treated (them) with hospitality, and embraced them, he sent (them) away.'

a. As ordinarily employed, these participles undergo and exercise the same government as the tenses of the verb; that is, they are connected with the subject in the nominative, and the object in the accusative or some other case: ब्राह्मणेभ्यो राजा दक्षिणां दत्त्वा 'The king having presented gifts to the Brahmans;' हिरण्यको विवरं कृत्वा निवसति 'Hirañyaka, having made a hole, dwelt;' कथयस्व भयं त्यक्त्वा 'Speak, having dismissed fear.'

b. It often occurs, however, that these participles are used elliptically or parenthetically, and in appearance absolutely or without government; whence it has been inferred\*, that they are rather gerunds than participles. It is doubtful, however, if in any case the deficient nouns may not be readily supplied: thus, तेन व्याधेन तण्डुलकणान् विकीर्य जालं विस्तीर्णं 'By that fowler, (he) having scattered the grains of rice, a net was spread:' इति सैर्ध्वैः पक्षिभिर्निश्चित्य गृध्रो व्यापादितः 'The vulture was killed by all the birds, (they) having thus concluded:' अन्वये-

\* This was first proposed in a very elaborate and interesting investigation of these and some other verbal forms, by the late Baron W. Humboldt, published in the Indische Bibliothek.

रात्ना संस्कृत्य संस्कृत्य परोपकरणीकृतः 'By the unwise, the self or person, (they) having diligently adorned (it), is made the tool of another.' This sort of construction is, no doubt, often complicated, but it may perhaps be always unravelled in this manner: इत्यालोच्य तेन सिंहेन ग्रामं गत्वा दधिकर्णनामा विडालो मांसाद्या-  
हारं दत्त्वा प्रयत्नादानीय स्वकन्दरे धृतः 'The cat named Dadhikarṇa was placed by that lion in his cave; (he) having thus reflected, and having gone to the village, and having given (the cat) flesh and other kinds of food, and brought (him) thence with much trouble.'

319. The participles of the future tense are said to have these significations in common with the imperative mood, 'directing,' 'commanding,' and indication of season or opportunity: कटः कर्त्तव्यः करणीयः कार्यः 'The mat is to be made; it must be made; it is time for it to be made.' They also intimate 'fitness' or 'propriety'; कन्या चोदय्या 'The girl is to be married; she is marriageable: धर्मो ऽनुसरणीयः 'Duty is to be observed;' and they denote 'ability' or 'competency'; त्वया भारो वहनीयः 'The load is to be borne by thee;' यद्वहं वध्यस्तदा हन्तव्यः 'If I am fit to be killed, I am to be killed.' In these and the like phrases they agree with the object, and are used without a verb, although it is evident that the verb is understood: कटः कर्त्तव्यः being properly कटः कर्त्तव्यो ऽस्ति; so हन्तव्यः is properly हन्तव्यो ऽस्ति.

a. Future participles are used absolutely in the neuter gender, either in place of a noun, or with the noun implied: यथा भवितव्यं तद्वदतु 'As it is to be, so be it;' द्रष्टव्यं पृच्छतस्तस्य कथनीयमवीचत् 'He caused to be said what was to be said to him, asking what was (fit) to be asked.'

b. These participles, when capable of a transitive effect, govern the object in the same case as the verb to which they belong; as, तेन ग्रामं गन्तव्यं 'It is to be gone by him to the village;' नेतव्या गावो ब्रजम् कृष्णेन 'The cows are to be taken to pasture by Krishṇa;' दण्डयः स्ववित्तस्यांशमष्टमं 'He is to be fined an eighth part of his property;' गद्यमेतत्त्वया मम 'That is to be

said by thee of (to) me.' The agent, agreeably to their passive signification, is usually in the instrumental case; but it may be also sometimes in the genitive; मया or मम सेव्यो हरिः 'Hari is to be worshipped by (of) me.'

320. Some verbal derivatives of a participial character exercise the like government upon nouns as participles, as already noticed (r. 292. a). To the examples there adduced the following may be added. The derivative from कृ with अलम् prefixed, and च्चु affixed, governs an accusative: पत्नीमलङ्कारिणुर्भर्ता 'The husband adorns, or is the adorer of, his wife.' Derivatives from कृ with the affix खल् may require the instrumental case; ईषत्करः प्रपञ्चो हरिणा 'The material world is easily made by Vishṇu:' or the genitive; न हि दुष्करमस्तीह किञ्चिदध्यवसायिनां 'Nothing here is difficult to the persevering.' Derivatives with तृन् are followed by nouns in the accusative; विष्णुः कर्त्ता लोकान् 'Vishṇu is the maker of the worlds:' but considered as substantives, such derivatives may be followed by other substantives in the genitive case, and कर्त्ता लोकानां is equally allowable. Words formed with इन्, when 'futurity' is implied, govern the object in the accusative: व्रजङ्गामी 'Who is going (will go) to the pasture?' शतन्दायी 'Who is giving (will give) a hundred?' A noun formed with इनि from the indefinite past participle may be connected with another in the locative case: अधीती व्याकरणे 'well read in grammar.'

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## CHAPTER IX.

### PROSODY.

#### SECTION I.

##### *General Rules.*

321. It would be inconsistent with the plan and limits of the present work to attempt any lengthened detail of the infinite varieties of the metrical system of the Hindus; but a brief description of the principles by which it is regulated,



and their illustration by a few examples of the most frequently occurring kinds of metre, will not be out of place, and may be of use.

322. The essential element of Sanskrit prosody is Quantity. As the long and short vowels have distinct symbols, their value is at once determined. A short vowel, however, is considered to be prosodially long when it precedes a conjunct consonant, also when it precedes Anuswára or Visarga. At the end of a line or stanza, also, the last vowel is regarded as long or short according to the exigence of the metre.

323. Syllables of various quantities are arranged in certain definite groupings to form prosodial feet. This is effected according to two different methods.

a. The first method is that which is employed in the greatest number of popular metres, and is the formation of trisyllabic feet. Of these, eight varieties are enumerated. Each has its equivalent denomination in Greek prosody; but by native writers each is designated by a distinct syllable, having the term गण, 'class' or 'number,' attached to it, as in the following list:

1. Na-gaṇa नगणः ॐ ॐ ॐ Tribrach.
2. Ma-gaṇa मगणः — — — Molossus.
3. Ja-gaṇa जगणः ॐ — ॐ Amphibrach.
4. Ra-gaṇa रगणः — ॐ — Cretic.
5. Bha-gaṇa भगणः — ॐ ॐ Dactyl.
6. Sa-gaṇa सगणः ॐ ॐ — Anapæst.
7. Ya-gaṇa यगणः ॐ — — Bacchic.
8. Ta-gaṇa तगणः — — ॐ Antibacchic.

With given numbers of these feet a monosyllable or dissyllable may be further necessary to complete a line, but they are regarded as supplementary syllables, not feet, and are specified accordingly as one or two long or short syllables, or one long and one short, as the case may be.

b. In the second method of forming prosodial feet; which

characterises a peculiar class of metres, the element is a syllabic instant, or short syllable: of these, four constitute a foot; that is, a foot consists of either four short syllables or their equivalents, viz. two long or one long and two short syllables.

*c.* There is another mode of measuring verse, which dispenses with, or only partially permits, the use of regular feet. In this a definite number of short syllables, or their equivalents, without further subdivision, constitutes a verse; certain portions of which, however, commonly consist of feet of the first class.

324. A varying number and disposition of these several feet, or syllabic instants, form a verse, which differs as to length and proportions. This verse is a stanza or *Sloka*, which, with some exceptions, consists of two lines or hemistichs: each of these is again subdivided into two parts: so that the entire stanza is for the most part a tetrastich, composed of four *Pádas* or *Charaâs*, literally 'feet,' or, in our understanding of the term, lines or semi-hemistichs: the intervals between the first and second, and third and fourth of which are not always so distinctly marked, as that between the second and third.

*a.* When the metre consists of feet of the first order, and is single, the *Pádas* are of equal length, and of corresponding quantities. Sometimes, however, two or more kinds of metre may be mixed in one stanza, and then the hemistichs or *Pádas* may vary in length and in quantity. When feet of the second kind are used, the *Pádas* are of different, though definite lengths.

*b.* Rhyme is not employed in any of the older, or in the higher order of writings. It is met with in poems of a lyrical character, and of later date; and in them also great inequality of metre is introduced. In the best and oldest compositions great regularity prevails, although the metre is occasionally varied even in the same work.

## SECTION II.

*Varŋa-vritta.*

325. Of the two classes of measures which depend upon feet, the larger and more popular is also regulated by another principle, viz. the number of syllables contained in the stanza. The class is thence denominated Varŋa-vritta or Aksharachhandas, 'Literal or syllabic metre.'

a. The number of syllables in a verse of this class may vary from four to nearly four thousand; but of the prevailing orders of this class few contain less than twenty-four syllables, or six syllables in a line; or more than one hundred and four in a verse, or twenty-six in a line. Within these limits twenty-one orders are specified, each of which, by the varying disposition of the feet, and of the pause or cæsura, comprises different species. The number of species ordinarily enumerated is above two hundred; but of these, many are of rare use, although the whole number is infinitely less than the possible combinations of this class of metre, which, as a matter of arithmetical computation, is reckoned at many millions of millions. The forms in popular use do not perhaps exceed twenty or thirty, and range from thirty-two syllables to fifty-six in the verse. When they exceed the latter number, the verse is very rarely employed in continuous passages of any length, but is inserted occasionally, or occurs at the close of a canto or section, as a more stately and sonorous close. We shall specify the different orders of this class, with a notice of their varieties, and exemplifications of a few of their most ordinary species.

1. Gáyatrī,  $6 \times 4 = 24$ . Eleven varieties. This metre is not of frequent occurrence in profane versification, and when used, as it is in the hymns of the Vedas, it is most commonly a triplet, somewhat varying in length. The most usual form is a triplet of three lines of eight syllables each, as in the following, which is the most sacred verse of the Vedas, and known

emphatically as 'the' Gáyatrí. It is held in such reverence, that it is never to be uttered in the hearing of ears profane.

ओम् तत्सवितुर्वरेण्यं । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।  
'Om ! let us meditate on the glorious splendour of that divine sun, that he may inspire us.'

2. Ushñih,  $7 \times 4 = 28$ . Eight varieties ; none of frequent occurrence, except in the Vedas.

3. Anushtubh,  $8 \times 4 = 32$ . Twelve varieties. This is by far the most frequent and useful form of Saṅskṛit verse. It is that in which the great body of metrical composition, whether narrative or didactic, exists. All works of considerable extent are written in it, relieved by the occasional introduction of other measures. It is the prevailing form of metre in the laws of Manu, the Mahábhárata, the Rámáyāṇa, and the Puráṇas.

a. The Anushtubh or (in the nominative inflexion) Anushtub stanza is divided into four Pádas, of eight syllables each. In its most regular form the first foot is any one except a tribrach ; the second may be a dactyl, a tribrach, cretic, or anapæst ; the other two syllables are indifferently long or short. In the twelve species, however, other dispositions occur. Thus in that termed Vidyunmálá the whole stanza consists of long syllables, or is a verse of molossi and spondees : in another, Pramání, we have alternately short and long syllables, a stanza of amphibrachs or iambics : in a third, Samání, long and short syllables alternate, forming a verse of cretics or trochees : whilst in a fourth, Tuṅgá, the first six syllables of each line are short, or two tribrachs.

b. Another rule given for the formation of the Anushtub verse is, that the fifth syllable of each line shall be short, the sixth long, and the seventh alternately long and short ; whilst the first four syllables and the eighth are arbitrary. This will be found to be usually the form adopted, with occasional exceptions. The following are examples :

— — उ — उ — | — — || — — — | उ — — || — उ — | उ उ — | — — || उ — उ | उ उ — | उ — ||  
आसीदिदं तमोभूतमप्रज्ञातमलक्षणं । अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सद्यतः ।

‘This universe had become darkness, undiscerned, uncharacterised, indescribable, incomprehensible, as if every where in a deep sleep.’ Manu.

- - -|- - -|- - -|| - - -|- - -|- - -|  
 मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीसमाः  
 - - -|| - - -|- - -|| - - -|- - -||  
 यत् कौञ्चमिथुनादेकमवधीः काममोहितं

‘Never, barbarian, mayest thou acquire fame for endless years, since thou hast slain one of these birds, heedless through passion.’ Rāmāyaṇa.

Tradition affirms of this, that it is the first Śloka or Anuṣṭup verse ever composed.

- - -|- - -|| - - -|| - - -|| - - -|| - - -|| - - -||  
 गङ्गाद्वारं प्रति महान् बभूव भगवानृषिः । भरद्वाज इति ख्यातः सततं संशितव्रतः ।

‘At Gaṅgādvara was a great holy sage, Bharadwāja by name, ever engaged in devotion.’ Mahābhārata. In the first Pāda the sixth syllable is short; and the seventh is short in the first, second, and fourth.

- - -|- - -|| - - -|| - - -|| - - -|| - - -|| - - -||  
 दृष्टिं देहि पुनर्बाले कमलायतलोचने । श्रूयते हि पुरा लोके विषस्य विषमौषधं ।

‘Maid with the long and lotus eyes, O look upon me again. It is an ancient saying, that in the world poison is the antidote of poison.’ Śrīṅgāra Tilaka.

The following is given in the Śrūta Bodha both as the rule and the example of a verse of long syllables :

- - -|- - -|| - - -|| - - -|| - - -|| - - -||  
 सङ्घे वर्णा दीर्घा यस्यां विद्मः स्यात् पादे पादे ।  
 - - -|- - -|| - - -|| - - -|| - - -|| - - -||  
 विद्वद्बुद्धेर्वीणावाणि व्याख्याता सा विद्युन्माला ।

‘That (verse) in which all the vowels are long, and there is a pause at each Pāda, is called, O lute-voiced, Vidyunmālā by the learned.’

4. Vṛihatī,  $9 \times 4 = 36$ . Twelve varieties : not much used.

5. Pankti,  $10 \times 4 = 40$ . Fourteen varieties : not much used alone, but sometimes mixed with the following.

6. Trishṭubh,  $11 \times 4 = 44$ . Twenty-two varieties. Some of the species of this order are next in frequency of use to the



Anushtubh, and are generally employed, even in poems written for the most part in the latter metre, in passages affecting a more elevated or animated tone. Many parts of the Mahá-bhárata, the Puráñas, and the plays, and the greater portion of the Raghu Vanśa, Kumára Sambhava, Bhaṭṭi Kāvya, Mággha, Kirátárjuniya, and other popular poems, are written in one or other form of the eleven-syllable metre, either singly or alternating with other kinds, especially with the next or twelve-syllable metre; or sometimes mixed with it or with the ten-syllable metre in the same stanza; but then it is considered to belong to the third class of metres, under the name of Vaitáliya or Aupachchandasika, as will be subsequently noticed.

a. The most frequent form of the order Trishtubh is that called Indravajrá, a verse of four Pádas, each of which contains two antibacchics, an amphibrach, and two long syllables. Instead of a double antibacchic, the first foot may be an amphibrach, when the metre is termed Upendravajrá: and a third variety, named Upajáti, is said to be formed when these two are, as is very commonly the case, mixed in different Pádas of the same stanza, as in the following examples; the first of which is in the Indravajrá, the second in the Upendravajrá, and the third in the Upajáti metre.

— — उ | — — उ | उ — उ | — — || — — उ | — — उ | उ — उ | — — ||  
 सेनानिवेशान् पृथिवीक्षितोऽपि । जग्मुर्विभातग्रहमन्दभासः ।  
 — — उ | — — उ | उ — उ | — — || — — उ | — — उ | उ — उ | — — ||  
 भोज्यां प्रति व्यर्थमनोरथत्वात् । रूपेषु वेषेषु च साभ्यसूयाः ।

‘These princes returned to their tents, displaying in their appearance and attire the vexation which their disappointed love for Bhojyá had excited, resembling planets, whose lustre fades before the dawn of day.’ Raghu Vanśa.

उ — उ | — — उ | उ — उ | — — || — — उ | — — उ | उ — उ | — — ||  
 हृतेन राज्येन तथा धनेन । रत्नैश्च मुख्यैर्न तथा बभूव ।  
 उ — उ | — — उ | उ — उ | — — || — — उ | — — उ | उ — उ | — — ||  
 यथात्पपाकोपसमीरितेन । कृष्णाकटाक्षेण बभूव दुःखं ।

‘The grief that was felt (by Yudhishthira) for the loss of his

कुवेरगुप्तां दिशमुष्णारश्मौ । गन्तुं प्रवृत्ते समयं विलङ्घ्य ।  
दिग्दक्षिणा गन्धर्वहमुखेन । व्यलीकनिःश्वासमिवोत्सर्ज

विलासवापीतटयोचिवादनात् । पिकालिगीतैः शिखिलासलाघवात् ।  
वने ऽपि तौर्यैविकमारराध तं । कृ भोगमाप्नोति न भाग्यभागजनः ।

Another variety, the *Indravansá*, differs from this only in the first foot, which may be an antibacchic as well as the second ; and these two being mixed in the same stanza, as in the foregoing order, form a species of *Upajáti*. They may both, again, be blended with the two first varieties of the *Trishúbh*, as in the following, in which the first *Páda* is in the *Indravajrá* metre, the second in the *Indravansá*, the third in the *Upendravajrá*, and the fourth in the *Vanásastha*.

- - उ- - उ- - उ- - ॥ - - उ- - उ- - उ- - ॥  
 विद्या प्रबोधोदय जन्मभूमिः । वाराणसी मुक्तिपुरी निरत्यया ।  
 उ- - उ- - उ- - उ- - ॥ उ- - उ- - उ- - उ- - ॥  
 अतः कुलोच्छेदविधिं विधितुः । निवस्तुमत्तेच्छति नित्यमेव सः ।

‘Várāṇasī, the eternal, is the city of salvation, the native land of the acquirement of true wisdom: hence he wishes to dwell perpetually here, being desirous of observing the practices that cut off (the bonds) of family attachment.’ Prabodha Chandrodaya.

8. Atijagatī,  $13 \times 4 = 52$ . Sixteen varieties. In the earlier writers this order of metres is not common, although occasional stanzas occur in the plays. In works of later date, and especially in the Māgha and Kirātārjunīya, whole cantos are composed in one or other of its varieties.

a. One species, the Manjubhāshiṇī, consists of an anapaest and an amphibrach, each repeated, and a long syllable; as,

उ- - उ- - उ- - उ- - ॥ उ- - उ- - उ- - उ- - ॥  
 अचिरप्रभाविलसितैः पताकिना । सुरकास्मुकाभिनव चित्रशोभिना ।  
 गमित्रेन खेलगमने विमानतां । नय मां नवेन वसतिं पयोमुचा ।

‘Waft me home upon the new cloud, converted into a chariot for our happy journey, decorated with the many-coloured bow of Indra, and waving the swift gleaming lightning for its banner.’ Vikramorvasī.

b. Another species, the Praharshiṇī, consists of a molossus, a tribrach, an amphibrach, a cretic, and a long syllable:

- - - उ- - उ- - उ- - उ- - ॥ - - - उ- - उ- - उ- - ॥  
 उल्लोलस्खलितकपालकरदमाला । सद्गद्गद्वृण्णितकरालकिंकिणीकः ।  
 पर्याप्तं मयि रमणीयडामरत्नं । सन्धत्ते गगणतलप्रयाणवेगः ।

‘The speed of my flight through the sky invests me with terror as well as grace, being musical, instead of with bells, with the fierce clanging sounds of the skulls that form my necklace, striking against each other in my undulating motion.’ Mālatī Mādhava.

c. A metre composed of twelve and of thirteen syllable lines is also to be found in some extended passages in the same works in which other varieties of this order are used.

This, however, which is termed Pushpitágrá, is also considered to be a variety of the third class of metres, or of those regulated by syllabic instants.

9. Śakkarī,  $14 \times 4 = 56$ . Twenty varieties. The forms of this order are also not unfrequent, and one of them especially, the Vasantatilaka, is often used. This contains in each Páda an antibacchic, a dactyl, two amphibrachs, and two long syllables.

— — — | — — — — — — — — — — || — — — | — — — — — — — — — — ||  
 राज्याच्युतस्य बहुशः परिवाररामाः । कोषादि तस्य रिषयो व्रजतो निजहुः ।  
 ऊर्ध्वीरुहो विगलितस्य नगेन्द्रशृङ्गाद् । वल्लीफलादिरभसादिव गरुडशैलः ।

‘The enemy, hastening from many parts, seized the women of his family, and plundered the treasures of the king, thus fallen from his throne, as a rocky fragment carries away the fruit and flowers of a tree that has been hurled from the summit of a mighty mountain.’ Rāja Taraṅgiñi.

10. Atiśakkarī,  $15 \times 4 = 60$ . Eighteen varieties. They occur occasionally, though not in passages of any length. The most common is the species termed Málínī, which consists of two tribrachs, a molossus, and two bacchics.

— — — | — — — — — — — — — — || — — — | — — — — — — — — — — ||  
 स्मरसि सुतनु तस्मिन् पर्वते लक्ष्मणेन । प्रतिविहितसपर्यास्वस्थयो स्तान्यहानि ।  
 स्मरसि सरसतीरं तत्र गोदावर्यं वा । स्मरसि च तदुपान्नेष्वावयोर्वर्त्तनानि ।

‘Rememberest thou, O lovely-formed, those days which we passed happily together in that mountain, when all our service was performed by Lakshmaña? Rememberest thou the borders of the lake, or the Godaverí river? Rememberest thou our habitation upon its shore?’ Uttara Rāma Charitra.

11. Ashṭī,  $16 \times 4 = 64$ . Twelve varieties. They are very rarely met with.

12. Atyashṭī,  $17 \times 4 = 68$ . Seventeen varieties. Some of these are popular, occurring principally in short passages at the close of a section, although sometimes forming the only metre of entire poems, when they are not of great extent. Thus the whole of the Ananda Laharí is written in a popular

variety of this metre, termed Śikhariṇī, in which each Páda contains a bacchic, a molossus, a tribrach, an anapæst, a dactyl, and one short and one long syllable.

ॐ - - | - - - | ॐ ॐ ॐ ॐ - - | - ॐ ॐ ॐ - |  
 सुधासिन्धोर्मध्ये सुरविटपवाटी परिसरे  
 मणिद्वीपे नीपोपवनवति चिन्तामणिगृहे  
 शिवाकारे मन्त्रे परमशिवपर्यङ्कनिलयां  
 भजन्ति त्वां धन्याः कतिचन चिदानन्दलहरीं

‘Some blessed sages worship thee, the wave of spiritual felicity, having thy resting-place with the supreme Śiva upon the throne in which his fivefold form is typified, in the temple of the all-bestowing jewel, which stands in a grove of Kadamba trees, near a lake surrounded by the trees of heaven, on the island of gems, in the midst of the sea of ambrosia.’

Another variety of this order, the Mandákrántá, forms also the metre of the whole of the Megha Dúta. It consists of a molossus, a dactyl, a tribrach, two antibacchics, and two long syllables or a spondee.

- - - | - ॐ ॐ ॐ ॐ ॐ - - ॐ - - ॐ - - - |  
 ब्रह्मावर्त्ते जनपदमधश्छायया गाहमानः  
 क्षेत्रं क्षत्रप्रधनपिशुनं कौरवं तद्व्रजेयाः  
 राजन्यानां सितशरशतैर्यत् गारुडीवधन्वा  
 धारापातैस्त्वमिव कमलान्यभ्यपिच्छन्मुखानि

‘Enveloping with thy shade the region Brahmávarṭta beneath thee, go thence to the field of Kuru, infamous for the slaughter of heroes, and with thy falling rain-drops pelt the lotus flowers, as the wielder of the bow Gáṇḍíva here showered his sharp and countless arrows upon the faces of the warriors.’

13. Dhrití,  $18 \times 4 = 72$ . Seventeen varieties, but of rare occurrence: and of all these higher numbers it may be observed, that they are seldom used in books, except in occasional and closing stanzas, and that it is only in elaborate and commonly turgid panegyrical inscriptions that they extend to wider limits. The concluding verse of the twelfth book of the Raghu Vansá is an example of the variety of this order



रघुपतिरपिजातवेदोविशुद्धां प्रगृह्य प्रियां  
प्रियमुद्दि विभीषणे सङ्गमय्य श्रियं वैरिणः  
रविसुतसहितेन तेनानुयातः ससौमित्रिणा  
भुजविजितविमानरत्नाधिरूढः प्रतस्थे पुरीं

संक्षिप्याथ तनुं निरीक्ष्य सकलां लङ्कां शरच्चन्द्रिकां  
निर्धैताखिलसौधमण्डलमहोदयोतप्रसन्ननरां  
हृष्टाशोकवने सराक्षसवधूस्वेष्टितां जानकीं  
आरूढो निभृतं स्थितः पवनजः कङ्कल्लिभूमीरुहं

सञ्चोक्तर्षस्य धात्वा निधय इव कृता के ऽपि कस्या ऽपि हेतोर्  
जेतारः स्वेन धाम्ना मदसलिलमुचां नागयूथेश्वराणां

दंष्ट्राभंगं मृगाणामधिपतय इव व्यक्तमानावलेपा  
नाज्ञाभङ्गं सहन्ते नृवरनृपतयस्त्वादृशाः सार्धैर्भौमाः

‘Who are they, and for whose use created, who were formed by Brahmá treasures of every excellence ; surpassing in their splendour the lords of the elephant herd, when shedding the dews of passion from their brows? Like the haughty and proud monarch of the forest tribes, who submits not to have his teeth broken, so sovereigns such as those emperors of the world suffer not their orders to be disobeyed.’ *Mudrá Rákshasa*.

17. *Ākṛiti*,  $22 \times 4 = 88$ . Three varieties.
18. *Vikṛiti*,  $23 \times 4 = 92$ . Six varieties.
19. *San̄kṛiti*,  $24 \times 4 = 96$ . Five varieties.
20. *Atikṛiti*,  $25 \times 4 = 100$ . Two varieties.
21. *Utkṛiti*,  $26 \times 4 = 104$ . Three varieties.
22. *Dañḍaka* is the general name given to all metres of this class exceeding the *Utkṛiti* measure.

### SECTION III.

#### *Gaṇa-vṛitta*.

326. The second class of metres consists of those in which the feet are formed of four short syllables or their equivalents. There are sixteen classes of this metre, and each of them admits of sixteen species ; but it will be sufficient to notice the five principal classes.

1. *Āryá*. This is a stanza of four *Pádas*, the first of which contains twelve short syllables, the second eighteen, the third twelve, and the fourth fifteen. As regulated by the feet, however, the division is best adapted to the hemistich, and the *Āryá* stanza may be more conveniently regarded as a couplet ; the first half of which contains thirty syllabic instants, distributed amongst seven feet and a half ; and the second, twenty-seven syllabic instants, distributed also amongst seven

feet and a half, but in which the sixth foot consists of one short syllable only ; as in the following :

— ∪ | — ∪ ∪ | — | — | ∪ ∪ | ∪ — ∪ | — | —  
 वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य  
 ∪ ∪ ∪ | — ∪ | ∪ — — | ∪ — ∪ | — | ∪ | — | —  
 पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य

‘ In like manner as the secretion of the unconscious milk occurs for the nutriment of the calf, so the activity of (ignorant) matter takes place for the liberation of spirit.’ Sāṅkhyā Kārikā.

— ∪ ∪ | — — | — — | — — | ∪ ∪ | ∪ — ∪ ∪ ∪ | —  
 स्त्रीषु न रागः कार्यो रक्तं पुरुषं स्त्रियः परिभवन्ति  
 — — | ∪ — — | — — | ∪ — — | — — | — — | — —  
 रक्तैव हि रत्नव्या विरक्तभावा नु हातव्या

‘ Fall not in love with women, for they disdain the man who loves. If one should bear you affection, love her ; if she be scornful, let her go.’ Mrichchakatī.

a. The disposition of the feet in the Āryā verse is not altogether arbitrary : in the first hemistich the sixth foot must either be a long syllable between two short, that is, an amphibrach, or else four short syllables. In the second hemistich the sixth foot consists of one short syllable. The odd feet in either hemistich, the first, third, fifth, and seventh, should never be amphibrachs.

b. A variety of the Āryā, and of the other classes also, is termed Chapalā ; in which it is required that the second and fourth feet should be amphibrachs, the first a spondee or an anapæst, and the fifth a dactyl or spondee. This rule may apply to both hemistichs, or to the first or to the second only ; constituting thus three varieties in addition to the regular one, or four in all.

c. In like manner, when the pause occurs after the third foot, the verse is termed Pathyā ; when after any other, Vipulā : and this variation may prevail in either hemistich or in both, forming therefore four modifications of the pause ; which being applied to the four modifications of the metre, compose the sixteen varieties of each order of this class of metres.

d. The *Āryá* metre is in general employed only in occasional verses; but the whole of the *Sāṅkhyá Kārikā* is composed in it, as is the *Nalodaya* of *Kālidāsa*.

2. *Udgítí*. This differs from the *Āryá* only in inverting the order of the second and fourth *Pádas*. The first contains, as before, twelve short syllables; the second fifteen; the third, as before, twelve; and the fourth, eighteen.

3. *Upagítí*. In this class each hemistich consists of but twenty-seven short syllables; the second as well as the fourth containing but fifteen; the first and third are unaltered.

4. *Gítí*. Both hemistichs consist of thirty short syllables; the fourth *Páda* as well as the second consisting of eighteen.

5. *Āryágítí*. In this class each hemistich consists of eight full feet, or thirty-two short syllables, divided into *Pádas* of twelve and twenty syllabic instants.

## SECTION IV.

### *Mātrachhandas.*

327. The third class of metres is regulated in the first instance by the number of short vowels or syllabic instants, or *Mātras*, as in the preceding class; not by the number of syllables, without regard to their syllabic length, as in the first. It so far partakes, however, of the character of the first class, that, after having defined the number of short syllables, or their equivalents, which the stanza shall contain, they may be, either wholly or partially, distributed into trisyllabic feet; so that the verses may in many instances be identified with recognised varieties of the first class of metres, more or less intermixed in the same stanza. The principal orders of this class are the following.

1. *Vaitálíya*. This is a stanza of four *Pádas*; the first and third of which contain the time of fourteen short syllables; the second and fourth, sixteen. Each *Páda* should end in a cretic and iambic, or else in a dactyl and spondee. Of the

remaining moments, which are six in the first and third, and eight in the second and fourth Pádas, neither the second and third, nor the fourth and fifth, should be combined in the same long syllable ; nor, in the second and fourth Pádas, should the sixth and seventh Mátra be combined in one long vowel. There are exceptions, however, to these rules, which constitute varieties of the class. Entire cantos in this form of metre occur in the Mágha, Kirátárjuníya, and Naishadha ; and occasional verses in it are found in other works ; as in the following, in which the last syllables of the three first Pádas are long by position :

नृपतेः प्रतिषिद्धमेव तत् । कृतवान् पंक्तिरथो विलङ्घ्य यत् ।

अपथे पदमर्षयन्ति हि । श्रुतवन्तो ऽपि रजोनिमीलिताः ।

‘This was (an act) prohibited to a king ; but Daśāratha (did it), having transgressed the prohibition. Those even who are learned in the Vedas, when they are blinded by passion, set their feet on a forbidden path.’ Raghu Vanśa.

The first and third Pádas of this stanza correspond to the Sanyuktá species of the Pañkti, or ten-syllable metre; the second and fourth to an undefined variety of the Trishtubh, or eleven-syllable.

*a.* A variety of the Vaitáliya in not unfrequent use, termed Aupaehhandasika, is formed by merely adding a long syllable to each Páda ; making the first and third therefore contain sixteen, and the second and fourth eighteen, syllabic instants.

य इहात्मविदो विपक्षमध्ये सहसंवृद्धियुजोऽपि भूभुजः स्युः

बलिपुष्टकुलादिवात्पुष्टैः पृथगस्मादचिरेण भाविता तैः

‘Those princes who are now joined in alliance with the enemy, but who know themselves, will quickly fall from him, like cuckoos soon deserting the nest of the crow.’ Mágha.

This stanza might be resolved into a verse of mixed metre, in which the first and third Pádas would belong to the eleven-syllable order, and the second and fourth to the twelve; in



each corresponding Páda admitting of precisely the same disposition of the syllables into trisyllabic feet.

b. There are several sub-species of each variety of the Vaitáliya; and one of the Aupachehhandasika, termed Pushpitágrá, is of frequent occurrence. The whole of the tenth Sarga of the Kirátárjuniya, from which the following is taken, is composed in it.

तनुमवजितलोकसारधात्रीं त्रिभुवनगुप्तिमहां विलोकयन्त्यः ।  
अवययुरमरस्त्रियो ऽस्य यत्नं विजयफले विफलं तपोधिकारे ॥

‘The celestial nymphs, beholding the form (of Arjuna), effacing the splendour of the universe, and capable of protecting the three worlds, felt that all attempts to distract the penance in which he was immersed, for the sake of victory, would be in vain.’

The verse, in fact, is a compound of the twelve and thirteen-syllable metres, and the trisyllabic feet in each Páda are regular, and correspond throughout.

2. Mátrasamaka. This, which is the second order of the class, consists of a verse of four Pádas, each of which contains sixteen short syllables, or their equivalents: the ninth syllabic instant must be single, and of course short, and the last long. Varieties are made by restricting other syllabic instants, as the fifth, eighth, and twelfth, to single or short quantities, or by allowing the ninth to form part of a long syllable. The following is an example of this metre:

नलिनीदलगतजलवत्तरलं तद्वज्जीवनमतिशयचपलं  
क्षणमिहसज्जनसङ्गतरेका भवतिभवारणवतरणे नौका

‘Life is as unstable as the water that trembles on the leaf of the lotus. Association with the virtuous, although for a moment, is the only vessel to bear us across the ocean of existence.’  
Moha Mudgara.

3. Gityáryá. This is, like the preceding, a verse of which

each Páda contains sixteen Mátras, or syllabic instants; but they are all short, except sometimes the last of each hemistich, which may be long. Varieties are also formed by constructing one hemistich entirely of long syllables, and the other of short; or by slightly altering the number of short syllables in the stanza; so that each hemistich may contain but twenty-nine, or the first may contain twenty-nine, and the second thirty-one; or the first thirty, and the second thirty-two. These forms of metre are not often met with in works of standard reputation.

As a specimen of irregular metre, as well as of rhyme, the following stanza is inserted from the Gíta Govinda, in which lyrical poem a great variety of anomalous, but exceedingly melodious versification is exemplified. The passage is left untranslated, as a short exercise for those who may have accompanied this Grammar to its termination.

ललितलवङ्गलतापरिशीलनकोमलमलयसमीरे  
मधुकरनिकरकरम्वितकोकिलकूजितकुञ्जकुटीरे  
विहरति हरिर्हि सरसवसन्ते  
नृत्यति युवतिजनेन समं सखि विरहिजनस्य दुरन्ते

## SUPPLEMENTARY CHAPTER.

### ON THE GRAMMAR OF THE VEDAS.

PRELIMINARY REMARKS.—In treating of the Grammar of the Vedas as something different from that of other Sanskrit writings, we must not be led into the error of supposing that the usual principles of inflexion are not followed in the language of those works. The contrary is the case. The predominating construction is precisely the same as that of ordinary Grammar, and we have for the far greater part the same modes of inflexion, derivation, and composition, as are

found in more modern writings. It is not in the exclusion of current forms that the peculiarity of the Grammar of the Vedas consists, but in their concurrence with other forms which are no longer met with in popular compositions. They may be sometimes, although sparingly, observed in one or more works of an ancient date, as in Manu and the Mahá-bhárata ; but this is to so limited an extent, that they may be regarded in all essential respects as exclusively the property of the Vedas. Those works, then, have their own peculiar grammatical forms as well as those which are recognised in general literature.

Although, however, the Vedas have a number of exclusively peculiar grammatical forms, it can be scarcely said that they have an exclusively peculiar Grammar. It would seem as if portions, at least, had been written before Sanskrit Grammar had assumed fixed principles, and consequently, the practice being undetermined, the forms employed, although following a general analogy, varied with the notions and habits of each individual writer. It is therefore admitted by native grammarians, that in many respects no general rule is to be laid down, each case is to be treated on its own merits, and every deviation from customary construction is to be accepted, not as the result of any established precept, but upon the authority of the passage or passages in which it occurs. Such are the following, which are quoted as exemplifications of deviation from the ordinary formations even of the texts of the Vedas themselves.

Under the head of Declension we find one case used for another, and made to agree with a different one ; as, धुरि दक्षिणायाः, ‘On the right hand side (of the sacrificial) car,’ instead of दक्षिणायां ; where an adjective in the genitive case is connected with a noun in the locative. The gender may be changed, as मधोऽमृतम् : ‘Satisfied with nectar ;’ where मधु is made masculine instead of neuter. In verbs one person may be used for another : अथा स वीरैर्दशभिर्वियूयाः instead of वियूयात् ‘May

he be separated from his ten sons ;' the second person for the third. So, in regard to number, a verb in the singular may have a plural nominative : चषालं ये अश्वयूपाय तदन्ति (for तदन्ति) 'They who pare the wood for the stake to which the horse is bound.' One voice may be used instead of another : ब्रह्मचारिणमिच्छते (for इच्छति) 'He wishes for the religious student;' प्रतीपमन्य ऊर्मिर्युध्यति (for युध्यते) 'The reflux wave contends with another.' Participles may be confounded : श्वोऽग्निमाधास्यमानेन 'By him about to place the fire to-morrow;' the indefinite future being used instead of the definite required by the specification 'to-morrow.' Consonants may differ: thus we have अदुक्षत् for अयुक्षत्; but this may be easily explained by supposing that the refinement of changing the unaspirated dental to its aspirate (r. 191. l) had not been devised when the passages in which such forms as अदुक्षत् occur were written. Vowels may differ; as, मित्र वयं च सूर्यः for मित्रा वयं. The affixes used in forming derivative words may also be varied; as, अच् for अण्, &c. In all these and similar variations the difference is defended by the comprehensive rules बहुलं छन्दसि (Bahulam chhandasi) 'Manifold (construction is allowable) in the Vedas;' and व्यत्यये बहुलं (Vyatyayo bahulam) 'Transmutation (is allowable) in many cases in the Vedas.' Some of the variations may perhaps admit of explanation, but it may be reasonably inferred that they arose in general from the circumstance that some of the hymns and prayers, or some parts of them, were composed whilst the language was yet in a transition state, and before uniformity of practice or weight of authority permitted the establishment of determinate rules. Long before these hymns and prayers were put together, however, and formed into a collection, the practice had become subjected to positive precept, the irregularities had been discarded, the scattered materials reduced to system, and the language was 'perfected' (Sanskrita). The collection comprised, however, the earlier as well as the later passages, and hence the existence of various ante-preceptal forms in parti-

cular texts concurrently with those which are now regarded as regular.

We shall now proceed to detail some of the Vaidik peculiarities as they have been represented by Pāṇini, from whose Sūtras, through which they are irregularly dispersed, they have been selected by the author of the Siddhānta Kaumudī, in eight chapters. Neither Pāṇini nor Bhaṭṭoji Dīkshita have perhaps always given an accurate view of the peculiar modifications, nor comprised the whole that are to be found explained in the works of the commentators on the text of the Vedas. They have furnished, however, sufficient for the present purpose, which is, not to give a Grammar of the Vedas, but to point out some of the principal circumstances in which it differs from the forms that have been illustrated in the preceding pages. We must be contented also with a selection of the most important of the illustrations which the above authorities offer, as to give the whole would extend the present chapter beyond its due proportion.

**SANDHI.**—The rules in force for the combinations of letters are generally observed, but not without very numerous exceptions, and adherence to any given precept appears to depend chiefly upon the will or convenience of the writer. The following are the principal rules to be found in our authorities upon this subject.

In ordinary practice, a word ending in **ए** or **ओ**, when not combining with a following **अ**, agreeably to r. 5, causes its elision (r. 6. *f*). There are various exceptions to this in the Veda: thus, it is not elided if the words come together in the middle of a Pāda or division of a metrical stanza; as, **उप प्रयत्नो अश्वरं** ‘Beginning the sacrifice.’ If not in the middle of a Pāda, they may have the usual effect; as, **ते ऽर्चन्ति** ‘they worship,’ where the latter word begins a new Pāda, as **ते । ऽर्चन्ति**; **ते ऽवदन्** ‘they said.’ In the Yajush, parts of which are not in metre, examples of the absence of elision occur: **वसिष्ठे अग्नि** ‘over Vasishtha;’ **आपो अस्मान्मातरः** ‘The waters, our



mothers, (may purify) us.' When **ञ** is followed by **य** or **व** it is said to be subject to elision in the middle of a Páda, as in the example, **ते ऽवदन्**; but exceptions are not wanting; as, **शतधारो अयं मणिः** 'This gem is hundred-edged'; **वसुभिर्नो अयात्** 'Let him bless us with riches.'

**अङ्ग** preceded by the same diphthongs does not lose its own initial, nor does it in the locative case cause the elision of a following short vowel; as, **प्राणो अङ्गे अङ्गे अदीव्यत्** 'The vital breath plays in each limb.'

These modifications are often dependent upon accentuation. Thus **ञ** with the grave accent, and followed by a guttural or by **य**, is not elided after **ए** or **ओ**; **अयं सो अग्निः**, **अयं सो अध्वरः**. If acutely accented, it is elided; **अधोऽग्रे रुद्रे**; and so it is when followed by any other consonant; **सोऽयमग्निमन्तः**. The very same word may or may not lose its initial, as it may be or may not be accented. In **यदुद्देभ्यो अवपचाः**, 'That he may make offering to the Rudras,' the vowel has the acute accent and remains. When unaccented, it is elided, as in **रुद्देभ्यो अवपचाः**. The accents perform an important part in the Grammar of the Vedas, but the subject is too extensive to be more than occasionally alluded to in this place.

An initial **ए** or **ओ** sometimes causes the elision of a preceding **अ** or **आ**, instead of combining with them (see p. 12. cl. i); **त्वा एमन्** makes **त्वेमन्**, and **त्वा ओसन्**, **त्वोसन्**.

Certain words ending with **आ** do not affect a following vowel in any way; as, **ईषा अक्षो हिरण्ययः** 'a (golden) shaft, a golden axle'; **अधि धन्वन् ज्या इयं** 'She (sounding) like a bow-string on a bow'; **यथा अङ्गदः** 'As the giver of strength.' A nasal vowel is not subject to combination; **अभ आँ अपः** 'Water as far as the sky.'

A final short vowel is very frequently made long, in some cases perhaps for the convenience of the metre, in others by special rule; as, **एवा** (for **एव**) **हि ते** 'Verily even of thee'; **सचस्वा** (for **सचस्व**) **नः स्वस्तये** 'Be with us for our good'; **विद्महि त्वा वृषन्तमं** 'We know thee, most bountiful!' **यदी वाजस्य** 'If (a

gift) of food.' Various particles also are optionally elongated ; as, तू for तु, या for य, नू for नु, कू for कु, मझू for मझु, अत्रा for अत्र, and यत्रा for यत्र, as यत्रा रथेन गच्छथः 'Where are you going with your car?' also the final of उरुष्य ; as, उरुष्या यो अभिशस्तेः 'Protect us from imprecation : ' also the final of अभि before सु ; as, अभी पु यः सखीनामाविता 'Do thou be well the guardian over our friends.'

The cerebral letter ड may be changed to ल or to the Vaidik letter ऌ if preceded and followed by a vowel, as अग्निमीले 'I praise Agni ;' but not before a semivowel or consonant, as ईड्य 'to be praised.' ढ may be changed to ल combined with ह, as समूहः for समूढः, गूहः for गूढः. र and ल are interchangeable, as अरुतः for अलतः.

A sibilant may or may not be inserted between न् and a hard consonant of the palatal, cerebral, and dental classes ; as, पञ्चान् तान् चक्रे, पञ्चांस्तान् चक्रे or पञ्चान्तांश्चक्रे. There is great variety in the use of Anuswára, or the nasal sign of the vowel, in similar combinations.

The insertion of न् between a nasal and the dental sibilant (r. 17), which is seldom practised in ordinary writing, is of frequent recurrence in the Veda, as महान् सुपायः 'The great and bountiful (Agni).'

Some peculiar changes of the dentals न and स to the cerebrals ण and ष occur. The change of the former after a word ending in च् (r. 19), although separated by other letters, is recognised ; as in नृमणः 'Who thinks of (or regards) mankind ;' पितृपाणं 'The beverage of the manes.' It is also changed in the initial of the pronominal inflexion नस्, when preceded by a different word containing र or ष ; as, अग्ने रक्षा णः 'Agni, protect us ;' शिक्षा योऽस्मिन् 'Teach us in this ;' उरु णस्कृधि 'Grant much (wealth) to us.' न is similarly changed after सु 'good,' as in अभी पु णः '(Be) good towards us ;' also in ऊर्ध्व ऊ पु णः ऊतये तिष्ठा 'Rise up well, even for our protection.'

The initial sibilant is optionally changed from a dental to a cerebral in verbs preceded by the prepositions नि, वि, अभि,

when separated by the temporal augments, as *स्यपीदत्* or *स्यसीदत्*, &c. *सन्*, 'to possess' or 'to give,' changes its sibilant, according to rule, when the derivative from it drops the final *न*, as *गोषा* 'having cattle,' *नृषा* 'cherishing men;' but not if the nasal is retained, as *गोसनि* 'a giver of cows.' *सह*, 'to endure,' preceded by *पृतना* or *चृत*, takes the cerebral; as, *पृतनापाट्*, *चृतापाट्*, names of Indra; ' *चृतीषाहं रयिमस्मासु धत्त* 'Give us foe-overcoming wealth.' After a vowel ordinarily requiring the change, it may or may not take place; *यदिन्द्राग्नी दिविष्टः* 'As you two, Indra and Agni, are in heaven;' *युवां हि स्यः स्वर्षती* 'You are lords of the sky.' The optionality is not allowed to the particle *सु*, as in the text above quoted, *ऊर्द्धं ऊ पु णः*, where *स* becomes *प* after *ऊ*.

A final *स* becomes *प* in the Vedas before the inflexions of the second personal pronoun which begin with *त*; also before *तत्* and *ततश्च*; if the words occur in the same Pádas; *अग्निष्टुं* 'thou Agni;' *तेभिष्टा* 'to thee with these;' *अप्स्वग्ने सधिष्टव* 'O Agni! thy abode is in the waters;' *अग्निष्टद्विष्टं* 'that all is Agni;' *द्यावापृथिवी निष्टतश्च* 'They pared heaven and earth.' If the words are in different Pádas, the change may not take place; *तदग्निस्तदर्थमा* 'Agni is that, the sun is that;' where Agni ends a line. These changes occur, however, sometimes in the prose passages of the Yajush, as *अर्चिभिष्टुं* or *अर्चिभिरुचं* 'Thou with the rays.' The final of *निस्* becomes the cerebral before *तप्*, if 'repetition' is not intended; *निष्टन्नं रक्षो* 'The Rakshas was consumed:' but *निस्तपति सुवर्णं* 'He melts the gold repeatedly.'

A final Visarga may be changed to *स्* before a guttural or a labial, as *अरुणस्करः* or *अरुणः करः* 'pain-causing,' *पायस्पातं* or *पायः पातं* 'a vessel of curds:' not before *प्र*, as *अग्निः प्रविद्वान्* 'Most wise Agni;' nor if the word be a repetition, as *पुरुषः पुरुषः*; nor after the word *अदिति* before *क*, as *यथा नो अदितिः कर्तु* 'So that the earth may make (or bear) for us.'

Visarga substituted for the sibilant of the ablative case may become *स्* again before *परि*, in the sense of 'over' or 'above,' as *दिवस्पारि प्रथमं जज्ञे* 'He was first born above the

sky;' also before पातु, as सूर्यो नो दिवस्यातु 'May Súrya from the sky protect us.' The same takes place with Visarga derived from the genitive case before certain words; as, वाचस्पतिः 'the lord of speech;' दिवस्पुत्रः 'the son of the sky;' आरुहद्विस्मृष्टं भन्द्मानः सुमन्मभिः 'Praised by his votaries, he ascended above the sky;' तमसस्मारं 'the further bank of darkness;' निषददि लम्पदे 'He sits in the place of the earth;' रायस्पोषं यजमानेषु ' (Bestow) abundant wealth on the worshippers.' इडा or इला changes the Visarga optionally before the same words; इडा-याम्युतः or इडायाः पुत्रः 'The son of the earth.'

Visarga becoming र् may be substituted for a final न before a word beginning with a vowel, and exercising a government over the preceding term : the mark of the nasal is inserted : पिवा सोममृत्तूरनु 'Drink the Soma juice after the Ritus;' चृतूः for चृतून.

DECLENSION.—The declension of nouns presents an infinite variety of differences from the prevailing practice; and it may be almost affirmed, that there is no one form of inflexion which does not admit of a variation from that which is ordinarily received. Some of them may be regarded as the more natural or regular constructions, but there are others of which it is not easy to understand the origin or the object.

Of the modifications to which the inflectional terminations are subject, there are a few which deserve notice more particularly, as they are of most frequent occurrence, being used as often as, if even not oftener than, the usual terminations. Thus, in the dual nominative and accusative, आ is very commonly substituted for औ; as in the passage, या सुरया रथीतमो-भा देवा दिविस्मृशा अश्विना ता हवामहे, for यौ सुरयौ रथीतमौ &c., 'We invoke the two divine Aświns, both being skilful charioteers, and sojourning in heaven:' गन्तारा हि स्थोऽवसे धर्तारा चर्षणीनां 'Do ye two approach for our aid, upholders of mortals,' instead of गन्तारौ धर्तारौ; शृण्वन्ता वामवसे जोहवीमि 'I invoke ye two to our assistance.' Every hymn furnishes examples. In the following the vowel of the base is also made long; नक्तोपासा मुपेशसा उपह्वये 'I invoke both lovely night and dawn.'



Another form of very frequent, although less constant recurrence is that of the nominative plural of nouns in अ, with अस् prefixed to the regular termination; as देवासः for देवाः; उद्धितासो रुद्रासः 'The mighty Rudras,' for उद्धिता रुद्राः; and the like.

In the third person plural भिस् is not unfrequently retained instead of the substitution ऐस्, which is enjoined after nouns in अ; as, देवो देवेभिरागमत् 'Let him, a god, come with the gods;' सर्वेभिः प्रोक्तं 'declared by all;' अरुणेभिरश्वैः 'with tawny horses.' On the other hand, the substitute is sometimes used where it never appears in regular inflexion, as नद्यैः, 'by rivers,' instead of नदीभिः.

Another variety, which, like the preceding, is of not unfrequent occurrence, especially after nouns in उ, is the substitution of य for न before the sign of the instrumental case sing., as उरुया, धृष्याया, instead of उरुया, धृष्याना. It is found, although it is believed very rarely, after nouns in अ, as स्वप्नया for स्वप्नेन.

A curtailment of the neuter plural of nouns in अ is of rather frequent occurrence, the नि being omitted, so that the case ends with आ, as या क्षेत्रा, 'those fields,' for यानि क्षेत्राणि; so या ते गात्राणां ता ता पिण्डानां 'As many as are thy bodies, so many are the obsequial cakes,' for यानि and तानि.

The vowel आ indeed seems to have been a favourite termination in the Vaidik grammar, and is considered to take the place of the regular terminations, either singly or in combination, on many other occasions than those above specified: thus आत् is used as the termination of the accusative singular; न ताद्वाङ्मणं निन्दामि 'I do not revile that (तं) Brahman;' यादेव विद्म तात्वा 'That whom we know thee;' for यं and तं. आ, technically डा, may be used as the sign of the locative sing. of nouns; as, वसन्ता (for वसन्ते) यजेत 'Let him worship in spring;' नाभा (for नाभौ) पृथिव्याः 'In the navel of the earth.' आ may also be used for इन, as घना for घनेन 'with a club;' and for ना, as प्रवाहवा for प्रवाहुना 'with protended arm.' अया may be used for the आ of the instrumental, as नावया, 'with a boat,' instead of नावा; and इया for ना, as उर्विया for उरुया, दार्विया for दारुया,



सुधेति॒या for सुधेति॒णा. इ॒या, leaving या, may be employed as the sign of the ablative, as अनु॒ष्टया for अनु॒ष्टाया: 'according to order.' या may be added to the base as the sign of the nom. sing. masc. ; प॒न्या: च॒तस्य साधु॒या 'the good path of the sun.'

A single sibilant may take the place of the plural termination, and dispense with the usual modification of the base, as प॒न्या: for प॒न्यानः; as, च॒जवः सन्तु प॒न्या: 'Let the paths be straight.' The final vowel of a case may be dropped, as पर॒मे व्योम॑न् for व्योम॑नि 'in the highest sky.' In the instrumental sing. of feminines in इ the vowel may be made long, and the termination rejected, as धी॒ती for धी॒त्या, मती॑ for म॒त्या, सुष्टु॑ती for सुष्टु॑त्या, and the like. Feminine nouns ending in आ, preceded by क, do not always change the antepenultimate vowel to इ; thus we have पा॒वका, not पा॒विका; as, पा॒वका नः सरस्वती॑ यज्ञं॒ वष्टु 'Let Saraswati, the purifier, be pleased with our offering.'

Of nouns ending in इ and उ, the Guṇa changes of the vowel before certain of the cases may or may not be observed; as, nom. plur. अ॒ग्नयः as well as अ॒ग्नयः; dat. sing. अ॒ग्नये as well as अ॒ग्नये; so प॒श्वः and प॒श्वे for प॒शवः and प॒शवे; म॒ध्वः (for म॒धोः) पा॒यय 'Make (them) drink of the honey.' Some nouns in इ may make the vowel long, as ओष॑धि, an annual plant, which lengthens the final before all the consonantal terminations except सि, as ओष॑धीभ्यां, ओष॑धीषु; so रा॒त्रि may become रा॒त्री in any case except the nom. plural, as या रा॒त्री सृष्टा रा॒त्रीभिः 'The night which was created by many nights;' but nom. plur. रा॒त्रयः only. The neuter nouns अ॒क्षि, अ॒स्थि, द॒धि, and स॒क्वि may make their finals long in the dual, as अ॒क्षी ते इ॒न्द्र पि॒ङ्गले क॒पे॒रिव 'Thy two eyes, O Indra, are brown, like those of an ape;' so अ॒क्षीभ्यां, अ॒स्थीभ्यां, &c. These nouns also present additional proofs of their alternation with nouns in अन् (r. 66. a), अ॒क्षन्, अ॒स्थन्, dropping their terminations, or being inflected like such nouns before the terminations beginning with consonants, and in the nom. and acc. plur. ; अ॒स्थान्यु॒क्त्य जु॒होति 'Having separated the bones, he offers burnt offering;' भ॒द्रं प॒श्येम अ॒क्षभिः 'Let us see with our eyes that which is auspicious.'

पति, when constructed with a noun in the genitive case, may be regularly inflected like other nouns in इ; as, क्षेत्रस्य पतिना वयं हि तेनेव यज्ञमसि 'We sacrifice by that master of the field:' so कुलुञ्चानां पतये नमः 'Salutation to the lord of the Kulunchas.' In any other combination the forms would be पत्या, पत्ये.

Nouns ending in ई and ऊ, which are subject to the substitution of इय् and उय् for the finals, do not always observe the change, as सुधोः or सुधियोः, विभ्वं or विभुवृ. Nouns in उ, which do not admit of the substitution, may nevertheless take it, as तन्वं or तनुवं पुषेम 'Let us cherish the body.'

Nouns ending in ई may retain their final before the terminations of the dual and plural nom. and dual accus., rejecting the diphthong औ and the vowel of जस्, but retaining the sibilant; as, मरुतीश्रतसः 'the four female Maruts;' वाराही उपानहौ 'two hog-skin slippers;' पूर्वीरिन्द्रस्य रातयः 'the abundant gifts of Indra.' After the long vowel the initial of the accus. sing. may or may not be rejected; as, शमी makes शमीं or शम्यं; सुरी, सुरीं or सुर्यं.

श्री and ग्रामणी most usually prefix न to the termination of the gen. plural, as श्रीणां, ग्रामणीनां.

The long ई (ङीप्) is invariably used to form the feminines of a class of words, which in ordinary use take it only optionally, as बहुः or बह्वी; in the Veda the latter only, बह्वीनामोषधीनां 'Of many annual plants.' Derivatives of भू, preceded by वि or प्र, take ई only in the feminine, as विन्वी, प्रन्वी, 'a mistress.' जिह्वी is substituted for जिह्वा when forming an attributive noun; अमसुरी वै दीर्घजिह्वी देवानां यज्ञवाट् 'The evil goddess, she with the long tongue, is the pilferer of the sacrifice of the gods.'

Some nouns in उ, properly masculine or neuter, become feminine by lengthening the final: कटूः a proper name; कमण्डलूः 'a water-pot;' मधूः 'honey;' जातूः 'lac.'

A final ऋ may or may not become long in the genitive plural, as धातृणां or धातृणां, तिसृणां or तिसृणां.

गो sometimes prefixes न to the sign of the genitive plural:

विन्न हि त्वा गोपतिं शुर गोनां 'We know thee, O chief, to be the lord of kine;' ऊधर्न गोनां 'like the udder of cows.' The regular form is of more frequent use; विराजं गोपतिं गवां 'as the mighty lord of cattle.'

The adjective महत्, 'great,' is represented in various inflexions by other than its regular forms: thus we have महं for महान्तं; as, महामनूपत श्रुतं 'They praised the great and famous (troop of the Maruts).' महस् takes the place of the instrumental sing.; महः शर्म्मेणा सचन्तां 'May they aid with great happiness:' also of the ablative; महो वा रजसः 'from the vast sky:' and of the genitive; महस्तव परः 'superior over mighty thee.' The fem. form may be मही; as, मद्या अदितये 'to great earth.'

Possessive nouns formed with affixes leaving वत् may adopt a Visarga in the vocative sing.: thus मरुत्वत्, a name of Indra, may make मरुत्वन् or मरुत्वः; as, इन्द्र मरुत्व इह पाहि सोमं 'O Indra, lord of the Maruts! here drink the Soma juice:' so अद्रिवत् 'mountain-bearer,' a name of Indra, makes अद्रिवः; कृणुष्व राधो अद्रिवः 'O Indra! grant wealth.'

आत्मन् may drop its initial when the inflexion ends with आ, as in the nom. and instr. sing., making त्मा and त्मना; as त्मनाम्: 'propitiated by yourself:' otherwise it is regular; यदात्मनस्तन्नोपतिष्ठते 'He does not get that which is his.' The elision, it is said, occurs in other cases, but not in the hymns (Mantra).

A noun ending in अन्, preceded by प, either singly or compounded, may leave its penultimate short in those cases where it is in general long, as in the nom. dual and plural, and the accus. singular and dual: thus we may have either ऋभुक्षाणौ or ऋभुक्षाणौ, and the like; as, ऋभुक्षणमिन्द्रं हुवे 'I invoke Indra, named Ribhukshá;' स तक्षाणं तिष्ठन्तमब्रवीत् 'He spoke to Takshá standing,' instead of तक्षाणं.

Some nouns ending with स follow the analogy of अप् in changing the final to द before भिस्: thus मास्, 'the moon,' makes माद्भिः; स्ववस्, 'he who protects well,' स्ववद्भिः; स्वतवस्, 'he who confides in his own vigour,' स्वतवद्भिः; and उपस्, 'the dawn,' उपद्भिः.

The words स्वस् and स्वतवस्, and the pronominals compounded with दृश्, may substitute a nasal for the final of the nom. sing., as स्ववान्, स्वतवान्, कीदृङ्, यादृङ्; रथो अश्विना स्ववान् यात्वर्द्याङ् 'May your protecting car, O Aswins, come hither.'

The nouns श्वेतवाह् a name of Indra, उक्थशस् 'one for whom a sacrifice is performed,' पुरोडश् 'clarified butter,' अवयान् 'an inferior worshipper,' are properly Vaidik nouns, and are considered as analogous to nouns in स् before the terminations beginning with consonants, as श्वेतवाः, श्वेतवोभ्यां, &c. (see r. 125). In the vocative they sometimes retain the long vowel, as हेश्वेतवाः, अवयाः.

Of the personal pronouns it may be remarked, that those forms which are given in the grammar as secondary and occasional, as मा, त्वा, वाम्, नस्, वस्, are of constant recurrence in the Veda: we find also peculiar forms, as युवं for युवां; युवं दक्षं धृतव्रात 'You two receivers of vows;' where also the final of धृतव्रात is arbitrarily shortened: युवोः for युवयोः; युवोर्हि रथः 'The car of you two:' and त्वे for त्वयि; त्वे विश्वा(नि) सङ्गता(नि) व्रता(नि) 'All pious works collected in thee.' The termination ए is substituted for every termination of the plural after both अस्मद् and युष्मद्; so that अस्मे and युष्मे represent every variety of plural inflexion: अस्मे इन्द्रवृहस्पती 'We, Indra and Vrihaspatī;' युष्मे वाजवन्धवः 'You friends of battle;' अस्मे धेहि 'Give to us.' (See also Rig-veda by Rosen, notes to hymn ix.)

ईम् occurs for इमं, the accus. sing. of इदं; as, एमाशुमाशवे भर 'Offer this quickly to the swift (Indra);' where the first term is the combination of आ and ईम्.

इतर does not always form the neuter with त्, but occurs regularly inflected; इतरमितरं प्रपद्यते 'Another and another is produced.'

CONJUGATION.—The general principles of conjugation, the scheme of the terminations, and the conjugational distinctions, which are observed in general literature, prevail equally in the Vedas, and the greater number of the forms of the verbs are perfectly regular. At the same time, here, as well as in



Declension, various peculiarities are also to be found, which are no longer met with in more recent compositions.

One of the changes of termination which is not unfrequent is the substitution of मसि for मस् in the first pers. plur. pres. tense ; as, नमो भरन्त एमसि 'We come offering homage ;' त्वमस्माकं तव स्मसि 'Thou art ours ; we are thine ;' पितुः प्रत्नस्य जन्मना वदामसि 'We say (these things) from the birth of our old father.'

In the Ātmane-pada, the initial त् of a termination may be rejected ; as, दक्षिणतः शये (for शेते) 'He sleeps on his right side ;' दुहामश्विभ्यः पयः 'Let him milk (for दुग्धां) milk from the Aświns.' ध्वात् may be substituted for ध्वं ; as, अन्तरे चोष्माणं वारयध्वात् 'Prevent heat in the interval.' Before the pronoun एनं the final of ध्वं may be rejected ; as, यजध्वैनं 'Do you worship him.'

The verbs ज्वल् 'to blaze,' क्षर् 'to drop,' क्षम् 'to endure,' वम् 'to vomit,' अम् 'to go,' may substitute इ for the अ of the first conjugation before the terminations, as उज्ज्वलिति, क्षरिति, क्षमिति, वमिति, अमिति, as अभ्यमिति वरुणः 'Varuṇa approaches.'

The substitution of धि for हि in the second pers. sing. of the imperative is by no means restricted to the conjugations to which it is confined by general grammar, but may be regarded as universally alternating with the regular form ; as, श्रुधि (for शृणु) हवं 'Hear the invocation ;' रायस्मृद्धि 'Grant abundant wealth,' from पू 'to fill ;' उरु णस्कृधि 'Make (or grant) us abundant (wealth).' वृष् 'to enclose,' with a preposition, makes वृधि ; as, गवामप व्रजं वृधि 'Set open the cow-pen.'

हि properly requires no other modification of the base than that of conjugation, but in the Veda the vowel of the base may undergo alteration ; as, जुहुधि or जुहोधि 'sacrifice ;' युयुधि or युयोधि 'join ;' प्रीणीहि or प्रीणाहि 'propitiate.' यम् does not take its conjugational form, as we have प्रयन्धि for प्रयच्छ ; and रम्, properly a verb of the first conjugation in the Ātmane-pada, takes the form of the third in the Parasmai-pada ; as, सोम रारन्धि नो हृदि 'Soma, sport thou in our heart.'

सि is sometimes substituted for हि ; as, इन्द्रेहि मत्स्यन्धसः 'Come



Indra, rejoice with food ;' from मद् 'to be glad ;' so with यज् 'to sacrifice ;' as, होतः पावक यक्षि च 'Invoker and purifier, do thou sacrifice :' so वक्षि, from वह् 'to convey ;' सत्सि, from सद् 'to go ;' and others.

Before हि a final nasal is very commonly elided : thus from गम्, with आ prefixed, we have आगहि ; as, त्वं त्वेभिरागहि वाजेभिः 'Do thou come with those viands.'

In the second pers. plural of the Parasmai-pada various terminations may take the place of त् ; as तात् ; पार्थिवं खनतात् 'Do ye dig the earth ;' सूर्यं चक्षुर्गमयतात् 'Direct your eyes to the sun :' तप्, which is त, requiring Guṇa ; as, शृणोत for शृणुत 'Hear ye :' तनप्, or तन, requiring the same ; as, सुनोतन (for सुनुत) 'Bring ye forth.' So पचतन, दधातन, for पचत, धत्त ; also तन, not requiring Guṇa, or any deviation from the usual form, may take the place of त् ; as, यज्ञं पुनीतन (for पुनीत) 'Purify the sacrifice :' it may be substituted for ध्वं ; as, जुनुष्टन (for जुपध्वं) 'Be ye pleased.' यन is the last of the series ; as, यदि षन (for यदि स्त) 'if ye be ;' यच्छुभं याचन 'Go ye to the auspicious (rite).'

A form of the potential and imperative, termed लेट्, having all the significations of those tenses (see r. 180, 181), as well as those of the conditional and impersonal, is peculiar to the Vedas. It also implies an engagement ; as, 'If I succeed, I will perform :' or expresses a doubt ; as, 'If such be the case, will not such be the result ?' The rules which are given for its construction are very incomplete, and the examples that readily offer themselves are commonly limited to a few of the persons ; so that it is doubtful if illustrations of the entire tense are to be met with : at any rate, this can only be determined by a more patient search through the Vedas than even Pāṇini seems to have attempted. A complete tense might, it is true, be built up from analogy, but it would want the confirmation of authority, and might be open to question. Indeed, from such fragmentary examples as occur, it is evident that more tenses than one are comprised under this denomination, and that at least three may be recognised, each having several forms. The term

‘Let’ may therefore, perhaps, be regarded as designating a mood identical, as conjectured by Prof. Bopp, following the opinion of Prof. Lassen, with the Greek subjunctive. (Trans. Comp. Grammar, 957.) Mr. Westergaard also appears justified in designating the several forms, of which he cites examples, as the conjunctive present, imperfect, and aorist. We may consider them as the present, imperfect, and indefinite præterite of the subjunctive mood; following the analogy of those tenses of the indicative in construction, although it does not appear that they denote any distinction of time.

The general rules applicable to all the forms are the prefixing of *अट्* or *आट्*, leaving *अ* or *आ*, to the terminations, with the change of the radical vowel to the Guṇa equivalent, and dispensing optionally with the characteristic of the conjugation. When the latter is preserved, and is any other vowel than *अ*, it also takes the Guṇa change. Thus we may have *करति* or *कराति*, *करतः* or *करातः*, *करानि*, or *करवति*, *करवाति*, &c. in the Parasmaipada. In the first person dual and plural the sibilant is optionally rejected; as, *करावः -व*, *करामः -म*.

In the *Ātmane-pada* some other changes are enjoined, but the rule *Bahulam chhandasi* may always be employed to account for deviations from the precept. Thus *रे* is directed to be substituted for the initial *आ* of the terminations of the second and third pers. dual present, making *करैथे*, *करैते*, *करवैथे*, *करवैते*; and a final *ए* is optionally changed in other persons to *रे*; as, *करे* or *करै*, *करते -तै*, *कराते -तै*, *करान्ते -नै*.

For some of these forms examples may not be unfrequently found; as, *शं नः कर्त्तव्यते* ‘May he grant happiness to our sted;’ *क ईं वरते* ‘Who may resist him?’ *प्रमतिं वावृधाति* ‘May he increase our joy;’ *पताति वातो वनादधि* ‘May the gale light upon the forest;’ *दिद्युत्पतति* ‘May the thunderbolt fall;’ *यो यजाति यजाते* ‘Let who may worship, worship;’ *आ च वहसि तां इह देवां* ‘Mayest thou bring hither the gods;’ *ता नो मृलातः* ‘May those two gratify us;’ *अहमेव पशूनामीशे* ‘If indeed I were lord

of beings, (I would grant your request);' सुचा यज्ञानै 'Let him sacrifice with the spoon;' नेज्जिह्वायन्तो नरकं पताम 'If we are dishonest, shall we not go to hell?' ग्रहाः गृह्यान्ते 'Let the sacrificial vessels be taken.' A sibilant is sometimes inserted before the terminations of the present tense, although more usual in the aorist: thus वह् may make वध्; as, विप्रो होतेह वधति 'May the invoker bring hither (the gods);' हरो इहोपवधतः 'May the two horses bring (thee) hither.'

For the imperfect, we find the terminations of that tense in the indicative, without the augment, added to the conjugational form of the verb; हनो वृत्तं जया अपः 'Mayest thou kill Vritra; mayest thou overcome the waters;' सोम वेदः 'O Soma! know;' रयिमश्नवत् 'Let him (or, he may) enjoy wealth;' अस्मे वृद्धा असन्निह 'Let them be increased to us.'

The most frequently recurring form of 'Let,' however, is analogous to that of the indefinite præterite or aorist, adopting the terminations of the first præterite, without the changes to which as a conjugational tense it would be subject, and rejecting the augment. The sibilant may be inserted; and those verbs which admit the augment इ insert it, when a radical vowel may take the Vṛiddhi change; others do not insert the augment. The close analogy between this tense and the indefinite præterite, in all respects except the prefixing of the augment, has suggested the notion that there is no real difference between them, the præterite being used in the sense of the imperative, as occurs with the prohibitive particle. We find so large a proportion of one of the forms of this tense exemplified, that we may hazard an entire representation; as,

करं	करावः -व	करामः -म
करः	करतं	करत
कर्त्	करतां	करन्

Thus we have स नः सुपथाः कर्त् 'May he make us followers of the right path;' करतां नः सुराधसः 'May they two make us wealthy.' We find also करतं, करन्, and कराम. We have also

a number of similar forms ; as, **आ घा गमद्यदि अयत्** ' Verily he will come, if he hear ;' **देवा अवसागमन्** ' Let the gods come for our aid ;' **यज्ञाम देवान्यदि शङ्कवाम** ' Let us worship the gods, if we be able ;' **मा नो मर्त्ता अभिदुहन्तनूनां** ' Let not mortals hurt our bodies.' We find many forms also of the long vowel **आत्** ; as, **को जीवात्** ' Who may live ?' **यद्वां रथो विभिष्पतात्** ' May your winged chariot descend ;' **यस्तुभ्यं दाशात्** ' Whoever may give to thee ;' **शृण्व यद्वदान्** ' Hear what they may utter ;' **क्वमै देवा आवहान्** ' To whom may the gods bear ?' Some verbs take special changes. Verbs ending in **आ** may shorten their vowels, as **धा**, used, as it frequently is, in the sense of ' giving ;' **दधदत्तानि दाशुषे** ' Let him give treasures to the donor : ' but the long vowel may also be retained ; **अग्नये ददात्** ' Let him give to Agni.' **वच्** ' to speak,' inserts **उ**, as in the præterite, becoming **ओ** ; as, **देवेषु प्रवोचः** ' Do thou announce to the gods.' **भू** takes **उव्** ; as, **वरुणः प्राविता भुवत्** ' May Varuṇa be (our) protector.' The inflexions of the *Ātmane-pada* in this form of the tense are less frequent, but they do occur ; as, **अग्निर्जुषत नो गिरः** ' May Agni be pleased with our hymns ;' **यदि ततनन् कृष्टयः** ' if men should increase.'

The other form of the subjunctive aorist, inserting **ष**, follows the analogy of the indefinite præterite, with the same augment : thus **जुष्**, ' to be pleased,' makes **जोषिषत्** ' May he be pleased ;' **मदि** ' to be happy,' **मन्दिषत्** ; **तृ** ' to cross' or ' to preserve,' **तारिषत्** ; as, **प्र ण आयूंषि तारिषत्** ' May he preserve our lives.' **जि**, which does not admit **इ**, may make **जेषत्** ; as, **जेयः स्वर्वतीरपः** ' Mayest thou overcome the celestial water : ' so **यज्**, ' to sacrifice,' makes **यक्षत्** ; as, **यज्ञं नो यक्षतां** ' Let those two offer sacrifice for us.' Further research would probably furnish other illustrations, but these will be sufficient to indicate the principal modifications to which the tense, or rather the mood ' Let' is liable.

An optional insertion of a sibilant takes place in those tenses also which are analogous in import to **लेट्**, as in the imperative



and potential ; as, इन्द्रो वस्तेन नेषतु (for नयतु) ' May Indra guide you by it ;' इन्द्रेण युजा तरुषेम (for तरेम) वृत् ' With Indra, our ally, we defy Vṛitra.'

As observed in the introductory remarks, the classification of the verbs according to their respective conjugations is not very regularly adhered to, nor are the conjugational characteristics always preserved, neither are they always limited to the conjugational tenses : thus भिद् ' to break,' a verb of the seventh conj., and मृ ' to die,' of the sixth, are inflected as if belonging to the first ; आराडा शुम्भस्य भेदति ' He destroys the progeny of Sushma ;' जरसा मरते पतिः ' The master dies of old age,' for म्रियते ; so वर्द्धन्तु (for वर्द्धयन्तु) त्वा सुष्टुतयः ' May good praises magnify thee.' In the following we have the conjugational peculiarity combined with the termination of the second præterite ; वसूनि यानि शृण्वरे ' The riches which have been heard of.' In verbs of the second conjugation a vowel is frequently prefixed to the terminations ; as, वृत् हनति वृत्रहा ' The slayer of Vṛitra slays Vṛitra ;' अहिश्शायते उपपृक् पृथिव्याः ' The snake sleeps on the ground.' In other conjugations the vowel is omitted ; as, त्वाध्वं (for त्वायध्वं) नो देवाः ' O gods, protect us !'

The reduplication which is the sign of the third conjugation is not always observed ; as, दाति (for ददाति) प्रियाणिचिद्भु ' He gives wealth, whatever is desired : ' and in the case of धा, meaning ' to give,' the vowel may be changed to इ in the second pers. sing. imper. and the benedictive ; as, Atmane-pada, अवां स्युन्नमानि धिष्व (for धास्व) ' Give excellent food : ' so धिषीय for धासीय ' May I have ' or ' hold.' On the other hand, verbs not usually reduplicated may take the form, as वश, of the second conj., पूर्णां विवध्वासिचं ' He desires a spoon filled (with ghee) : ' when also इ is substituted for अ in the syllable of reduplication. So भू, ' to be,' may take the form of the third conj. ; as, मीढ्वां अस्माकं बभूयात् ' May he be our benefactor.'

The insertion of र् after शी of the second conjugation may be extended to other verbs ; as, दुह् ' to milk,' देवा अदुह् ' the gods milked ; ' the ण of the termination being rejected : other-



wise अदुहत. र् may be added to दृश् 'to see;' अदृश्यमस्य केतवो वि रश्मयो जनां अनु 'His bright rays shone upon mankind;' where, it is said, the first pers. sing. is used for the third plural.

कृ, 'to make or do,' which is properly a verb of the eighth conj., is very commonly inflected with the sign of the fifth; as, कृणोमि, कृणोति, कृणुते, कृणु or कृणुहि, कृणोतु. This, however, is considered to be a different verb, or कृवि 'to injure,' fifth conj., which drops the व before the terminations (see p. 242).

Verbs of the ninth conjugation ending in consonants, which usually take आन instead of हि in the imperative, may substitute आय; as, गृभाय जिह्वा मधु 'Take the honey with your tongue;' where the ह of गृह becomes भ, a not uncommon change. दृ, 'to take,' undergoes a similar change: thus गृभ्णामि ते 'I receive of thee;' मध्वा जभार 'I took the honey.' The regular forms also occur. मी 'to kill,' a verb of the ninth conjugation, may shorten its own vowel before terminations beginning with अ, as प्रमिणन्ति or प्रमीणन्ति.

The alteration to which the terminations of the potential are subject in the first, fourth, sixth, and tenth conjugations, may take place in them without involving the usual conjugational modification, and may be applied to other conjugations; as, स्वेयं for तिष्ठेयं 'I may stay;' गमेयं for गच्छेयं 'I may go;' दृशेयं for पश्येयं, as पितरं च दृशेयं मातरं च 'May I behold father and mother.' वच्, of the second conj., takes the same form, and inserts उ, as in the third præterite; मन्त्रं वोचेमाग्नये 'Let us recite a prayer to Agni.'

The first præterite is mostly regular: स्पृद्धे, 'to vie with' or 'contend,' may substitute the vowel for the semivowel; as, इन्द्रश्च विष्णो यदपस्पृधेतां 'What Indra and you, O Vishṇu, didst contend for.' अस्, 'to be,' may be inflected without the augment ई, and reject the त as part of the final compound letter, आस्त् becoming आः; as, एवेदं सलिलं सर्वमाः 'Verily this whole was water.'

There is a variety in the form of the augment in this tense,

and also in the indefinite præterite and conditional, and आ may be substituted for अ even before a consonant ; as, आनत् or आनक् 'he destroyed;' आवर् 'he spread;' as below.

The repetition of the syllable, which is directed in the second præterite, may not always be observed, and a short may be substituted for a long vowel ; as, जजागार, 'he awoke,' for जाजागार. On the other hand, some verbs having a final or medial short vowel make it long in the reduplication ; as, तु 'to increase,' स तूतावः ; धृ 'to uphold,' दाधार यः पृथिवीं 'He who upheld the earth:' also in the participle of the same tense ; as, तूतुजान 'who is quick,' from तुज् for त्वज् 'to hasten.' चायृ, 'to regard,' substitutes की for the radical syllable ; as, न्यन्यं चिक्वुर्न निचिक्वुरन्यं 'They regarded one, and disregarded the other.' खिद्, 'to be distressed,' may make चिखाद् instead of चिखेद्.

तन् 'to spread,' and पत् 'to go' or 'fall,' reject the penultimate from the radical syllable before the vowel terminations of the second præterite ; as, वितन्तिरे कवयः 'The wise have extended;' शकुना इव पन्निम 'We have alighted like birds.' भस्, 'to shine,' may reject its penultimate and its final before the consonantal terminations, leaving only भ, or reduplicated बभ्. The त् of a termination becomes ध after an aspirate, and भ in conjunction with ध must be the unaspirated letter, whence we have बभ्मां 'They two shone.'

रे may be substituted for इरे in the second præterite ; as, प्रथमं दग्ध आपः 'The waters first upheld:' the regular form also occurs ; as, जनासो अग्निं दधिरे 'Men have had Agni.'

The verbs भू, तन्, ग्रह्, वृ, do not always insert इ before the signs of the reduplicate præterite, to which it is ordinarily prefixed: thus we have त्वं बभूय (for बभूविथ) पृतनासु सासहिः 'Thou hast been victor in conflicts;' त्वमाततन्योर्ध्वन्नरिष्टं 'Thou hast spread the vast sky;' जगृभमा ते दक्षिणमिन्द्र हस्तं 'We have taken, Indra, thy right hand;' त्वं ज्योतिषा वि तमो ववर्ये 'Thou hast enclosed darkness with light.'

घृ, 'to bear,' substitutes in the reduplicate præterite अ for the vowel in the syllable of reduplication, and retains its own

vowel unaltered, inserting व before the terminations, as समूव for सुपाव; as, गृष्टिस्समूव स्वविरं 'A cow brought forth a full-aged (calf).'

The following are considered to be anomalous forms of the reduplicate präterite: य उग्रा अर्कमानृचुः (for आनर्चुः) 'The fierce ones who poured out water;' वसूयानृहुः (for आनर्हुः) 'They desired riches;' चिच्युषे for चिच्यविषे 'Thou hast dropped;' य स्तित्याज 'who has abandoned' (for तत्याज).

इन्, 'to kindle,' may not take the usual compound form of इन्धावन्ने, but repeating the vowel may reject the nasal, making ईधे; as, समीधे दस्युहन्मं 'I have lighted (a fire), most destructive of (my) foes.'

The third or indefinite präterite presents, as might be expected, a number of peculiar modifications. In the Mantra (the hymns and prayers) the verbs घस् 'to eat,' कृ 'to be crooked,' literally or morally, णश् 'to perish,' वृ 'to choose,' दह् 'to burn,' verbs ending with आ, वृञ् 'to abandon,' कृ 'to make,' गम् 'to go,' जन् 'to be born,' present various apparent anomalies. Thus we have अन्नन्मीमदन् हि 'They ate, and were very glad;' where घस् can scarcely be recognised: its more regular form would have been अघसन्, but the radical penultimate has been rejected, leaving अघ् + सन्; and घ् before स् becoming क्, the hard unaspirated letter, the guttural and sibilant form as usual छ, and with the augment अछन्: घस् also sometimes dispenses with the augment, as well as the vowel preceding the termination, as in घस्तां नूनं 'They two have certainly eaten,' instead of अघसतां. कृ rejects the usual terminations, and makes अहार् instead of अहारीः, अहारोत्; as, माहार्मित्र त्वं 'Do not thou, O Mitra, be averse to me.' So we have अनश् instead of अनशत्; as, मा नः शंसो अरुषो धूर्तिः प्रणङ् मर्त्यस्य 'May not the calumny of a venomous man destroy us;' where the final has been changed to क्, and that to a nasal before a nasal, while the augment has been rejected under the influence of the prohibitive मा, which has also given the tense the sense of the imperative mood. From वृञ्, taking आ as the augment,

comes आवर् instead of अवारीत् ; as, वि सीमतः सुरुचो वेन आवः 'The sun has spread his beams on every side.' दह् makes अधक् instead of अधाक्षीः ; as, मा नोऽधक् 'Do not consume us.' प्रा, 'to fill,' makes अप्राः instead of अप्रासीः ; as, आ प्रा द्यावापृथिवी 'Thou hast filled heaven and earth.' वृज्, 'to abandon,' forms अवर्ज् in place of अवर्ज्जीः ; as, परावर्ग् भारभृद्यया 'Thou hast abandoned it, like the bearer of a load (his burthen).' कृ is used with the terminations of the first præterite, changing the vowel according to general rules ; as, अक्रन्नुपासो वयुनानि 'The dawning rays made the minds conscious' (for अकार्षुः). गम् may be inflected without the augment ; ते रयिं जागृवांसोऽनुगमन् (for अन्व-गमन्) 'Thy praisers obtained wealth through thee : ' it may also drop its final before the regular terminations ; as, रसेन समगमसहि 'We have combined with the fluid.' Although the prayers (Mantra) are specified, the Bráhmaña furnishes instances of similar anomalies : thus from जन् 'to be produced,' instead of अजनिष्ट, we have अज्ञत वा अस्य दन्तः 'His tooth was produced,' as well as the regular form ; as, न ता अगृभन्नजनिष्ट हि पः 'They did not take them, for he came.'

The verbs कृ, मृ, ङ, रुह्, usually take the terminations of the first præterite in the third, with अ prefixed (r. 197. e) ; इदं तेभ्योऽकरन्नमः 'They have made this salutation to them : ' so अमरत् instead of अमृत 'He has died ;' अदरत् for अदारीत् 'He tore ;' and यत्सानोः सानुमरुहत् (for अरुहत्) 'As one who has ascended from ridge to ridge.'

In the first person sing. of the indefinite præterite, मश्, leaving म्, may be substituted for the termination, when ई is prefixed to it, and the augment is rejected ; as, वधीं वृत्तं 'I slew Vṛitra,' for अवधिषं ; so कर्मी वृक्षस्य शाखां 'I went to the branch of the tree.'

गुप्, 'to preserve,' takes different forms in the third præterite ; as, इमान् नो मित्रावरुणौ गृहान् जुगुपतं (or अगौप्तं) 'Do you two, Mitra and Varuṇa, protect these dwellings ;' the tense having the force of the imperative. The regular forms, अगोपायिष्टं, अगोपिष्टं, may also be met with.



The rejection of the augment in this tense after the prohibitive माङ्, with the sense of the imperative, is far from invariable; as, मा वः क्षेत्रे परवीजान्यवष्णुः 'Let not other seed be sown in your field;' but, as will have been seen in some of the preceding examples, considerable latitude prevails in regard to the augment, and it is not unfrequently omitted; as, जनिष्ठा उग्रः सहसे 'He was born strong to endure.'

In forming the third præterite of the causal with reduplication, the radical vowel may be subject to a Guṇa change in the syllable of repetition. In the Veda the change commonly occurs in the radical syllable; as, जुजोषत् 'He delighted.' Verbs having ऋ for their penultimate, retain it unaltered, as वृध्, 'to increase,' makes अवीवृधत्; so विश्वा इन्द्रमवीवृधन् 'All have magnified Indra.'

The indefinite præterite of the verbs ऊन्, ध्वन्, इल्, and अर्ह्, does not admit of the reduplication of the base in the causal mode (r. 210. a); as, मा त्वायतो जरितुः काममूनयीः 'Do not disappoint (cause to fail) the desire of thy eulogist, dependent on thee;' मा त्वाग्निर्ध्वनयीत् (for अदध्वनत्) 'Let not fire make thee resound;' so ऐलयीत् 'He sent (made to go);' अर्हयीत् 'He inflicted pain;' instead of ऐलिलत्, आर्हिदत्.

We meet with some anomalous forms of the third præterite of the causal, in which the usual sign of the mode, अय, is followed by the Vaidik form of कृ, अकृ, with आम् inserted, analogously to the compound form of the second præterite: thus we have अभ्युत्सादयामकः 'He caused grief to be allayed;' प्रजनयामकः 'He begot progeny;' चिकयामकः 'He caused a heap to be collected;' रमयामकः 'He caused to be delighted.' पू, 'to purify,' in the causal may take a similar construction, but in the benedictive tense; as, पावयाङ्कियात् 'May he make us pure.' विद्, 'to know,' takes a somewhat similar form in the third præterite, but without a causal import; as, विदामकन् 'they knew;' as the same verb does optionally in regular grammar (r. 196. c).

The forms of derivative verbs or modes which are recog-



nised in ordinary use are found in the Veda with occasional peculiarities. Some of those relating to causals have been adverted to. Those which are formed from nouns, most commonly imply 'desire' or 'wish,' and may be inflected without the prolongation of the radical vowel, or the substitution of ई; as, मित्रयते 'He wishes for a friend.' पुत्र, however, makes पुत्रीयते 'He wishes for a son;' जनीयते 'He desires progeny.' पृतना shortens its own vowel; as, अपृतन्यदिन्दुं 'He battled with Indra.' The most usual forms, however, are not verbal inflexions, but nouns formed from nominal verbs with उ, and participles, as मित्रयुः, अश्रयन्, and others, which will be subsequently noticed.

Several examples of the intensive verb rejecting the य are cited, as presenting varieties of inflexion. Thus धृङ्, 'to hold,' may make दर्धन्ति or दाधन्ति; भू 'to be,' बोभूति or बोभवीति; तिज् 'to be sharp,' तेतिक्के; गृ 'to go,' अलन्ति; as, अलन्ति दक्ष उत मन्त्रुरिन्दो 'O Soma! the foe, or wrath, comes.' गृण, 'to go,' inserts नी, and with आ prefixed makes in the present participle आपनीगृणत्. स्यन्द, 'to go,' in the same participle occurs संसनिष्यदत्; so कृ, 'to do,' makes करिक्कत् 'doing repeatedly.' कदि, 'to go,' occurs in the third præter. third pers. sing. कनिकदत्; as, कनिकदज्जनुपं 'Foretelling what is to happen.' भृ, 'to nourish,' pres. part., occurs भरिभत्; as, वि यो भरिभदोषधीषु जिह्वां '(Agni) who thrusts his tongue among the herbs.' धृ 'to injure,' in the same, makes दविध्वत्; as, दविध्वतो रश्मयः सूर्यस्य 'The rays of the consuming sun.' द्युत्, 'to shine,' makes in the part. दविद्युतत्. तृ of the third conj., 'to cross,' तरित्त्; as, सहोर्जा तरित्तः 'of (one) rushing forth with power.' सृप् 'to go,' सरीसृपत्. वृज् 'to abandon,' वरीवृजत्. मृज्, 'to cleanse,' in the third pers. sing. redup. præter. forms मर्मृज्य instead of ममार्ज; and गम्, with आ prefixed, in the third pers. sing. of the present tense occurs as आगनीगन्ति; as, वक्ष्यन्तीवेदागनीगन्ति कर्णं '(The sound) comes to the ear as if uttering (a pleasant) speech.'

Verbs compounded with prepositions are, as will have been already seen, of frequent recurrence; but great license is taken

in the collocation of the preposition, and it is as often as not detached from the verb, and inserted in any other part of the Páda or line of the verse in which it is used; as, हरिभ्यां याव्योक आ 'Come with thy two steeds to the dwelling;' where the regular form is आयाहि. Again, आ मन्दैरिन्द्र हरिभिर्वीहि 'Come, Indra, with thy loud-neighing steeds;' and हन्ति नि मुष्टिना 'He strikes down (निहन्ति) with the fist.'

VERBAL DERIVATIVES.—*Infinitive*.—A variety of terminations are employed to form the infinitive, in place of the now exclusive termination तुम्, and they are such as in most cases to justify the conjecture of Dr. Rosen, that they are the dative cases of obsolete nouns, used to imply 'for' or 'on account of.' They are, 1. से, as वस्त्रे रायं 'to bring wealth.' 2. सेन्, also leaving से; (the object of the न् in this and similar following alternatives being to indicate that the radical vowel has an acute accent;) as, तावानेये 'for those two to go;' from इ. 3. असे, as शरदो जीवसे धा: 'Grant years to live.' 4. असेन्, of which no example is given. 5. कसे, as प्रेषे 'to send;' where the क of the affix preventing Guṇa, we are to consider the ए of प्रे as the result of Sandhi. 6. कसेन्, leaving असे; as, अत्रियसे कं संमिमिक्षिरे 'They desired to pour water to behold (him).' 7, 8. कथ्यै, अथ्यैन्; as, जठरं पूर्यथ्यै 'to fill the belly.' 9, 10. कथ्यै, कथ्यैन्; as, उभा वामिन्द्राग्नी आहुवथ्यै 'to invoke ye both Indra and Agni.' 11, 12. शथ्यै, शथ्यैन्, where the श intimates that the form is to follow the analogy of the conjugations inserting अ; as, उभा राधसः सहमादयथ्यै 'to propitiate both with wealth;' सोममिन्द्राय वायवे पिवथ्यै '(the places) for Indra and Vāyu to drink Soma.' 13. तथ्यै, as दातथ्यै 'to give.' 14. तवेड्, as सूतवे 'to pour in libation.' 15. तवेन्, as कर्तवे 'to do.'

There are also similar forms of the infinitive, which are regarded as anomalous, and not constructed with the above affixes; as, प्रयै 'to go;' रोहिष्यै 'to ascend;' अय्यथ्यै 'not to distress;' दृशे 'to see;' and विख्ये 'to explain,' from ख्या 'to tell.' Other forms are used after certain words, as after ईश्वर, implying 'one who is able,' as ईश्वरश्चलितोस् 'able to go,' the

affix being तोसुन् ; or ईश्वरो विलिखस् 'able to write,' where the affix is कसुन्, the क barring Guña. Infinitives are also formed with त्वन् ; as, भूर्य्यस्यष्ट कर्त्तुं 'he found much to do.'

The same affixes, तोस् and अस्, form infinitive or abstract nouns with the verbs स्या, इ, कृ, वद्, चर्, हु, तस्, जन् ; as, आस्यातोः सीदन्ति 'They proceed till the stopping ;' पुरा सूर्य्यस्योदेतोः 'Before sunrising ;' पुरा वत्सानामपकर्तोः 'Before the loosing of the calves ;' पुरा प्रवदितोऽनौ होतव्यं 'It is to be offered to fire before speaking ;' पुरा प्रचरितोः 'before going ;' आहोतोरप्रमत्तस्तिष्ठति 'He stays attentive until the offering ;' आतमितोस्तिष्ठति 'He stands till the wearying' (until he is faint or weary) ; काममाविजनितोः सम्भवामः 'We willingly remain till being born.' सृप्, 'to go,' takes अस् ; as, पुरा क्रूरस्य विसृपो विरिष्णिन् 'O caller (Vishṇu) before the thronging battle : ' so does तृद् 'to strike ;' as, पुरा जतृभ्य आतृदः 'Before striking mortals.'

Similar terminations form indeclinable words having the force of the future participle or gerund, importing 'what is or ought to be ;' न म्लेच्छितवै 'It is not to be spoken barbarously ;' अवगाहे 'It is to be bathed ;' ददृक्षेण्य 'to be devised,' 'to be seen ;' रिपुना नावचक्षे 'not to be denied by a foe.'

*Participles.*—The affixes employed in regular grammar to form the participles of the future and analogous participial nouns may be used, subject to modification, in the Veda. Thus the terminations of the second præterite, respectively forming the participles of the two voices (r. 237, 238) are indiscriminately employed ; as, यो ऽग्निमाचिक्यानः 'who was collecting the fire ;' यो नो अग्ने अरिवाँ अघायुः 'He, O Agni, who was unfriendly to us, and wished us evil.' यन्, 'to give,' when preceded by the substantive सनिं, may become ससनिवस् instead of सेनिवस् ; as, अग्नि त्वाग्ने सनिं ससनिवांसं 'I invoke thee, O Agni, liberally giving gifts.'

The past participle of the passive presents several deviations from the received forms, assuming in some instances a more regular structure than that in common use. Thus षद्, 'to go' or 'sit,' makes सन्न instead of सन्न in various cases ; as after a

negative, नसन्नः 'not gone;' after नि, as होता निपन्नो मनोरूपये 'The invoker abiding among the progeny of Manu.' So उन्द्, 'to be wet,' with a negative, makes अनुन्नः; त्वर्, 'to hasten,' may make तूर्त्त instead of तूर्ण; and तुर्ध्व, with प्र prefixed, may make the same, प्रतूर्त्त. गृ, 'to go,' may form सूत्त; and गृ, 'to take pains,' गूर्त्त; as, विश्वगूर्त्तः 'who is capable of all things.' श्रै, 'to cook,' may make either श्रात or श्रित; as, श्रातास्त इन्द्र सोमाः 'The Soma juices are dressed for thee, Indra;' श्रिता नो ग्रहाः 'Our vessels are prepared.' From श्रिञ्, 'to serve,' we may have श्रीत्त; as, मध्यत आशीत्तः 'Compounded in the midst.' The part. of कृ, 'to be crooked' or 'to hurt,' may be हुत; as, अहुतम् हविर्धानं 'The uninjured receptacle of clarified butter:' but not if preceded by परि; as, अपरिहृता सनुयाम वाजं 'Let us unmolested receive our meat.' The regular form occurs also, especially in connexion with सोम; as, मा नो सोमो ह्रितः 'Let not Soma be averse to us.' The following are irregular in inserting इ; as, ग्रसित for ग्रस्त 'taken;' विष्कभित for विष्कम्भ 'impeded;' स्तभित for स्तम्भ 'stopped;' or with उत्, उत्तभित. On the other hand, चत् 'to ask,' and कस् 'to go,' may reject इ, making चत्त and कत्त; as, त्रिधा ह श्यावमश्विना विकत्तं 'O Áświns! ye have thrice (revived) the departed Syáva.'

A long ई may be substituted for the short vowel, to which the आ of था and हा is changed in the past participle, as हीत for हित; and so it may in the indeclinable form, as हीत्वा for हित्वा. था may retain its initial when preceded by सु, वसु, or नेम; as, गर्भं माता सुधितं 'The mother preserves the well-preserved embryo;' वसु धितमग्नौ 'Wealth placed in (or offered to) Agni;' नेमधिता न पौंस्या 'Like manly energies in battle.'

सह्, 'to bear,' may substitute for its regular form in the indeclinable past part. साध्ये and साद्धा; as, साध्ये सपत्नान् and साद्धा शत्रून् 'Having been equal to (or conquered) foes.' यत् is sometimes added to क्ता; as, दिवं सुपर्णो गत्वाय 'Suparña having gone to heaven:' and ई may be substituted for the final; as, छात्वी मलादपि 'Having washed free of dirt;' पीत्वी सोमस्य वावृथे 'Having drank of the Soma juice, he has thriven.' ईनं may



be added either to ई or आ; as, इष्टीनं देवान् 'Having worshipped the gods;' पीत्वान् 'Having drank.'

पु 'to purify,' and सु 'to swim,' make their vowels long before the form of the indecl. past participle with य; as, विपूय, विमूय.

The rule that confines the past part. to the termination य, when the verb is compounded with a preposition, is not always observed; as, प्रत्यर्चयित्वा 'Having asked.' On the other hand, य may be used where there is no such prefix; अर्च्य तान् देवान् 'Having worshipped those gods.'

Participles of the futures and analogous participial nouns are formed with the usual affixes: thus we have with यत्, मर्त्य 'mortal,' from मृ 'to die;' ध्वय्य 'to be hurt,' from धृ; स्तर्क्या 'a heifer,' from स्त 'to spread;' खन्य, or with ख्यत्, खान्य 'to be dug.' यज्, with देव preceding, forms a fem. noun with य, as in शुभं दैव्याय कर्मणे देवयान्यायै 'Be pure for the sacrifice to the gods, a holy rite.' भय्य 'dreadful,' 'what is to be feared,' and प्रवय्य 'what is to be trained,' are considered as irregular forms with this affix, from भी 'to fear,' and वी 'to go.'

ग्रह् 'to take,' preceded by अपि or प्रति, takes क्यप् (r. 248. a), but the forms are considered most appropriated to the Veda; तस्मान्नापिगृह्यं 'Nothing is to be accepted from him;' मत्तस्य न प्रतिगृह्यं 'It is not to be taken of me.' ह्वे 'to call,' with देव prefixed, forms a participial noun with this affix, changing its semivowel and diphthong to ऊ, as देवहूयः, meaning, it is said, 'battle' or 'conflict,' or more properly 'challenge,' 'defiance;' स्पृद्धन्ते वा उ देवहूये 'They contend, verily, in defiance of the gods.'

The same forms future participles from ली 'to take,' with उत् or प्र prefixed; as, उत्नीय 'to be taken up,' प्रलीय 'to be consecrated:' also with शिष् 'to discriminate,' with उद् prefixed; उद्धिष्य 'what is to be left.' So प्रच्छ् 'to ask,' with आ prefixed, makes with the same आपृच्छ्य 'to be reverently addressed:' whence it may mean 'a holy person;' as, आपृच्छ्यं धरुणं वाज्यर्षिति 'The abounder in food repairs to the sage, the upholder (of all).' The same is added to सीच् 'to sew;' as, प्रतिषीच्य 'to be resewn.'



The following are said to be formed with **ख्यत्**; **निष्टक्** 'that which is to be cut' (as wood), from **कृत्** 'to cut,' with **निर्** prefixed, and the radical consonants inverted; as, **निष्टक्** चिन्वीत **पशुकामः** 'Let him who is desirous of cattle collect fuel;' **ब्रह्मवाद्यं** 'a text of the Veda,' from **वद्**, forming also, as in regular grammar, with other affixes, **वद्य** and **उद्य** (r. 247. c): **भाव्य** 'what is to be,' from **भू**; **स्ताव्य** 'to be praised,' from **ष्टु**; **उपचाय्य** 'to be collected,' from **चि**; used in composition with **पृङ्**, the form may also be **उपचेयं**, as **उपचाय्यपृङं** or **उपचेयपृङं** 'gold.'

**तृच्** may be added to **जन्** and **शम्**, in a transitive or causal sense, without the causal sign; as, **जनितृ** for **जनयितृ**, **शमितृ** for **शमयितृ**. The verbs **तृ** 'to cross,' **वृङ्** and **वृञ्** 'to choose,' in forming nouns of agency with **तृ**, prefix to it **उ** or **ऊ**, as **तरुतृ** or **तुरुतृ**; as, **नास्यवर्चा न तरुता** 'He is not his opposer or conceder;' **वरुत्रीभिः सुशरणो नो अस्तु त्वष्टा** 'May Twashṭá, with the protecting goddesses, be our guardian.'

Verbal nouns may be formed with **इ** from verbs ending with **आ** or **क्व**; **गम्** 'to go,' **हन्** 'to kill,' **जन्** 'to be born,' when the base follows the analogy of the reduplicate præterite: these nouns may have a verbal government; as, **पपिः सोमं** 'a drinker (of) the Soma juice;' **ददिर्गाः** 'a giver of kine;' **वभिर्वज्रं** 'a wielder of the thunderbolt;' **शूरा इवेद्युधो न जग्मयः** 'Like heroes, verily, swift-going combatants;' so **जग्मिः**, **जङ्मिः**. Similar derivatives from **सह्** 'to bear,' **वह्** 'to carry,' **चल्** 'to go,' **पत्** 'to fall,' may prolong the vowel of reduplication; as, **सासहिः**, **वावहिः**, **चाचलिः**, **पापतिः**. Verbs ending in **ञ्** may change the vowel of the base to **उ**; as, from **तृ**, 'to cross,' comes **तनुरिः**; and **गृ**, 'to sound,' **जगुरिः**.

**घस्**, 'to eat,' may take **ति** to form an abstract in combination with **स**, for **समान** 'same:' the vowel and sibilant are rejected; **त** after **घ्** becomes **ध**, as in the inflexions of verbs; and the result is **सन्धि** 'eating similarly,' **घ** becoming **ग** before an aspirate.

Nouns of agency may be formed from **वन्** and **सन्**, when they imply 'possessing' or 'protecting,' **रक्ष्** 'to preserve,' and

मय् 'to churn;' ब्राह्मणवनिं त्वा '(We invoke) thee, protector of Bráhmans;' उत नो गोसनिं धियं '(Come to) our cow-bestowing rite;' पथाम् पथिरक्षयः 'The path-protectors of our ways;' हविर्मयीनामभि 'Upon the churners of clarified butter.'

जन् 'to be born,' सन् 'to possess,' खन् 'to dig,' क्रम् and गम् 'to go,' may reject their finals, and form nouns of agency in आ; as, गोपा इन्द्रो नृपा असि 'Thou art, Indra, the bestower of cows, the protector of men:' so अज्जा: 'what is born of water;' कूपखा: 'a well-digger;' दधिक्रा: a deity so termed; अग्रगा: 'a leader.'

Nominal verbs, implying 'wish' or 'disposition,' may form nouns of agency with यु, in some cases elongating the vowel of the base, in others leaving it short; as, मित्रयु: 'one who wishes to be a friend;' सुस्रयु: 'one who desires (another's) happiness:' but अय 'sin,' 'to sin,' makes its vowel long; as, अघायु: 'who wishes evil,' 'malignant;' पातं नो वृक्कादघायो: 'Preserve us from the malignant thief.' So in the present participle the vowel may be long after nominal verbs from अश्च, देव, सुस्र; as, अश्चायन् 'who cherishes horses;' देवायन् 'who affects or honours the gods;' सुस्रायन् 'who desires happiness.' In some instances other words are substituted for the originals; as, दुर for दुष्ट, as दुरस्यु: 'wickedly disposed;' द्रविण for द्रव्य, as द्रविणस्यु 'desirous of wealth.'

NOMINAL DERIVATIVES. — The formation of derivative nouns and adverbs from primitive nouns, as observable in the Vedas, is regulated by the same principles as nominal derivation in general grammar. The same affixes are subjoined, and with the same effect; and the words so constructed are for the most part the same as those met with elsewhere. A few may, however, be considered as peculiar, either in their structure or their meaning; of which the following are some examples.

य, from यत् or other technical affixes containing the semi-vowel, forms many derivatives of special application; such as nouns implying locality of production, as मेघ्य: 'produced in a cloud,' विद्युत्: 'generated by lightning;' as, मेघ्याय च नमो विद्युत्पाय

च 'Salutation both to that which is born in the cloud, and which is generated by the lightning (rain).' चृत्यं and वास्त्यं 'produced in season,' 'produced in the foundation,' are considered to be irregularly formed from चतु and वास्तु with यत्. य, as derived from डयण्, causes the elision of the final vowel or syllable, and Vriddhi change of the vowel of the primitive: it forms words of similar import with पयस् 'the sky,' and नदी 'a river;' as, पाय्य 'produced in the sky,' नाद्य 'in a river.' स्रोतस्, 'a stream,' may make either स्रोत or, with यत्, स्रोतस्य 'produced in a stream.' The terms रक्षस् and यातुः, 'an evil spirit,' take यत् in the sense of possessing similar propensities; या ते अग्ने रक्षस्या तनूः 'That body of thine, O Agni, which is destructive as a Rakshas:' so यातव्या. It may be added to form attributives of a month, or of the body; as, नभस्यो मासः 'a cloudy month;' अजस्या तनूः 'a vigorous body.' The term असुर may take य, to imply 'property;' असुर्यं वा एतत्पात्रं 'That vessel may belong to the Asuras.' If 'illusion' is signified, it takes अण्; as, आसुरी माया 'infernal delusion.' य may be added to रेवती, जगती, and हविष्य, to intimate 'praise of;' as, रेवत्यं 'a hymn or the like in praise of Revatī:' so जगत्, हविष्यं. य, from यल्, may be added to भग, if preceded by वेश 'strength,' or यशस् 'fame,' alternating with ख, leaving ईन्, and implying 'possession;' as, वेशोभग्यः or वेशभगीनः 'who is possessed of strength;' यशोभग्यः or यशोभगीनः 'who is possessed of celebrity.' The same affixes or इनि may be added to पृथ्वी, to signify 'made;' as, पथिभिः पृथ्वीः, पृथ्वीणैः, or पृथ्वीभिः 'By paths made by those of old.'

य, from यत्, may be added to अप्, to imply 'purified by,' as in यस्येदमप्यं हविः 'He of whom the oblation is purified by water:' to words to imply 'fitness;' मृजामि सोम्यं मधु 'I pour honey fit for oblation.' यत् may take the place of मत् in a word such as वर्चस्वान्, when it designates a hymn in which the word वर्चस् occurs, and when the derivative with यत् is applied to the fuel placed on the altar; as, वर्चस्या ईष्टिका 'the wood placed on the altar with the hymn Varchaswat:' so चृतव्या

means 'fuel placed with the hymn in which the term Ritu occurs,' ऋतुवत्. With अश्विन्, in a similar sense, the affix may be अण्; as, आश्विनीरुपदधाति 'He places the wood with the hymn अश्विमान्, or 'that has the term Áswin.' If the words Múrdhan and वयस् occur in a hymn, thence named मूर्धन्वत्, the affix may be मतुप्; as, मूर्धन्वतीरीष्टिका उपदधाति 'He places the fuel with the hymn Múrdhanvat.'

लप् is peculiar to the Veda only in its connexion with आविर्, forming आविष्ट 'manifest,' as in आविष्टो वर्द्धते चारुः 'The lovely manifest (light) increases.'

The possessive affix मतुप्, leaving वत् or मत्, forms two different words with रै 'wealth,' रेवत् or रयिमत्; as, गोदा इद्रेवतो मदः 'Giving kine is the delight of the wealthy;' रयिमान् पुष्टि-वर्द्धनः 'the opulent cherisher.' After an इ or an ए, the termination is वत्; as, हरिवत् 'the possessor of horses.' After a noun ending in अ, which has been substituted for another vowel, as अक्ष for अक्षि, it inserts a nasal; as, अक्षस्वत् 'having eyes.'

वतुप् may be added to the objective cases of personal pronouns, to imply 'like,' 'such as,' as मावत् 'such as I,' त्वावत् 'such as thou;' यज्ञं विप्रस्य मावतः '(Accept) the sacrifice of a worshipper like me;' न त्वावान् जातो न जनिष्यते 'Such as thou has never been nor will be born.' Words which are formed with the same affix, and in a like sense, if they end in a sibilant, may retain the final unchanged, as नभस्वत् 'like the sky,' अङ्गिरस्वत् 'like Angiras,' मनुष्वत् 'like a man;' as, मनुष्वदग्ने अङ्गिरस्वदङ्गिरो ययातिवत् 'O Agni! like a man; Angiras like Angiras; like Yayāti.'

ई may be used as a possessive affix; as, रथीरथं न सन्दितां 'as a charioteer (soothes) his weary steed.'

Possessives formed with विन् may require the prolongation of the finals of certain words; as, ओष्ट्रावी 'who has camels;' हृदयावी 'who has a heart;' द्वयावि 'what has two.'

The affix मयट् may require or not the change of a final sibilant, as अयस्मय or अयमय 'made of iron:' after हिरण्य it drops its initial; as, हिरण्ययेन सविता रथेन 'the sun with a golden car.'

Numerals may take, without change of import, the affixes **सप्त** or **इन्**; as, **सप्तसप्तान्यमृजत्** 'He created the seven times seven (the forty-nine) Maruts;' **पञ्चदशिनोऽर्द्धमासाः** 'Half-months having fifteen days.'

**ताति** may be added to **सर्व** and **देव** without affecting their meanings; **सर्वताति** 'all,' **देवताति** 'a divinity;' and to **शं**, **शिव**, and **अरिष्ट**, to denote 'making' or 'producing;' as, **शंताति** 'who makes happy;' or in the sense of 'condition;' as, **शिवताति** 'auspiciousness,' 'happiness.'

Ordinals may be formed with **प** as well as **म**; as, **पञ्चमं** or **पञ्चमं** 'fifth.'

Before the terminations of the comparative and superlative a nasal may be inserted or retained; **सुषयिनरः** 'a better road;' **दस्युहन्तमः** 'most destructive of thieves.' **दावन्** substitutes **त** for its final; as, **भूरिदावन्नरः** 'one who is most bountiful.' **रथिन्** substitutes **ई** for the last syllable; as, **रथीतमः** **रथीनां** 'the best charioteer of charioteers.'

Prepositions may take **वति**, to form nouns implying 'going;' as, **याति देवः प्रवता यातुडता** 'The deity goes by (the path) going down or going up.'

The terms **परिपन्थिन्** and **परिपरिन्** are irregularly formed with **इन्**; as, **मा त्वा परिपरिणो विदन्मा त्वा परिपन्थिनो विदन्** 'May no enemies harm thee; may no adversaries harm thee.'

Indeclinables may be formed from pronouns with **दा**, as **इदा** 'here;' or **घा**, **इत्या** 'thus,' **कथा** 'how' or 'why;' as, **कथा दाशेम** 'How may we give?' **पश्च** and **पश्चा** may be used instead of **पश्चात्**.

**COMPOUNDS.**—The rules of composition are rarely departed from: a few peculiarities may be met with.

Thus, **वृषन्** compounded with **वसु** or with **अश्व** does not drop its final nasal, as **वृषणवसु** 'vigorous;' as, **हरी इन्द्रवाहा वृषणवसू** 'A pair of horses full of vigour, bearers of Indra;' **मेनाभवो वृषणश्चस्य** 'Thou wast, Mená, (daughter) of Vṛishaṇśwa.'

**पितरा** and **मातरा** are considered to be irregular forms in a Dvandwa compound; as, **आ मा गन्ता पितरामातरा** 'My father



and mother came to me.' The order may be reversed; as, मातरापितरा. In the Dvandwa compounds हेमन्तशिशिरौ 'winter and the dewy season,' and अहोरात्रे, the gender is that of the first, and not, as more usual, of the last member of the compound.

चन्द्र, as the last member of a Tatpurusha or Bahuvrīhi compound, preceded by a word ending in a short इ or उ, may in a prayer or hymn (Mantra) require the insertion of a sibilant; as, हरिश्चन्द्रः, पुरुश्चन्द्रः, proper names; सुश्चन्द्र 'brightly shining.'

When च्च follows त्रि, the two last letters of the numeral are rejected; as, तृचं सूक्तं 'a hymn of three stanzas.'

प्रजा, as the last member of a Bahuvrīhi compound, may terminate in अस्; as, बहुप्रजाः निर्वृतिमाविवेश 'Having much offspring, he entered the earth.'

Nouns ending in च्च do not always add क to form an epithet; as, हतमातृ हतपितृ 'one whose mother or father has been slain:' not हतमातृक.

Before माद् 'who delights,' and स्य 'what stays or is,' सह may become सध; as, सधमाद्: 'a friend;' सधस्यं 'Bring together.' It occurs before other nouns; as, यामृधाते सधस्तुतिं 'May you magnify that which is (your) united praise.'

The instances of Syntax which are given by Pāṇini are but few, and consist chiefly of the substitutions of one case or of one tense for another; irregularities for which the general rule Bahulam chhandasi will account. They are neither of sufficient extent or importance to be cited. And it may be observed of the Vedas, as of other writings, that, as the far greater portion has a metrical construction, syntax is but of subordinate consideration, and offers little that is peculiar or embarrassing.



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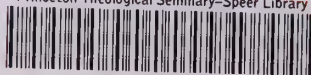
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